

THE
GOD
WITHIN

KANT,
SCHELLING,
and Historicity

EMIL L. FACKENHEIM
EDITED BY JOHN BURBIDGE

God Within Kant Schelling And Historicity

Jerry Day



God Within Kant Schelling And Historicity:

The God Within Emil Fackenheim, 1996-12-15 For nineteenth century thinkers the central problem of religious consciousness in the modern West was the tension between prevailing concepts of individual autonomy and the traditional Judaeo Christian claim for divine revelation The God Within brings together ten of Professor Emil Fackenheim's essays on the German Idealists who struggled to resolve this tension This philosophic preoccupation found its most searching and comprehensive expression when the traditional notion of God as Transcendent was reconceptualized as the God within The internalization of God's otherness reached its climax with Hegel the subject of Fackenheim's earlier work The Religious Dimension in Hegel's Thought This long awaited companion to that volume examines the earlier stages of the process beginning with its initiator Kant then considering Schelling in both his earlier and later phases and finally looking once more at Hegel The investigation of this movement together with the related themes of history and the literary arts leads to reflection on the significance of taking historicity seriously Included is the classic much cited article Metaphysics and Historicity which connects the philosophy of German Idealists to twentieth century questions of historicity and existential thought in particular The previously unpublished essay Schelling in 1800 1801 Art as Revelation provides an overview of philosophical history from Kant through Fichte and Schleiermacher to the later Schelling All the essays gathered here are concerned with the radical singularity of history and existence on the one hand and the demands of philosophical truth on the other They are informed by Professor Fackenheim's engagement with the profound philosophical challenges of our day particularly his efforts as a Jewish theologian to confront the horrors of the Holocaust We see through Fackenheim's exposition how these thinkers sought to come to terms with the presence of radical evil a problem whose modern relevance is explored in this volume's epilogue the 1988 essay Holocaust and Weltanschauung Philosophical Reflections on Why They Did It

The God Within Emil L. Fackenheim, 1998 For nineteenth century thinkers the central problem of religious consciousness in the modern West was the tension between prevailing concepts of individual autonomy and the traditional Judaeo Christian claim for divine revelation The God Within brings together ten of Professor Emil Fackenheim's essays on the German Idealists who struggled to resolve this tension Facticity and the Fate of Reason After Kant G. Anthony

Bruno, 2025-02-04 Facticity and the Fate of Reason After Kant is the first history of the concept of facticity G Anthony Bruno argues that this concept's coining transmission and repurposing by post Kantian thinkers leaves a lasting divide concerning the question of whether a science of intelligibility can tolerate brute facts In the phenomenological tradition facticity denotes undeducibly brute conditions of intelligibility such as sociality mortality and temporality This suggests an affirmative answer to the post Kantian question However the term's original use in the German idealist tradition is associated with a negative answer a science of intelligibility must eliminate bruteness in order to be systematic as Fichte says or presuppositionless as Hegel says Moreover eliminating bruteness requires a new logic for deducing conditions of intelligibility from reason's self

contradictions a dialectical logic that Fichte invents and Hegel develops In response to the German idealists Heidegger argues that dialectic ineluctably presupposes brute facts of lived experience whose interpretation requires a hermeneutics of facticity The untold history of the concept of facticity thus contains the deepest parting of the ways after Kant one in which reason is fated to transform from the hand that holds the world to the thrown activity of being in the world Facticity and the Fate of Reason After Kant explores this transformation while confronting our inheritance of the still pressing post Kantian question

The Political Implications of Kant's Theory of Knowledge G. Lahat, 2013-10-29 Based on an insightful and innovative reading of Kant's theory of knowledge this book explores the political implications of Kant's philosophical writings on knowledge It suggests that Kant offers a stable foundation for the reconsideration of the idea of progress as crucial in matters of political management at the outset of the 21st Century

Kant and Theodicy George Huxford, 2020-02-19 In Kant and Theodicy A Search for an Answer to the Problem of Evil George Huxford proves that Kant's engagement with theodicy was career long and not confined to his short 1791 treatise that dealt explicitly with the subject Huxford treats Kant's developing thought on theodicy in three periods pre Critical exploration early Critical transition and late Critical conclusion Illustrating the advantage of approaching Kant through this framework Huxford argues that Kant's stance developed through his career into his own unique authentic theodicy Kant rejected philosophical theodicies based on theoretical speculative reason but advanced authentic theodicy grounded in practical reason finding a middle ground between philosophical theodicy and fideism both of which he rejected Nevertheless Huxford concludes that Kant's authentic theodicy fails because it fails to meet his own definition of a theodicy

Voegelin, Schelling, and the Philosophy of Historical Existence Jerry Day, 2003 In this important new work Jerry Day brings to light the need for an extensive reinterpretation of the mature philosophy of Eric Voegelin based on Voegelin's published and unpublished appreciation for nineteenth century German philosopher F W J Schelling Schelling whom Day maintains was one of the most important guides to Voegelin's mature philosophy of consciousness and historiography has been described as the father of several disparate movements and schools of continental philosophy chief among them being Hegelian idealism and existentialism This characterization implies that Schelling was a scattered thinker with little or no appreciation for philosophy as a disciplined inquiry into the nature of human affairs Voegelin was critical of this portrayal of Schelling He argued that it lacked proper sensitivity for the impressive extent to which this giant of continental thought was able to rise above the creed communities of his time and recover the abiding concern of mature philosophers everywhere the philosophia perennis Those who claim that Schelling was scattered have failed according to Voegelin to appreciate the nonideological breadth of this great philosopher misled by the splinter movements and schools that arose from mere fragments of his thought In truth Schelling founded no school and launched no movement Instead he reasoned with the disciplined integrity and wonder of a spiritual realist Day argues that Voegelin was a fine interpreter of Schelling particularly during the decisive years when the central orientation of Voegelin's

mature thought was beginning to take hold between the writing of his History of Political Ideas and its eventual transformation into Order and History Day gathers an impressive array of evidence to interpret Voegelin's little known support for Schelling's achievements while offering detailed analyses and helpful summaries of a vast body of literature that has yet to be translated into English Day's partial agreement with Voegelin's uncommon assessment of Schelling provides him with the point of departure that leads to one of this book's most distinctive contributions to contemporary thought It has the rare ability to help clear the way for philosophical realists to make peace with many of their contemporaries giving them further grounds for accepting the strongest anthropological and psychological insights of recent continental philosophy while helping them to avoid its tendencies toward nihilistic despair or fideistic historicism By reading each philosopher through the eyes of the other Day provides an analysis that will be illuminating for Voegelin scholars and Schelling scholars alike The book will also appeal to readers with more general interests in the history and development of continental philosophy political theory and comparative religion over the past century Schelling on Truth and Person Nikolaj Zunic, 2022-08-09

Positive philosophy is the name that Friedrich Schelling 1775-1854 gave to a new type of philosophizing that stands in contrast to the so-called negative philosophy that is predominant in modern rationalism But what exactly is positive philosophy Schelling on Truth and Person The Meaning of Positive Philosophy argues that its meaning lies in a distinctive view of the human person as a seeker of truth Truth is presented as historically woven in the movement of life with the phenomena of mythology and religion that reveal the human being's falling away from and return to the truth Nikolaj Zunic demonstrates that this novel understanding of truth accompanies the development and expression of positive philosophy itself The anthropological dimension of truth relates to self-knowledge the soul spirit and personality and Schelling's positive philosophy sheds light on the grand themes of the meaning of life the ontological question why is there something rather than nothing the enigma of knowledge and reason and the affirmation of the existence of God This book will appeal to students and scholars interested in Schelling's late philosophy as well as broader questions in philosophy concerning meaning truth human nature and rationality **The Oxford History of Modern German Theology, Volume 1:**

1781-1848 Grant Kaplan, Kevin M. Vander Schel, 2023-05-20 From the closing decades of the eighteenth century German theology has been a major intellectual force within modern western thought closely connected to important developments in idealism romanticism historicism phenomenology and hermeneutics Despite its influential legacy however no recent attempts have sought to offer an overview of its history and development Oxford History of Modern German Theology Vol I 1781-1848 the first of a three-volume series provides the most comprehensive multi-authored overview of German theology from the period from 1781-1848 Kaplan and Vander Schel cover categories frequently omitted from earlier overviews of the time period such as the place of Judaism in modern German society race and religion and the impact of social history in shaping theological debate Rather than focusing on individual figures alone Oxford History of Modern German Theology Vol I 1781

1848 describes the narrative arc of the period by focusing on broader intellectual and cultural movements ongoing debates and significant events It furthermore provides a historical introduction to each of the chronological subsections that divides the book Moreover unlike previous efforts to introduce this time period and geographical region the volume offers chapters covering such previously neglected topics as religious orders the influence of Romantic art secularism religious freedom and important but overlooked scholarly initiatives such as the Corpus Reformatorum Attention to such matters will make this volume an invaluable repository of scholarship and knowledge and an indispensable reference resource for decades to come

Time and History in Hegelian Thought and Spirit Sally Sedgwick, 2023-03-22 Time and History in Hegelian Thought and Spirit examines a conspicuous feature of Hegel's major works that they are progressive narratives They advance from less to more perfect abstract to concrete indeterminate or empty to determinate This is true argues the author of his lectures on aesthetics and on the history of philosophy and it is also true of his most abstract work the Science of Logic In answer to the question of why is it so important for Hegel to structure his various philosophical works as developmental narratives this book defends the thesis that Hegel's motivation is in part metaphysical intending his developmental accounts to reveal something significant about who we are as thinking willing natures He undertakes his study of past in order to demonstrate that there have been advances in the nature of human thought or reason itself and in our resulting freedom and his concern with our reason's development conveys his interest in how human reason is anchored in and shaped by its past Ultimately this book specifies the extent to which we can accurately attribute to Hegel the view that human reason and the freedom it affords us are indebted for their nature to this temporal order of nature and history

Difficult Freedom and Radical Evil in Kant Joel Madore, 2011-11-03 To speak of evil is to speak of a gap between what is and what should be If classical approaches to this problem often relied on a religious or metaphysical framework to structure their response Kant's answer is typically modern in that it places within the subject the means of its own moral regeneration And yet from his first essays on ethics to later more rigorous writings on the issue Kant also admits an undeniable fallibility and inherent weakness to humanity This book explores this neglected existential side of Kant's work It presents radical evil as vacillating between tragic and freedom at the threshold of humanity Through its careful exegesis of the Kantian corpus in gauging contemporary responses from both philosophical traditions and by drawing from concrete examples of evil the book offers a novel and accessible account of what is widely considered to be an intricate yet urgent problem of philosophy

Jewish Messianism and the History of Philosophy Martin Kavka, 2004-05-10 Jewish Messianism and the History of Philosophy contests the ancient opposition between Athens and Jerusalem by retrieving the concept of meontology the doctrine of nonbeing from the Jewish philosophical and theological tradition For Emmanuel Levinas as well as for Franz Rosenzweig Hermann Cohen and Moses Maimonides the Greek concept of nonbeing understood as both lack and possibility clarifies the meaning of Jewish life These thinkers of Jerusalem use Athens for Jewish ends justifying Jewish anticipation of a future messianic era as well as portraying

the subjects intellectual and ethical acts as central in accomplishing redemption This book envisions Jewish thought as an expression of the intimate relationship between Athens and Jerusalem It also offers new readings of important figures in contemporary Continental philosophy critiquing previous arguments about the role of lived religion in the thought of Jacques Derrida the role of Plato in the thought of Emmanuel Levinas and the centrality of ethics in the thought of Franz Rosenzweig

Holiness in Jewish Thought Alan L. Mittleman, 2018-01-26 Holiness is a challenge for contemporary Jewish thought The concept of holiness is crucial to religious discourse in general and to Jewish discourse in particular Holiness seems to express an important feature of religious thought and of religious ways of life Yet the concept is ill defined This collection explores what concepts of holiness were operative in different periods of Jewish history and bodies of Jewish literature and offers preliminary reflections on their theological and philosophical import today The contributors illumine some of the major episodes concerning holiness in the development of the Jewish tradition They are challenged to think about the problems and potential implicit in Judaic concepts of holiness to make them explicit and to try to retrieve the concepts for contemporary theological and philosophical reflection Not all of the contributors push into philosophical and theological territory but they all provide resources for the reader to do so Holiness is elusive but it need not be opaque This volume makes Jewish concepts of holiness lucid accessible and intellectually engaging

René Girard and the Western Philosophical Tradition, volume 1 Andreas Wilmes, George A. Dunn, 2024-07-01 This edited volume situates Ren Girard in relation to the Western philosophical tradition Each chapter engages the French anthropologist in dialogue with a key figure from the history of Western philosophy from Plato to Kierkegaard The pivotal question of Ren Girard and the Western Philosophical Tradition revolves around Girard s assertion Since the attempt to understand religion on the basis of philosophy has failed we ought to try the reverse method and read philosophy in the light of religion Major philosophers influenced Girard and contributed valuable insights into questions of desire religion violence and the sacred At the same time he felt that Western philosophy often if not always neglected the founding violence that lies at the origin of culture This is the first collective scholarly effort at situating Ren Girard in relation to the Western philosophical tradition Volume 1 features chapters on Plato Augustine of Hippo Niccol Machiavelli Thomas Hobbes Blaise Pascal Baruch Spinoza Jean Jacques Rousseau Adam Smith Immanuel Kant Georg Wilhelm Friedrich Hegel Friedrich Wilhelm Joseph Schelling Alexis de Tocqueville S ren Kierkegaard and Ren Girard

Ferdinand Christian Baur and the History of Early Christianity Martin Bauspiess, Christof Landmesser, David Lincicum, 2017-02-17 Ferdinand Christian Baur 1792 1860 has been described as the greatest and at the same time the most controversial theologian in German Protestant theology since Schleiermacher The controversy was epitomized by a nineteenth century British critic who wrote that his theory makes of Christianity a thing of purely natural origin calls in question the authenticity of all but a few of the New Testament books and makes the whole collection contain not a harmonious system of divine truth but a confused mass of merely human and contradictory opinions as to the nature of the Christian religion The contributors

to this volume however regard Baur as an epoch making New Testament scholar whose methods and conclusions though superseded have been mostly affirmed during the century and a half since his death This collection focuses on the history of early Christianity although as a historian of the church and theology Baur covered the entire field up to own time He combined the most exacting historical research with a theological interpretation of history influenced by Kant Schelling and Hegel The first three chapters discuss Baur's relation to Strauss Müller and Hegel Then a central core of chapters considers his historical and exegetical perspectives Judaism and Hellenism Gnosticism New Testament introduction and theology the Pauline epistles the Synoptic Gospels John the critique of miracle and the combination of absoluteness and relativity The final chapters view his influence by analyzing the reception of Baur in Britain Baur and Harnack and Baur and practical theology This work offers a multi faceted picture of his thinking which will stimulate contemporary discussion

The Impact of Idealism: Volume 4, Religion Nicholas Boyle, Liz Disley, Nicholas Adams, 2013-11-21 The first study of its kind The Impact of Idealism assesses the impact of classical German philosophy on science religion and culture This fourth volume explores German Idealism's impact on theology and religious ideas in the nineteenth twentieth and twenty first centuries With contributions from leading scholars this collection not only demonstrates the vast range of Idealism's theological influence across different centuries countries continents traditions and religions but also in doing so provides fresh insight into the original ideas and themes with which Kant Hegel Fichte Schelling and others were concerned As well as tracing out the Idealist influence in the work of nineteenth and twentieth century theologians philosophers of religion and theological traditions from Schleiermacher to Karl Barth to Radical Orthodoxy the essays in this collection bring each debate up to date with a strong focus on Idealism's contemporary relevance

Kantian Subjects Karl Ameriks, 2019-11-07 In this volume Karl Ameriks explores Kantian subjects in three senses In Part I he first clarifies the most distinctive features such as freedom and autonomy of Kant's notion of what it is for us to be a subject Other chapters then consider related subjects that are basic topics in other parts of Kant's philosophy such as his notions of necessity and history Part II examines the ways in which many of us as late modern have been highly influenced by Kant's philosophy and its indirect effect on our self conception through successive generations of post Kantians such as Hegel and Schelling and early Romantic writers such as Hölderlin Schlegel and Novalis thus making us Kantian subjects in a new historical sense By defending the fundamentals of Kant's ethics in reaction to some of the latest scholarship in the opening chapters Ameriks offers an extensive argument that Hölderlin expresses a valuable philosophical position that is much closer to Kant than has generally been recognized He also argues that it was necessary for Kant's position to be supplemented by the new conception introduced by the post Kantians of philosophy as fundamentally historical and that this conception has had a growing influence on the most interesting strands of Anglophone as well as Continental philosophy

The Kuyper Center Review, Volume Five Gordon Graham, 2015-04-03 This volume of essays is a new step by the Abraham Kuyper Center for Public Theology at Princeton

Theological Seminary to stimulate new work in the broad area of Reformed theology and public life The contributions here deal largely with political themes some contemporary some historical

Kant's 'Religion within the Boundaries of Mere Reason' Eddis N. Miller, 2014-11-20 Immanuel Kant's *Religion within the Boundaries of Mere Reason* is a seminal text in modern philosophy ethics and the philosophy of religion It is a complex and challenging work which students and scholars often find difficult to penetrate This Reader's Guide provides a way in to the text including philosophical and historical context an overview of key themes section by section analysis of the text a chapter on its reception and influence as a classic text of the Enlightenment and a guide for further reading It highlights the most important themes and ideas clarifies certain opaque features and examines the junctures in the text that are critical for any philosophical assessment of Kant's argument Eddis N Miller offers a sound understanding of Kant's *Religion* and the tools for students to philosophically assess Kant's overall argument

The Oxford Handbook of German Philosophy in the Nineteenth Century Michael N. Forster, Kristin Gjesdal, 2015-02-05 The *Oxford Handbook of German Philosophy in the Nineteenth Century* is the first collective critical study of this important period in intellectual history The volume is divided into four parts The first part explores individual philosophers including Fichte Hegel Schopenhauer Marx and Nietzsche amongst other great thinkers of the period The second addresses key philosophical movements Idealism Romanticism Neo Kantianism and Existentialism The essays in the third part engage with different areas of philosophy that received particular attention at this time including philosophy of nature philosophy of mind philosophy of language philosophy of history and hermeneutics Finally the contributors turn to discuss central philosophical topics from skepticism to materialism from dialectics to ideas of historical and cultural Otherness and from the reception of antiquity to atheism Written by a team of leading experts this Handbook will be an essential resource for anyone working in the area and will lead the direction of future research

The Rhetoric of Romantic Prophecy Ian Balfour, 2002 The Romantic era in England and Germany saw a sudden renewal of prophetic modes of writing Biblical prophecy and to a lesser extent classical oracle again became viable models for poetry and even for journalistic prose Notably this development arose out of the new found freedom of biblical interpretation that began in the mid eighteenth century as the Bible was increasingly seen to be a literary and mythical text Taking Walter Benjamin's thinking about history as a point of departure the author shows how the model for Romantic prophecy emerges less as a prediction of the future than as a call to change in the present even as it quotes at key turns texts from the past After surveying developments in eighteenth century biblical hermeneutics as well as the numerous instances of prophetic eruption in Romantic poetry the book culminates in close readings of works by Blake Holderlin and Coleridge Each of these writers interpreted the Bible in strong variously radical and conservative ways and each reworked prophetic texts in often startling fashion The author's reading of Blake focuses on the complex temporal and rhetorical dynamics at work in a prophetic tradition with attention paid to the key mediating figure of Milton The chapter on Holderlin investigates the truth claim of poetry and the

consequences of Hlderlin's insight into the necessarily figural character of poetry. The analysis of Coleridge correlates his theory of allegory and symbol with his theory and practice of political writing which often relies on mobilizing prophetic authority. Together the readings force us to reexamine the claims and practices of Romantic poets and thinkers and their ideas and ideologies not without engendering some allegorical resonance with issues in our own time.

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