

**POSTSCRIPTS**

SPRING 2007  
NUMBER 10



# Postscripts

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# Gospel Postscripts

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## Gospel Postscripts:

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as proofs for eternal truths of the reason and that the transition by which it is proposed to base an eternal truth upon historical testimony is a leap 4 Lessing has said that if God held all truth in His right hand and in His left the lifelong pursuit of it he would choose the left hand A A logical system is possible B An existential system is possible PART TWO How the Subjectivity of the Individual Must be Qualified in Order that the Problem May Exist for Him Chapter I The Task of Becoming Subjective The conclusion that would be forced upon ethics if the attainment of subjectivity were not the highest task confronting a human being Considerations left out of account in connection with the closer understanding of this Examples of thinking directed towards becoming subjective Chapter II The Subjective Truth Inwardness Truth is Subjectivity Appendix A Glance at the Contemporary Effort in Danish Literature Chapter III Real or Ethical Subjectivity The Subjective Thinker 1 Existence and Reality 2 Possibility as higher than Reality Reality as higher than Possibility Poetic and Intellectual Ideality Ethical Ideality 3 The Simultaneity of the Individual Factors of Subjectivity in the Existing Subject The Contrast between this Simultaneity and the Speculative Process 4 The Subjective Thinker his Task his Form his Style Chapter IV The Problem of the Fragments How can an Eternal Happiness be based upon Historical Knowledge Section I For Orientation in the Plan of the Fragments 1 That the point of departure was taken in the pagan consciousness and why 2 The importance of a preliminary agreement concerning what Christianity is before there can be any question of mediating between Christianity and speculative thought The absence of such an agreement favors the proposal of medication while at the same time making any mediation illusory the presence of such an agreement precludes mediation 3 The problem of the Fragments viewed as a problem introductory not to Christianity but to becoming a Christian Section II The Problem Itself The eternal happiness of the individual is decided in time through the relationship to something historical which is furthermore of such a character as to include in its composition that which by virtue of its essence cannot become historical and must therefore become such by virtue of the absurd A Existential Pathos 1 The Initial Expression for Existential Pathos the absolute direction respect toward the absolute telos expressed in action through the transformation of the individual's existence Aesthetic Pathos The deceptiveness of the principle of mediation The medieval monastic movement The simultaneous maintenance of an absolute relationship to the absolute telos and a relative relationship to the relative ends 2 The Essential Expression for Existential pathos Suffering Fortune and misfortune as the expression for an aesthetic view of life in contradistinction to suffering as the expression of a religious view illustrated by reference to the religious discourse The Reality of suffering humor The reality of suffering in the last instance as evidence for the possession by the existing individual of a relationship to an eternal happiness The illusion of religiosity The category of *Anfechtung* The primary ground and significance of the religious suffering The dying away from the life of immediacy while still remaining in the finite An edifying divertimento Humor as an incognito for religiosity 3 The Decisive Expression for existential pathos Guilt That the investigation goes backward instead of forward The eternal recollection of guilt is the highest expression for the relation between the consciousness of guilt and an

eternal happiness Lower expressions for the consciousness of guilt and corresponding forms of satisfaction Self imposed penance Humor The religiosity of hidden inwardness Intermediate Clause between A and B B The Dialectical 1 The dialectical contradiction which constitutes the breach to expect an eternal happiness in time through a relationship to something else in time 2 The dialectical contradiction that an eternal happiness is based upon something historical 3 The dialectical contradiction that the historical fact here in question is not a simple historical fact but is constituted by that which only against its nature can become historical hence by virtue of the absurd Appendix to B The retroactive effect of the dialectical upon the pathetic and the factor simultaneously present in the pathos a The consciousness of sin b The possibility of offense c The smart of sympathy Chapter V Conclusion About Childish Christianity Appendix For an Understanding with the Reader First and Last Declaration Notes Index Originally published in 1941 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

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through examination of some foundational themes and a selection of specific issues Intended primarily for pastors and church leaders this volume encourages reflection and conversation that will feed the life of the body of Christ Missional ethics concerns all the ways in which Christian ethical practice flows out of supports and advances the wider mission of the church to proclaim the gospel The contributors are Brian Brock M Daniel Carroll R Jonathan Chaplin Guido de Graaff Sean Doherty Andy Draycott Joshua Hordern Matt Jenson Grant Macaskill Nathan Moser Jonathan Rowe Sarah Ruble and Christopher J H Wright     **A Letter to a Methodist Preacher ... containing advices ... With a postscript, in which the general character of the preachers, and the nature and importance of the work in which they are engaged, are briefly considered. With an appendix ... Second edition** Adam Clarke, 1800

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