

Part I: Prolegomena
Introduction:
The Necessary Presuppositions of Philosophic Thought
The Religious Apriori and
the Archimedean Point of Philosophy

[WdW p. 5. Study Notes]

Whenever I give an account of reality, the first thing that I notice is that in my naïve, pre-theoretical attitude [of en-stasis], reality is originally given to me in an indissoluble interrelation [syntaxis] of all of its various sides. Whenever I confront this naïve experience with my theoretical or scientific attitude [of dis-stasis], reality appears to split up into various sides. These sides or aspects of reality are first articulately distinguished from each other by the theoretical attitude. But although I can distinguish the aspects, they continue to be inter-related. A continuing mutual dependence binds the numerical aspect to the spatial aspect, the spatial aspect with the kinetic aspect, the kinetic aspect with the aspect of organic life, organic life to the aspect of psychical feeling. Psychical feeling is connected with the analytical-logical aspect, which is connected with the historical aspect, the linguistic aspect, the social aspect, the economic aspect, the aesthetic aspect, the juridical aspect, the ethical aspect and the aspect of faith. Nothing exists in and of itself in the temporal coherence of the world, everything points within and *beyond itself* to all the others in their mutual coherence.

The coherence of all sides of the cosmos also expresses itself within each aspect of our cosmos. And this coherence points beyond itself to a deeper totality which has expressed itself in this coherence. [1]

Our selfhood, our "I-ness" expresses itself as a totality in the coherence of all its functions in all aspects of cosmic reality. And man, whose I-ness is expressed in the coherence of all his cosmic functions, was himself created by God as the expression of His image. [2]

[WdW I, 6] Study Notes
Meaning as the mode of being of all creaturely being

This universal referring [heen-wijzende] and expressing [uitdrukkende] character of all our created cosmos, stamps created reality as meaning, in accordance with its dependent, non-self-sufficient way of being. Meaning is the being of all creaturely being. It is also the mode of being of our selfhood. It has a religious root and is of divine origin.

Now philosophy requires us to obtain a theoretical insight into the coherence of the [temporal] world. This temporal coherence in turn points towards a meaning-coherence that is a totality. We are fitting into this coherence of meaning with all our functions—what are called the natural functions as well as what are called the spiritual functions. Philosophy must direct the theoretical view of totality to our cosmos and within the boundaries of its possibilities it must answer the question, "Wie alles sich zum Ganzen webt." [How everything moves towards totality].

The Prologomena To The

Professor John Barton



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The Old Testament: Canon, Literature and Theology Professor John Barton, 2013-05-28 This collection of John Barton's work engages with current concern over the biblical canon in both historical and theological aspects with literary reading of the Bible and current literary theory as it bears on biblical studies and with the theological reading and use of the biblical text John Barton's distinctive writing reflects a commitment to a liberal approach to the Bible which places a high value on traditional biblical criticism and also seeks to show how evocative and full of insight the biblical texts are and how they can contribute to modern theological concerns This invaluable selection of published writings by one of the leading authorities on biblical text and canon also includes new essays and editorial introductions from the author

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Forms of Intuition Nancy Smythe, 2012-12-06

The Idea of Semitic Monotheism Guy G. Stroumsa, 2021 The Idea of Semitic Monotheism examines some major aspects of the scholarly study of religion in the long nineteenth century from the Enlightenment to the First World War It aims to understand the new status of Judaism and Islam in the formative period of the new discipline Guy G Stroumsa focuses on the concept of Semitic monotheism a concept developed by Ernest Renan around the mid nineteenth century on the basis of the postulated and highly problematic contradistinction between Aryan and Semitic families of peoples cultures and religions This contradistinction grew from the Western discovery of Sanskrit and its relationship with European languages at the time of the Enlightenment and Romanticism Together with the rise of scholarly Orientalism this discovery offered new perspectives on the East as a consequence of which the Near East was demoted from its traditional status as the locus of the Biblical revelations This innovative work studies a central issue in the modern study of religion Doing so however it emphasizes the new dualistic taxonomy of religions had major consequences and sheds new light on the roots of European attitudes to Jews and Muslims in the twentieth century up to the present day

Kant and the Unity of Reason Angelica Nuzzo, 2005 Angelica Nuzzo offers a comprehensive reconstruction a detailed analysis of Kant's Critique of Judgement proposing a new reading of Kant's notion of human experience in which domains as different as knowledge morality the experience of beauty life are viewed in a unified perspective

Olympiodorus of Alexandria, 2021-06-29 This is the first collected volume dedicated to Olympiodorus of Alexandria the last pagan Platonic philosopher at the end of antiquity

Christian Faith Hendrikus

Berkhof,1991 In today s secular world the Christian faith is viewed as only one aspect of what could be called religious life Acknowledging this Hendrikus Berkhof begins this thought provoking study with a sketch of religion and faith in general before narrowing it down to a discussion of the specific place of Christian faith in all of reality **Gottfried Semper** Harry Francis Mallgrave,1996-01-01 Biografie van de Duitse architect en architectuurtheoreticus 1803 1879 *From Erasmus to Maius* An-Ting Yi,2024-07-22 2025 Manfred Lautenschlaeger Award for Theological Promise The famous Codex Vaticanus is currently regarded as one of the most essential sources for reconstructing the Greek New Testament text Although it had already been used by textual critics in the sixteenth century the manuscript only rose to the prominent status it now holds during the nineteenth century In this volume Yi writes an extensive scholarly history of Codex Vaticanus and describes its changing perceptions among scholars beginning from Desiderius Erasmus until its editio princeps prepared by Angelus Maius By examining critical editions analysing monographs and articles considering book reviews and pamphlets and delving into archive collections Yi delineates the stages of the manuscript s progression from an ancient manuscript held at the Vatican Library to its designation as the Codex Vaticanus It is a study of the many individuals and their stories surrounding this very manuscript stories about accessibility and the dissemination of knowledge authority and head on collisions between the most learned critics and of continuity and changing paradigms in scholarship All in all this book sets out how Codex Vaticanus became the manuscript par excellence in the history of New Testament textual scholarship **The Greek Testament: The Acts of the Apostles, The Epistles to the Romans and Corinthians** Henry Alford,1852

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web a type of sketch involving a combination of a flat orthographic front with depth lines receding at a selected angle usually 45 degrees orthographic projection a method of representing three dimensional objects on a plane having only length and breadth also referred to as right angle projection

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