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## Feuerbach And The Interpretation Of Religion

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After Hegel  
 Zizek  
 The German Ideology  
 The Fiery Brook  
 An Interpretation of Religion  
 The Essence of Christianity  
 Hegel, the End of History, and the Future  
 Marx and Human Nature  
 Ludwig Feuerbach and the End of Classical German Philosophy  
 The Essence of Manifestation  
 Biblical Interpretation  
 Kierkegaard's Writings, VII, Volume 7  
 Principles of the Philosophy of the Future  
 Lectures on the Philosophy of Religion  
 Feuerbach, the Roots of the Socialist Philosophy  
 Lectures on the Essence of Religion  
 The Fiery Brook  
 An Interpretation of Religion  
 Religion, Theory, Critique  
 Radical Interpretation in Religion  
 Self-consciousness  
 A Companion to Nineteenth-Century Philosophy  
 Marx and Hegel on the Dialectic of the Individual and the Social  
 Demarcation and Demystification  
 Hegel's Philosophy of Reality, Freedom, and God  
 Love, Death, and Revolution in Central Europe  
 Validity in the Identification and Interpretation of Literary Allusions in the Hebrew Bible  
 A Political History of the Editions of Marx and Engels's "German ideology Manuscripts"  
 Marx, the Young Hegelians, and the Origins of Radical Social Theory  
 The New Hegelians  
 Routledge Encyclopedia of Philosophy: Index  
 The Essence of Religion  
 The Soul of Doubt  
 Theology, Hermeneutics, and Imagination  
 Feuerbach and the Interpretation of Religion  
 Tragedy, Recognition, and the Death of God  
 Thoughts on Death and Immortality  
 Dialogues between Faith and Reason  
 The Philosophical Foundations of Early German Romanticism  
 Feuerbach

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### TRISTIN CIERRA

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*After Hegel* John Wiley & Sons

Feuerbach's departure from the traditional philosophy of Hegel opened the door for generations of radical philosophical thought. His philosophy has long been acknowledged as the influence for much of Marx's early writings. Indeed, a great amount of the young Marx must remain unintelligible without reference to certain basic Feuerbachian texts. These selections, most of them previously untranslated, establish the thought of Feuerbach in an independent role. They explain his fundamental criticisms of the 'old philosophy' of Hegel, and advance his own humanistic thought, which finds its bases in life and sensuality. Feuerbach's contemporaneity as an existentialist, humanist, and atheist is clearly presented, and the reader can readily grasp the liberating influence of this too-long neglected philosopher. Professor Zawar Hanfi has written an excellent introduction establishing Feuerbach's environment, importance, and relevance and his translations surpass most previous Feuerbach translators.

Zizek Taylor & Francis

Never translated before, 'Thoughts on Death and Immortality' was the first published work of Ludwig Feuerbach (1804-1872). The scandal created by portrayal of Christianity as an egoistic and inhumane religion cost the young Hegelian his job and, to some extent, his career. Joining philosophical

argument to epigram, lyric, and satire, the work has three central arguments: first, a straightforward denial of the Christian belief in personal immortality; second, a plea for recognition of the inexhaustible quality of the only life we have; and third, a derisive assault on the posturings and hypocrisies of the professional theologians of nineteenth-century Germany.

*The German Ideology* Createspace Independent Publishing Platform

This volume contains a new translation, with a historical introduction by the translators, of two works written under the pseudonym Johannes Climacus. Through Climacus, Kierkegaard contrasts the paradoxes of Christianity with Greek and modern philosophical thinking. In Philosophical Fragments he begins with Greek Platonic philosophy, exploring the implications of venturing beyond the Socratic understanding of truth acquired through recollection to the Christian experience of acquiring truth through grace. Published in 1844 and not originally planned to appear under the pseudonym Climacus, the book varies in tone and substance from the other works so attributed, but it is dialectically related to them, as well as to the other pseudonymous writings. The central issue of Johannes Climacus is doubt. Probably written between November 1842 and April 1843 but unfinished and published only posthumously, this book was described by Kierkegaard as an attack on modern speculative philosophy by "means of the melancholy irony, which did not consist in any single utterance on the part of Johannes Climacus but in his whole life. . . . Johannes does what we are told to do--he actually doubts everything--he suffers through all the pain of doing that, becomes cunning, almost acquires a bad conscience. When he has gone as far in that direction as he can go and wants to come back, he cannot do so. . . . Now he despairs, his life is wasted, his youth is spent

in these deliberations. Life does not acquire any meaning for him, and all this is the fault of philosophy." A note by Kierkegaard suggests how he might have finished the work: "Doubt is conquered not by the system but by faith, just as it is faith that has brought doubt into the world!."

[The Fiery Brook](#) Harvard University Press

The most important work of the famed German philosopher, this 1841 polemic asserts that religion and divinity are outward projections of inner human nature. Feuerbach's critique of Hegelian idealism excited immediate international attention — Marx and Engels were particularly influenced. This acclaimed translation is by the celebrated English novelist George Eliot.

[An Interpretation of Religion](#) Rowman & Littlefield

The philosopher of religion and critic of idealism, Ludwig Feuerbach had a far-reaching impact on German radicalism around the time of the Revolution of 1848. This intellectual history explores how Feuerbach's critique of religion served as a rallying point for radicals, and how they paradoxically sought to create a new, post-religious form of religiosity as part of the revolutionary aim. At issue for the Feuerbachian radicals was the emergence of a humanity emancipated from the constraints of mere institutions, able to express itself freely and harmoniously. Caldwell also touches on Moses Hess, Louise Dittmar, and Richard Wagner in his discussion of the time. This book reconstructs the nature of Feuerbach's radicalism and shows how it influenced early works of socialism, feminism, and musical modernism.

[The Essence of Christianity](#) Verso Books

Afterword by Slavoj Žižek It has been the brilliance of Slovenian philosopher Slavoj Žižek (b. 1949) to uniquely weave theology, psychoanalysis, and politics together into stunning commentary on contemporary culture. Assuming little prior knowledge of this controversial (atheist, communist) philosopher, Marcus Pound provides the first comprehensive, systematic account of Žižek's work as it relates specifically to theology and religious studies.

[Hegel, the End of History, and the Future](#) Cambridge University Press

This book, translated for the first time into English, presents the major statement of the philosophy of Ludwig Feuerbach. Here, in his most systematic work, Feuerbach's thought on religion and on the philosophy of nature achieves its full maturity. Central to the thought of Feuerbach is the concept that man not God is the creator, that divinities are representations of man's innermost feelings and ideas. Philosophy should turn from theology and speculative rationalism to sound factual anthropology. "My aim in these Lectures," writes Feuerbach, "is to transform friends of God into friends of man, believers into thinkers, worshippers into workers, candidates for the other world into students of this world, Christians, who on their own confession are half-animal and half-angel, into men—whole men."

[Marx and Human Nature](#) Oxford University Press, USA

"Marx did not reject the idea of a human nature. He was right not to do so." That is the conclusion of this passionate and polemical new work by Norman Geras. In it, he places the sixth of Marx's Theses on Feuerbach under rigorous scrutiny. He argues that this ambiguous statement—widely cited as evidence that Marx broke with all conceptions of human nature in 1845—must be read in the context of Marx's work as a whole. His later writings are informed by an idea of a specifically human nature that fulfills both explanatory and normative functions. The belief that Marx's historical materialism entailed a denial of the conception of human nature is, Geras writes, "an old fixation, which the Althusserian influence in this matter has fed upon ... Because this fixation still exists and is misguided, it is still necessary to challenge it." One hundred years after Marx's death, this timely essay—combining the strengths of analytical philosophy and classical Marxism—rediscovers a central part of his heritage.

[Ludwig Feuerbach and the End of Classical German Philosophy](#) Martino Fine Books

A new and groundbreaking investigation which takes full account of the finding of the social and historical sciences whilst offering a religious interpretation of the religions as different culturally conditioned responses to a transcendent Divine Reality. Written with great clarity and force, and with a wealth of fresh insights, this major work (based on the author's Gifford Lectures of 1986-7) treats the principal topics in the philosophy of religion and establishes both a basis for religious affirmation today and a framework for the developing world-wide inter-faith dialogue.

[The Essence of Manifestation](#) Yale University Press

Showing the relevance of Hegel's arguments, this book discusses both original texts and their interpretations.

[Biblical Interpretation](#) Society of Biblical Lit

The contemporary theologian Hans Küng has asked if the "death of God," proclaimed by Nietzsche as the event of modernity, was inevitable. Did the empowering of new forms of rationality in Western culture beginning around 1500 lead necessarily to the reduction or privatization of faith? In *Dialogues between Faith and Reason*, John H. Smith traces a major line in the history of theology and the philosophy of religion down the "slippery slope" of secularization—from Luther and Erasmus, through Idealism, to Nietzsche, Heidegger, and contemporary theory such as that of Derrida, Habermas, Vattimo, and Asad. At the same time, Smith points to the persistence of a tradition that grew out of the Reformation and continues in the mostly Protestant philosophical reflection on whether and how faith can be justified by reason. In this accessible and vigorously argued book, Smith posits that faith and reason have long been locked in mutual engagement in which they productively challenge each other as partners in an ongoing "dialogue." Smith is struck by the fact that although in the secularized West the death of God is said to be fundamental to the modern condition, our current post-modernity is often characterized as a "postsecular" time. For Smith, this means not only that we are experiencing a broad-based "return of religion" but also, and more important for his argument, that we are now able to recognize the role of religion within the history of modernity. Emphasizing that, thanks to the logos located "in the beginning," the death of God is part of the inner logic of the Christian tradition, he argues that this same strand of reasoning also ensures that God will always "return" (often in new forms). In Smith's view, rational reflection on God has both

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undermined and justified faith, while faith has rejected and relied on rational argument. Neither a defense of atheism nor a call to belief, his book explores the long history of their interaction in modern religious and philosophical thought.

[Kierkegaard's Writings, VII, Volume 7](#) Princeton University Press

More akin to science than to art, biblical interpretation eats its dead—consigning its past heroes to oblivion once new paradigms have passed them by. The history of the field has emerged as a separate discipline, and the question pondered by theologians and philosophers here is whether that history has merit of its own, or serves merely as raw ma

[Principles of the Philosophy of the Future](#) Columbia University Press

This is the first major study of Marx and the Young Hegelians in twenty years. The book offers a new interpretation of Marx's early development, the political dimension of Young Hegelianism, and that movement's relationship to political and intellectual currents in early nineteenth-century Germany. Warren Breckman challenges the orthodox distinction drawn between the exclusively religious concerns of Hegelians in the 1830s and the sociopolitical preoccupations of the 1840s. He shows that there are inextricable connections between the theological, political and social discourses of the Hegelians in the 1830s. The book draws together an account of major figures such as Feuerbach and Marx, with discussions of lesser-known but significant figures such as Eduard Gans, August Cieszkowski, Moses Hess, F. W. J. Schelling as well as such movements as French Saint-Simonianism and 'positive philosophy'. Wide-ranging in scope and synthetic in approach, this is an important book for historians of philosophy, theology, political theory and nineteenth-century ideas.

[Lectures on the Philosophy of Religion](#) Cambridge University Press

It is widely assumed that science represents the enemy of religious faith. The Soul of Doubt proposes an alternative cause of unbelief: the Christian conscience. Dominic Erdozain argues that the real solvents of orthodoxy in the modern period have been concepts of moral equity and personal freedom generated by Christianity itself.

[Feuerbach, the Roots of the Socialist Philosophy](#) Springer

Explores the contemporary crisis of biblical interpretation by examining modern and postmodern 'hermeneutics of suspicion'.

[Lectures on the Essence of Religion](#) Cornell University Press

Often portrayed as a movement of poets lost in swells of passion, early German Romanticism has been generally overlooked by scholars in favor of the great system-builders of the post-Kantian period, Schelling and Hegel. In the twelve lectures collected here, Manfred Frank redresses this oversight, offering an in-depth exploration of the philosophical contributions and contemporary relevance of early German Romanticism. Arguing that the early German Romantics initiated an original movement away from idealism, Frank brings the leading figures of the movement, Friedrich Schlegel and Friedrich von Hardenberg (Novalis), into concert with contemporary philosophical developments, and explores the role that Friedrich Hölderlin and other members of the Homburg Circle had upon the development of early German Romantic philosophy.

[The Fiery Brook](#) Univ of California Press

Robert R. Williams offers a bold new account of divergences and convergences in the work of Hegel and Nietzsche. He explores four themes - the philosophy of tragedy; recognition and community; critique of Kant; and the death of God - and explicates both thinkers' critiques of traditional theology and metaphysics.

[An Interpretation of Religion](#) Springer

The period leading up to the Revolutions of 1848 was a seminal moment in the history of political thought, demarcating the ideological currents and defining the problems of freedom and social cohesion which are among the key issues of modern politics. This 2006 anthology offers research on Hegel's followers in the 1830s and 1840s. With essays by philosophers, political scientists, and historians from Europe and North America, it pays special attention to questions of state power, the economy, poverty, and labour, as well as to ideas on freedom. The book examines the political and social thought of Eduard Gans, Ludwig Feuerbach, Max Stirner, Bruno and Edgar Bauer, the young Engels, and Marx. It places them in the context of Hegel's philosophy, the Enlightenment, Kant, the French Revolution, industrialization, and urban poverty. It also views Marx and Engels in relation to their contemporaries and interlocutors in the Hegelian school.

[Religion, Theory, Critique](#) Wm. B. Eerdmans Publishing

Publisher Description

[Radical Interpretation in Religion](#) Wipf and Stock Publishers

In this classic work, prominent religious philosopher John Hick presents a global interpretation of religion, arguing for a religious response to our ambiguous universe and showing how the world's different religions are culturally conditioned forms of that response. For this Second Edition, Hick addresses the major critics of his interpretation of religion, thereby enabling fresh discussion of his work. Praise for the first edition: "This book strengthens Hick's position as one of the most significant thinkers of the second half of the twentieth century. . . . I highly recommend [it] to students of philosophy, history of religions, and comparative studies, as well as theology."—Chester Gillis, *Journal of Religion* "The most persuasive philosophical advocacy for religious pluralism ever written."—Yandall Woodfin, *Southwestern Journal of Theology* "[This work] evinces Hick's many virtues: ingenuity; fairness toward all arguments; deference to the standards of analytic philosophy; familiarity with Eastern as well as Western religions; and, not least, a clean, clear prose."—Robert A. Segal, *Christian Century* "A leader in interfaith interpretation of religion, Hick has written what will probably become a classic. . . . Clear, readable, and comprehensive."—*Library Journal* "Should be read by the adherents of all faiths."—Rabbi Dan Cohn-Sherbok