

Gott in Hegels spekulativer Philosophie

God in Hegel's Speculative Philosophy

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Abstract

This text wants to point to important but often overlooked aspects of the question of God in Hegel's oeuvre that might also be relevant for contemporary discussions on the meaning of "God". It aims at an interpretation of Hegel's philosophy that goes beyond the traditional characteristics attributed to it such as being a totalitarian system. The first part of the text introduces Hegel's dialectic that finds its peak in Hegel's *Science of Logic*. The second part tries to delineate the main results of Hegel's first major work, *The Phenomenology of Spirit*, and argues that God can be understood as the inter-subjective sphere in which the subject points beyond itself toward its other. The third part outlines the *Science of Logic* with an eye on Hegel's references to the question of God and emphasizes the important part that the language of the *Logic* plays for Hegel's understanding of God. The text argues that the language of the *Logic* is neither denotative nor positivistic, as it does not aim at mirroring an object-like world outside language. Its different categories constitute a negative referential context (*Verweisungszusammenhang*) which creates a form of meaning that is never directly representable but is the result of references and their displacements. In Hegel's *Logic* „God“ indicates the negativity and crisis of language that revokes depiction and has to be understood as the openness of referentiality. Pointing at this openness cognition is accomplished through recognition, as the truth of Being can only be (re)cognized in referring to its free otherness, beyond pragmatic, abstract-theoretical „veils“ and appropriations.

Keywords:

Hegel, God, Philosophy of Religion, Absolute Spirit, Philosophy of Language, Subject-Object-Dualism, Science of Logic, Phenomenology of Spirit, Recognition of the Other