

God in Hegel's Philosophy

A Summary

In this work I present the purpose of Hegel's philosophy, which is to show man as free from nature. Religion is a common, pictorial thinking about the truth, and faith is an immediate type of knowledge. Knowledge about God is fully available to us through philosophy, because religion has its roots in art. The content of religion and philosophy is identical, because religion itself is already thinking about the truth. If, however, the believer's hope is to obtain eternal life, we must remember that Hegel remains silent if it is for this topic. By showing the difference between reason and understanding, Hegel introduces the issue of Spirit as a self-realizing truth, which will prove crucial in his consideration of the Holy Spirit. Spirit is the one who determines his own being, the one who realizes his freedom. We will find him only within the empirical world. His historical goal is to abolish the dualism of consciousness and what one is aware of. The basics for this consideration lies within the whole of *Science of Logic* as the absolute idea. The crucial moment lies here within the consideration of the concept itself.

I then show in detail how Hegel perceives the Father, the Son and the Holy Spirit. I point to the influence that Böhme has exerted here. I also show that Hegel did not understand Kant correctly if it is for the ontological proof. But the problem is that Hegel understands the concept in a very peculiar way. The same concept is the core for Hegel's philosophy, but not for Kant's philosophy. For Hegel God is only a part of our consciousness – a crucial part, but a part nevertheless. The only thing that is important for him is to see how this consciousness reveals itself throughout history. In that sense, there is no God in Hegel's philosophy.