

IMMANUEL KANT (d. 1804)

1. “We’re all Kantians now.”
2. Man’s mind is incapable of investigating matters beyond immediate experience and the dictates of reason.
 - a. “Kant’s theory was a cross between the Cartesian insistence on innate ideas and deduction and Lockean empiricism with its focus on induction. He argued that the mind contained distinct ideas implanted in it. Some facts can be known intuitively while other facts are acquired through fact gathering. Through these two venues, knowledge is obtained. This theory, he surmised, was the only buttress against the skepticism of David Hume (1711–1776), which so ‘woke him from his dogmatic slumbers.’”¹
3. There are two “truths.” There is one “truth” we can accept as scientists and another “truth” we can accept as a religious persons.
 - a. “Although we no longer read Kant, we are part of an intellectual world that has been shaped by the responses to his teaching that there is an unbridgeable gulf between matter and spirit.”²
 - b. The doctrine of “two truths” says “conclusions apparently compelled by reason can be accepted in philosophy, while in religion one might still follow the orthodox faith.”³
 - c. Whether we think reality all material or all spiritual, we are led us down the blind alley of the Kantian dualism.⁴
 - d. “The Kantian schema divides the object of sensation and those that lie beyond sensation into categories that are mutually impenetrable, making it impossible for meaning to penetrate one of them or for perception to penetrate the other.”⁵
4. Religion is a personal, private matter and has no place in the public, secular activities of life. The Bible is solely a practical guide for ethical guidance and spiritual growth.
 - a. “Religion was relegated to an innate ‘categorical imperative,’ a sense of God-given moral duty. Thus, theology was reduced to morality, and morality was elevated to theology. Though Kant’s theory was, perhaps, superior to those of his opponents, knowledge for Kant was still very much experience-based and thus subjective, private, and personal. The place of revelation and the supernatural, as a consequence, was often marginalized.”⁶

¹ J. Hannah, *Our Legacy*, 59-60.

² H. Schlossberg, *Idols for Destruction*, 175.

³ W. Durant, *The Age of Reason Begins*, 635.

⁴ H. Schlossberg, *Idols for Destruction*, 164.

⁵ H. Schlossberg, *Idols for Destruction*, 174.

⁶ J. Hannah, *Our Legacy*, 59-60.

5. Moral order can be based on self-regulation. Once individuals see the reasonableness of certain moral principles, they will voluntarily behave lawfully.
6. “The sands of Kantian rationality are running out.”⁷
7. “Those who believe in the Christian doctrine of incarnation do not need to make choices between fact and meaning because there is an archetype for understanding how the world of flesh and the world of spirit make contact. For if God was in Christ, and if the way to the Father is through the Son, then there is no need to accept a formulation that erects an unbridgeable gulf between the sensible and rational, object and subject, matter and mind. We do not need to choose between brute factuality and mystical derangement.”⁸

⁷ H. Schlossberg, *Idols for Destruction*, 166.

⁸ H. Schlossberg, *Idols for Destruction*, 175.

Bibliography

W. Durant.

N. Pearcey.

F. Schaeffer.

H. Schlossberg. *Idols for Destruction.*

Notes