



Apr 24th, 12:00 AM

Nietzsche's Death of God and the Slave-Revolt in Morality

Ryan Haarer
Winthrop University

Follow this and additional works at: <https://digitalcommons.winthrop.edu/source>



Part of the [Philosophy Commons](#)

Haarer, Ryan, "Nietzsche's Death of God and the Slave-Revolt in Morality" (2020). *Showcase of Undergraduate Research and Creative Endeavors (SOURCE)*. 104.
https://digitalcommons.winthrop.edu/source/SOURCE_2020/allpresentationsandperformances/104

This Oral Presentation is brought to you for free and open access by the Conferences and Events at Digital Commons @ Winthrop University. It has been accepted for inclusion in Showcase of Undergraduate Research and Creative Endeavors (SOURCE) by an authorized administrator of Digital Commons @ Winthrop University. For more information, please contact digitalcommons@winthrop.edu.

Ryan Haarer

God's Death and The Slave-Revolt in Morality

PHIL-495

November 16th, 2019

ABSTRACT:

None of Nietzsche's theses stand out quite as much as his death of God thesis. An argument can be made that the death of God is the result of changes that the slave-revolt within morality bring about. Drawing on the observations that Nietzsche and scholars of Nietzsche have made regarding the equations made between the slaves and Christians, it is plausible that certain activities engaged in by the slaves and the Christians eventually lead to the disbelief, or death, in God. Primary focus of this essay will be given to the truth-seeking and the desire for progress that the slaves, or Christians, have. Such progress has negative effects such as death and decay. Death and decay would go on to negatively affect the Christians faith in God while positively affect their faith in science. This switch, then, would be the cause of the unbelievability of God.

God's Death and the Slave-Revolt in Morality

None of Nietzsche's theses stand out quite as much as his Death of God thesis. Within such a bold statement, Nietzsche declares that, "... the belief in God has become unbelievable" (GS 343). Human society has developed ways of discovering the truths of the world that have rendered the need for God's existence to explain such phenomena increasingly obsolete; it is my belief that this is the cause that lead to God's existence becoming unbelievable. The beginning of this series of events may be linked to the slaves' victory regarding the transvaluation of moral values. Along with changing values came a need for a change in truth. The slave-revolution in morality, which shares characteristics with herd-instinct/mentality and Judeo-Christianity, used science to progress towards slave truth; by being able to use facts and empirical evidence to explain worldly phenomena, the belief that there is a God behind all worldly phenomena became increasingly unbelievable, resulting in Nietzsche's death of God.

The focus of this essay will be to trace the death of God from the slave-revolt. Being so, certain characteristics of the slave revolt, such as the need for progress, truth-seeking, and honesty, play vital roles in causing the death of God. Some of these characteristics are derived from equating the slaves to a herd-like people and to Judeo-Christians themselves. It should be noted that it has been shown by Nietzsche scholars and Nietzsche himself that the three groups of people are essentially one-in-the-same thing. It will be discussed and shown later how the three groups are equated together and how they share these characteristics.

Before the discussion on the origins and impact of the slave-revolt, it is important to understand exactly what Nietzsche means when he says that God has died. In *The Gay Science*, Nietzsche describes the death of God as, "The greatest recent event—that God is dead—that the

belief in the Christian god has become unbelievable” (GS IV 343). God is not dead in the usual sense of the word, rather the belief in God has become unbelievable. Certain changes that lead to the death of God may have come from the slave-revolt. The transvaluation of value lead to a shift in faith: from faith in God to faith in science. This decreased a person’s reliance on God to explain worldly phenomena. By adopting a different mode of truth-seeking (science), individuals did not need to rely solely on God to explain the unknowns of the world. People had an alternative to God for truth, and this alternative came to fruition through the criticisms brought about by Christian honesty. Similarly, faith was also inadvertently targeted by a different force: progress. Progress, as it will be discussed later, has inherent qualities that lead to the decay of certain ideas that are not relevant for a given goal. Since the overall goal of the slaves is to create new values and truths, faith in God is affected through displacing it in science.

However, to understand where science, truth-seeking, and progress come from, it is relevant to discuss the origins and immediate effects of the slave-revolt itself. The slave-revolt is described as, “...the transition from the classical Greek and Roman aristocratic morality to the modern Judeo-Christian (or utilitarian and egalitarian) morality” (Allison 204). Greco-Roman aristocratic morality heralded qualities such as strength, power, and wealth as “good” and “noble” qualities while they bemoaned poverty, sickliness, and weakness as “bad” and “evil” These distinctions set up two different classes of people Nietzsche labels as the masters and the slaves respectively.

From this distinction of the two different classes of people, another one is made, “Whereas all noble morality grows out of a triumphant yes-saying to oneself, from the outset slave morality says ‘no’ to an ‘outside’, to a ‘different’ to a ‘not-self’; and *this* ‘no’ is a creative deed” (GM 10). Within Nietzsche’s master and slave morality, there is on the one hand the

masters who affirm themselves and say yes to themselves because they see in themselves admirable qualities that should define what “goodness” is. “It is the masters, Nietzsche tells us, who establish the meaning of ‘good’. The masters use this term to refer to what they see as admirable, desirable, satisfying, and in fact, to refer to themselves” (Solomon and Higgins 110). Morality, according to the masters, is to be defined through master affirmations to certain characteristics and qualities. Things that were deemed to be “good” defined “goodness” and the opposite of the master’s “goodness” would define “bad”. The opposite to the master’s “goodness” would be what defines the slaves.

The slaves, by contrast, utilize “no-saying”, which is, “Their virtue [that] lies not in being themselves, but in not being the other, the master, the privileged, the oppressor” (Solomon and Higgins 111). This “no-saying” of the slaves is a direct response to the “yes-saying” of the masters. A response created through the slave’s creative force: *ressentiment*, or resentment. Resentment is, “a negative affect [emotion] of hatred on the part of the powerless toward their oppressors, involving the desire to strike out against them, in ways that will harm them and deprive them of their cultural and social advantages” (Wallace 112). The slaves have been oppressed by the masters and they hate them for this. Of the masters, the slaves see them as, “oppressors, as people with the wrong values, the wrong ideals, the wrong ideas about living” (Solomon and Higgins 111). The slaves loathe the things that the masters hold to be true and they seek to inflict harm in some way upon their oppressors. Resentment is a value creating energy in that, “...*ressentiment* itself becomes creative and gives birth to values: the *ressentiment* of beings denied the true reaction, that of the deed, who recover their losses only through an imaginary revenge” (GM I 10). Similarly, “Whereas all noble morality grows out of a triumphant yes-saying to oneself, from the outset slave morality says ‘no’... and this ‘no’ is its creative

deed". (GS 10). This hatred and imaginary revenge towards the masters created a value system that was radically different from the one created and implemented by the masters.

The aim of resentment is to, "...subvert the power and position of those whom the powerless hate" (Wallace 112). The masters have power over the slaves, namely in the moral sector of life, in that the masters are able to define what is good and bad. This act is oppressive by its very nature, in that the affirmative yes-saying actions that create master morality seemingly takes creative power away from the slaves. The slaves, here, would not have any say in the definitions of morality nor would they in what their defining characteristics are until the revolt begins. This oppressive act is what leads to the formation of resentment and hatred towards the master class of peoples which ultimately causes the transvaluation within morality, thus giving creative power to the slaves through value-making. According to Nietzsche, master values were defined through affirmations to "noble" characteristics such as strength, power, and wealth. Contrary to their definitions of good were those of "bad" ones. Such characteristics were viewed as pathetic or despicable (GS 10) by the master class; these characteristics included what would come to define the slaves: sickliness, poverty, and weak.

Through resentment, the slaves were able to subvert moral authority away from the masters and label the masters as an evil group of people with no redeeming qualities. After the transvaluation of values, the slaves have the upper hand in the moral sector. No longer were they an oppressed people, rather they have created new values: slave values. Such values were created through utilizing slave resentment for the masters. The slave's "no" saying to what the masters affirmed as good installed slave values, such as weakness, sickliness, and poverty, as being "good" values. Nietzsche says of the slave's victory, "Afterwards, when the rabble got the upper hand in Greece, fear ran rampant in their religion, too; and the ground was prepared for

Christianity” (BGE 49). Once the slaves had won the revolution, the ground was set for the development of Christianity. The new definitions of what good and evil are, which were created through the slave-revolt, came to define what Christian morality is. Christian moral values, such as the weak and sick being blessed people, were similar to the slave’s values from their definition of morality; this would make Christianity a slave religion since it has adopted slave truths as its own moral scheme: “Morality, in the singular sense presented in the Bible, and defended by Kant, is slave morality” (Solomon and Higgins 110).

To bring everything together thus far, morality was previously defined through affirmative actions on the part of the masters. This group of individuals affirmed qualities that were appealing to and about themselves and translated these qualities into defining “good” morality. The opposite of these “good” morals were what defined “bad” ones. However, what was opposite to the masters and their characteristics were the slaves and their “bad” characteristics. To the masters, the slaves were seen as, “...pathetic, as miserable, as unhappy” (Solomon and Higgins 111). Thus, characteristics of the slaves were easily ascribed to being “bad” ones to have. This point of view was not accepted by the slaves. They saw themselves as, “...deprived. They saw themselves as oppressed. They see themselves, in modern terms, as victims” (Solomon and Higgins 111). These two very different perspectives on the slave’s circumstances gave rise to slave resentment. The slaves had an intense hatred for the masters because they believed that the masters had the wrong ideas about essentially everything, as mentioned by Solomon and Higgins earlier. By utilizing resentment, and “no-saying” to combat the affirmative nature of the masters, the slaves eventually caused a shift in morality, one that redefined “good” and “evil” in a way that favored the slaves and their ideas. This shift would set the stage for Christianity adopting the slave moral scheme as its own.

Now that it has been shown that Christianity came from the slave revolt in morality, focus will be given to certain qualities of Christianity that lead into the unbelief in God. To begin with, cruelty towards one's self within the Christian religion is another action that may lead into the belief in God become unbelievable. In *Beyond Good and Evil*, Nietzsche describes a set of three rungs to a ladder of religious cruelty, "In earlier times, the people offered their god sacrifices of human beings...later in humanity's moral epoch, people sacrifice to their god their strongest instincts...Finally, what was left to sacrifice...Didn't they have to sacrifice god himself?" (BGE 55). This thought is not covered thoroughly in his book, or mentioned anywhere else really, but is nevertheless an interesting and pertinent thought. This ladder of religious cruelty is similar to the slave's "no-saying" in that the slave will actively seek to say "no" to anything that could be considered "good" according to a master morality. The masters sacrificed the slavish people to their Gods: they sacrificed their needs, their wants, and their freedoms so as to create a moral scheme that posited master traits as being admirable and "good". Things that were deemed "good" under this system were usually desirable or satisfying things, which would likely make things either easier or more pleasant for the individual. However, within slave morality, only those people who suffer, who do not live a life of pleasure are God's blessed people. The poor and the sick are good, not the strong and the powerful. The slaves, or Christians, willingly subject themselves to this "no-saying", to a life of suffering so that they may be rewarded through divine salvation. With people of the Christian faith sacrificing worldly affirmation, being their instincts that could lead to a life of pleasure and leisure, the Christian faith has reached the second rung of Nietzsche's ladder of religious cruelty.

Christianity reaching the second rung is exemplified through Christian morality being a system that seeks to inhibit or restrain people, "In its most crude forms it consists of general

principles imposed from above (by the rulers or by God) that yoke and constrain the individual” (Solomon and Higgins 108-109). With Christianity already reaching the second rung of this ladder, the progression from the slave-revolt and the beginning of Christian morality to the death of God is starting to become apparent. As mentioned previously, after the individual has sacrificed to their God their instincts, it would follow that somehow, the religious individual would have to sacrifice God to appease the inherent cruelty that is found in Christianity. This is because Nietzsche himself says of the ladder of cruelty that the people have nothing else left to sacrifice to God except God himself; and to get to the third rung, Christianity would have to seek more novel means of progress to achieve this step.

Since Christianity is a religion of slaves, an equation must be made to be able to advance further in this argument. The slaves of the revolt created a new set of moral values, one that was used and held true by people of the Christian faith. Given these observations, it can be concluded then that the people of the Christian faith are in fact people who have adopted the slave mentality and are therefore slaves in that sense of the word. However, the slaves are also called by a different name: the herd, “Let’s submit to the facts: the people were victorious—or the slaves, or the mob, or the herd, or whatever you like to call them” (GM I 9). Not only does Nietzsche equate the slaves to the herd, but scholars of Nietzsche have noticed or said the same thing, “What Nietzsche sometimes condemns as herd mentality he also describes as slave morality, a morality fit for slaves and servants” (Solomon and Higgins 108). With this being said, it is now possible to be able to give the slaves, or Christians, qualities of the herd, primarily herd-instinct and a desire for progress.

The herd is described as a group of people who are, “of ‘modern ideas’ [who] believe in progress and ‘the future’ almost by instinct and show an increasing lack of respect for old age...”

(BGE 260). Clearly, the slaves are such people. They do not respect nor care for the ideas of older times because those ideas were created and used to oppress the slaves by the masters. As the slave-revolt begins to take over the masses of people who can relate to the mentality, since the common people shared such qualities, they become a people who were fixated on forgetting, subverting, and disavowing ideas that were once used against them. As the quote above mentions, the process of progress indicates a conscious decision to move away from and to disrespect the ideas of old and to instill newer ideas that better represent the state of the modern group of people. The slaves, or the herd, are the modern group. Their goal is to utilize their resentment for old ideas to create new values, slave values, that can explain worldly phenomena in a way that best suits their needs and circumstance. They are a people who are fixated on progress and their future.

The slaves have a tool at their disposal that allows for their progress, for their “doing away with” old and traditional values: science, “During the last centuries science has been promoted, partly because it was by means of science that one hoped to understand God’s Goodness and wisdom best...” (GS 37). The slaves belong to Judeo-Christianity and are oriented around understanding God and His existence. Through the medium of science, the slaves believe that they can come to know God in a way that is distinctly different from master understandings. Since the slaves and Judeo-Christians are the prominent groups of people who would be pursuing knowledge of God and His existence, it can be inferred from earlier points that through science, the slaves are attempting to understand God in a way that the masters of their world could never come to realize nor understand. Nietzsche describes examples of this as being the main motive of intellectuals such as Newton and Voltaire (GS 37). Newton praised the utility that science had in uncovering the machinations of both the world and God (GS 37) while intellectuals during

Newton's and Voltaire's time believed that they, "felt divine when attaining knowledge" (GS 37). This feeling of divinity allowed these intellectuals to feel a closeness to God as to feel divinity was to feel God. To understand how the world works is to understand how God both made the world and how God works. These individuals increased their faith in science as to construct a unique, and slavish, understanding of God.

Creating an idea of God that is distinctly different to the master's would be considered progress within the slave mentality. They are creating their own set of truths and values that are wholly theirs. However, with progress, Nietzsche believes comes certain consequences that are unintended, "...the partial loss of utility, atrophying and degenerating, the forfeiture of meaning and purposiveness, in short death, belongs to the conditions of true progressus..." (GM 51). With progress comes loss. Science produces novel concepts and understanding for a cost. Older ideas are lost due to science discrediting such ideas or new ideas become more efficient and believable than older ideas. The drive for truth and the need to subvert and discredit older values, which is also an aim of resentment, destroys such ideas and values by replacing them with new ones. Master values and ideas are attacked and eliminated and replaced with slave values and truths. Ultimately, the slave's journey for truth succeeds in discrediting and effectively killing master ideals and values. However, as Nietzsche states, progress is an inherently degenerating process that affects multiple facets of life.

The idea that with progress comes decay is crucial in formulating the argument that God's death, or unbelievability, follows from the slave-revolt within morality. The destructive elements of progress and truth-seeking are not necessarily intentional on the part of those who are seeking out the truth. Rather, the effects that progress has on other aspects of life are inevitable. Granted, some aspects of progress intentionally seek to destroy certain modes of

thought, especially master ways of thinking. The goal of the revolution and its subsequent progress is to bury the ideas that the masters held to oppress the slaves with. Slave progress was successful insofar that they were able to successfully redefine what moral values were to be accepted as. However, the inevitable destruction that progress brings with it would eventually seep into other aspects of slave life. The eventual destruction that progress entails would be brought about through the slave's use of science in their search for knowledge and truth.

The slaves of the Judeo-Christian faith used science as a means to further understand God in a way that the masters and people of older times did not. To the slaves, nothing was more important to them than to find and to create new values that were born from the slave mentality. Nietzsche says of this desire, "Nothing is needed more than truth, and in relation to it everything else has only second-rate value" (GS 344). The slaves aspired for truth in the world and beyond it. They sought to grow closer to God and to understand His divine goodness as well as they could using slave methods. In their search for truth, everything else in relation to the slaves and their truth was not important. Their search for truth intended to progress away from master values towards its opposite: slave values and knowledge. As Nietzsche noted about the relationship between the desire for truth and things not deemed as important in relation, things that are not pertinent to discovering the truth are given less value or attention. The slaves, who utilize science to uncover knowledge of their world and circumstances, had the intention of gaining a greater understanding of God. Perhaps, then, something that may have had second-rate value relative to truth-seeking was their faith in God. Faith in God was not as important in discovering empirical knowledge of the world as was the tool, being science, that the slaves used to seek out knowledge and understanding.

With faith being given second-rate value relative to the slave's desire for truth, Nietzsche notes that it is the goal of slave science to understand God's goodness (GS 37). Perhaps in their search for God's goodness their faith in God was not given the proper attention or care that it needed to survive. Within the will to truth, Nietzsche says, "[the will to truth] ...might it also be something more serious, namely, a principle that is hostile to life and destructive. —'will to truth'—that might be a concealed 'will to death'" (GS 344). The will to truth, similarly to slave progress, is destructive in nature. A 'will to death', as Nietzsche says, which is hostile to an individual's way of life. The will to truth, coupled with the will to progress and the growing faith in science was observed both in Nietzsche's time, before it and after it, and may have as a consequence of progress and truth-seeking weakened the slave's faith in God through placing their faith in science.

A further driving factor behind the Christians will to truth is Christian honesty. Christian honesty worked in tandem with the will to truth. In the search for truth, honesty offered a more critical eye to be cast upon the world. Honesty raised questions that had not previously been asked and uncovered answers that were not previously known. To construct a more truthful, or real, world, Christianity instilled a "great virtue" into its followers: Honesty, "One of Christianity's great virtues, from Nietzsche point of view, is its commitment to honesty." (Solomon and Higgins 94). The slaves of Christianity adhered to this idea of honesty in attempts to acquire the answers to many metaphysical questions surrounding the nature of God and the world. It was their way of being skeptical and critical of the world they lived in and the world that they believed in. It allowed for critical questions to be asked so that the slave world and slave truth could come to fruition. Using honesty to raise critical questions of the world, "...promoted, ultimately, an alternative, more scientific way of seeing the world" (Solomon and

Higgins 94). With the slaves needing to seek out truth and progress, they hailed honesty as a principle virtue that was used to critique the world, develop slave knowledge, and set up alternative and more scientific ways of seeing things.

The idea that faith begins to come into question, or that it holds second-rate value to truth, can be linked to the slave's principle virtue of honesty. Honesty is what offered the alternative of science with regards to understanding the world. The slaves utilized their science to further understand God and to progress toward their ideal future. With progress comes decay and the will to truth itself is inherently destructive and honesty is now seen to be a double-edged sword that the slaves wield, "Eventually, those trained in the Christian virtue of honesty felt the demand for truthfulness even in those cases where it personally pained them. They directed their inquiry at Christianity itself, and discovered that they could not honestly sustain their belief" (Solomon and Higgins 94). Honesty propelled the slave into being skeptical of their world; so much so that they came into questioning their own beliefs and concluded that they could not accept what they had once held fast to be true, as was the purpose of Descartes meditations: to try and understand what an individual could really know. The slave's faith in science, which was initially used to further understand the greatness that is God, was taken from God and placed within science. To the slaves, it was more plausible to accept and to believe that worldly phenomenon occurred as science described it than to have faith in the idea that all is the creation and result of God's divinity.

Now that everything has been laid out, the task now is to demonstrate how everything flows out of and from each other to lead into the death of God. As the slave's hatred for the masters grew, it became a value-creating energy called resentment. Resentment for the masters allowed the slaves to reverse moral definitions of "good" and "bad" in a way that favored the

slaves standing in the world. This new slave morality would come to be the grounds for Judeo-Christian morality, which in turn would make people of such a faith slaves. Nietzsche, and other authors, have said that the slaves and the herd are one-in-the-same thing. This being so allows for the people of the Christian faith to share qualities with herd; principally of which is the desire for progress.

Progress, as described by Nietzsche, has natural consequences such as death, decay, and atrophy. Such processes affect the meaning and purpose of things in the world of the progressing individual. Similarly, the will to truth, which is what drives the slave to further uncover knowledge of God in their world, is also destructive in nature and called by Nietzsche a “will to death” (GS 344). Along with the desire for progress, the destructive nature of truth seeking could be responsible for the unbelievability of God. In the slave’s search for greater knowledge of God, the negative consequences of their progress may have affected their faith in God. Given that within truth-seeking, all other things not relevant to achieving understanding are given less value than the goal of understanding. Faith, it appears, is that thing that was given less value than understanding God was given.

Faith was attacked and devalued through Christian honesty. Christian honesty, as noted earlier, promoted different ways of viewing and observing the world. Ultimately, what Christian honesty promoted through its critiques was a more scientific way of understanding the world. As science became increasingly popular in seeking out truth, more faith was put into science since it was able to produce concrete and empirical facts about the world. The critical nature of Christian honesty even went so far as to make the individual turn their truth-seeking gaze upon themselves and begin to question their own beliefs and ideas. This introspection, it would seem then, is what

made the belief in God seemingly unbelievable. With all the hard facts that science is capable of offering, what need is there for a God?

In regard to the cruelty aspect of Christianity, the third rung to its ladder of cruelty requires that God himself be sacrificed. To achieve this final step, the slaves did not have to do anything different than they were already doing. Their search for truth and a greater understanding of God was made possible through the use of science. In using science, faith is relegated to second-rate value relative to possible knowledge. As faith in God is succumbing to the decaying effects of the will to truth and progress, faith in science is increased in the process since belief in science is becoming more solidified within the slaves search for truth.

This is the point where Nietzsche would say that God has died. The belief in God is beginning to become unbelievable and the “people of faith” are placing their faith in science rather than God himself. Even though this event has happened, nobody appears to have noticed such an event. The people who are living within this event, “...do not imagine that they have lost anything by arranging their lives around entirely secular goals. They do not notice, in part because they have maintained the habits that religion fostered, particularly the habit of faith. They have replaced faith in God with faith in science” (Solomon and Higgins 96). In the search for truth, faith in God was relegated to a second-rate value relative to understanding the world through the slave’s mentality. They looked out into the world, and by using honesty, were skeptical and critical of what they saw and what they believed. Such skepticism led to the usage of science to create a more empirical and concrete understanding of things: how they worked and how they came to be. This would be considered slave progress. The slaves used honesty to create their progress and the will to truth helped propel the slaves toward the future that they were creating for themselves. However, as noted throughout the essay, progress and the will to truth

have consequences, namely atrophy and placing everything else that was not the truth below it in importance.

It would appear then, that as the slaves increased their reliance on science to explain worldly phenomena, over time their faith in God would be replaced with their faith in science. With science being able to accurately and more concretely explain the world than faith in God could do, the belief in God became rather unbelievable. But the slaves had not realized that God had died because of their faith in science. Since science had risen to take their faith, perhaps since the feeling itself still existed within the slaves the people were unaware that faith in God was no more and that faith in science had risen to take its place. This would explain why in the famous section of Nietzsche's *Gay Science* titled *The Madman*, when news broke to the people of God's death, everybody laughed in disbelief at the person who informed them of such a great event.

When the madman broke the news to the people, and their laughter was quelled by an interesting monologue, he responds to their silence, "I have come too early... This tremendous event is still on its way, still wandering; it has not quite reached the ears of men. Lightning and thunder require time...deeds, though done, still require time to be seen and heard" (GS 125). As the madman remarks here, God's death has not quite been felt, or seen, yet. However, the deed itself has been done. As Nietzsche said in the excerpt, a deed may have been completed without its completion being acknowledged or felt. The deed here would be killing God by eliminating the believability in Him. An increase in faith within science is the action that completes the deed. Such an increase in faith within science came from within Christianity itself. Due to Christianity being inherently cruel, it follows that the virtues that it praises and instills in its followers would

also be rather cruel. Honesty, then, would be that mode of cruelty that elevates the Christian religion up to Nietzsche's third rung on his ladder of religious cruelty.

At last, now that Christianity has ascended to the third rung of the ladder of religious cruelty, the ravings of Nietzsche's madman have come to fruition. The cruel nature of Christianity and honesty became critical of faith in God. With science becoming the more trusted and plausible mode for understanding than God, levels of faith within both groups began to change. With science, the levels rise with every new thing that is learned through the process. While within Christianity, levels of faith in God begin to decrease as scientific explanations of worldly phenomena become readily accepted as truth. With this sort of progress, it is fair to conclude that faith in God suffered the negative effects of progress, being death in this case.

God's death was due to a variety of things that were put into motion resulting from the slave-revolt within morality. Before the revolution occurred, the masters oppressed the slaves and created value judgments and truths in their world based upon their affirmative master morality. The slaves, who utilized resentment, inverted the definitions of good and evil so that they would have moral authority in the world. This moral inverse would lead to the creation and establishment of Judeo-Christian moral values, whose influence would spread due to the majority of the population identifying with its ideals. Nietzsche and other authors have confirmed that the slaves, Judeo-Christians, and the herd are all one in the same thing. Being so, they share similar qualities, specifically the will to truth, a need for progress, and honesty. These concepts worked together so that the slaves could create their world, ideal future, and achieve their goal of understanding God's greatness. The destructive nature of progress and the will to truth, along with the skepticisms and criticisms that followed honesty lead to the demise of the Christian's faith in God by replacing it with faith in science. Honesty, the will to truth and

progress lead to alternative explanations of the world, namely science. As faith in science grew over time, faith in God became increasingly weaker to the point where believing in God became no longer believable, thus resulting in the death of Christian faith and of God.

References:

- Allison, David. B. *Reading the New Nietzsche*. Maryland. Rowman and Littlefield Publishers, Inc. 2001.
- Jenkins, Scott. "Ressentiment, Imaginary Revenge, and the Slave-Revolt." *Philosophy and Phenomenological Research*, vol. 96, no. 1, 2016, pp. 192-213.
- (BGE) Nietzsche, Friedrich. *Beyond Good and Evil*. Oxford. Oxford University Press. 1998. Translated by Marion Faber
- (GM) Nietzsche, Friedrich. *On the Genealogy of Morality*. Indianapolis. Hackett Publishing Company, Inc. 1998. Translated by Maudemarie Clark and Alan J. Swensen
- (GS) Nietzsche, Friedrich. *The Gay Science*. New York. Random House Inc. 1974. Translated by Walter Kaufmann
- Siemans, Herman. W. "Nietzsche's Philosophy of Hatred." *Tijdschrift voor Filosofie*, vol. 77, 2015, pp. 747-784.
- Solomon, Robert. C. Higgins, Kathleen. M. *What Nietzsche Really Said*. New York. Shocken Books. 2000.
- Wallace, R. Jay. "Ressentiment, Value, and Self-Vindication: Making sense of Nietzsche's Slave Revolt." *Nietzsche and Morality*, edited by Brian Leitner and Neil Sinhababu. Clarendon Press, 2007, pp. 110-137.