

1. Nietzsche's revaluation is architectonically an epistemic–axiological project: the key question is not “what is truth?” but “what is the value of the will to truth?”.
2. Metaphysical/Christian truth regimes install a “true world” beyond appearance; this devalues body, senses, becoming, and makes morality masquerade as objective truth.
3. The ascetic ideal is life's self■preservation through self■negation: a will to power of weak types that gains mastery by dividing the self (soul/body, true/apparent) and giving suffering a beyond■meaning.
4. BGE §4: falsity/untruth is a condition of life; therefore “truth in itself” (correspondence to a thing■in■itself) is not the criterion. Interpretations are ranked by their life■function, power, honesty, and capacity to integrate perspectives.
5. GM III: the will to truth is genealogically Christian/ascetic yet becomes conscious of itself, exposing its origin and undermining its unconditional authority.
6. TI: the “true world” becomes a fable; no absolute truth remains—only perspectival interpretations within immanent life.
7. Science is privileged only as disciplined honesty about immanence and revisability, not as metaphysical tribunal; it is one powerful perspective among others.
8. “Truth(s)” in The Antichrist are interpretive commitments, not neutral empirical claims; AC legislates against Christianity as the supreme ascetic truth■valuation regime and ends with a codex■style directive (“everything else follows”).
9. Early continuity: Basel Dionysus vs Orpheus (affirmation vs denial) develops into Dionysus vs the Crucified; Christianity names the historical apex of world■denial.
10. Ressentiment's logical structure is reactive inversion: it needs an enemy's goods as its domain, negates them first, and defines its “good” as the complement; thus it subverts within the old coordinate system but cannot create a new one.
11. Revaluation requires active value■creation from strength, not enemy■dependence; lawgivers are rare and historically periodic, with long preparatory phases.
12. Eternal recurrence is the immanent test of rank after the true world dies: who can affirm becoming and contingency so fully as to will their return? It opposes Nothingness (true■world authority).
13. Order of rank (Rangordnung) replaces metaphysical truth: perspectives are hierarchized by the types of life that can bear and enact them; values are made explicit, not found.
14. Overman/higher types denote increased capacity for complexity, embodiment, and affirmation—not possession of absolute propositions; compassion is re■evaluated as strength■based rather than pity■based.