

Contents

Preface — XV

Abbreviations — XVII

Introduction — 1

- 1 Recent Philosophical Debates on the Hermeneutics of Past Events and Their Relevance for Biblical Research — 5**
 - 1.1 Debates on the “objectivity” achievable in research — 5
 - 1.2 Key terms in the study of history — 9
 - 1.2.1 “Memory” – individual, communicative, collective, cultural? — 9
 - 1.2.2 “Interpretation” through forging a “plot” out of critically ascertained sources — 12
 - 1.2.3 “History of effects” as the awareness of the incompleteness of the past — 14
 - 1.3 Memory, plot, and history of effects in biblical interpretation and the premise of God as acting in history — 15
 - 1.3.1 Attempting to constitute facts from memory, testimony, and eyewitness accounts — 16
 - 1.3.2 A “plot” that does justice to the context of the past — 18
 - 1.3.3 A case study of “plots”: Jesus as a Cynic wisdom teacher? — 19
 - 1.3.4 A framework of the possible, resurrection included? — 22
 - 1.4 Questions to pursue in Chapters Two, Three and Four — 24

- 2 Reconstructing the Position of Paul in Early Christianity — 27**
 - 2.1 Enquiring into Christian origins: Contested issues — 27
 - 2.1.1 The exegetical task of assessing the sources — 28
 - 2.1.2 An overview of early Christian self-understandings: Four groupings — 30
 - 2.1.3 Uncovering the religious symbolism of Jesus’ actions, travels and preaching — 35
 - 2.1.3.1 The symbolism of the Twelve — 35
 - 2.1.3.2 The Kingdom of God as a counter-vision to existing oppressive powers — 36
 - 2.1.3.3 Temple critique as a religious and political challenge — 37
 - 2.1.3.4 A unique combination of apocalyptic thinking and wisdom — 39

- 2.2 Paul's theological approach — 42
- 2.2.1 A soteriology of atonement — 43
- 2.2.2 An ethics structured by the distinction of gospel and grace from law — 46
- 2.2.3 The role of Abraham as the model of faith for Jews and Gentiles — 48
- 2.2.3.1 From Galatians to Romans — 49
- 2.3.3.2 Shared by Jesus and Paul: An Abrahamic view — 51

- 3 Tracing the Origins of the Doctrine of Christ — 54**
- 3.1 Christolatry as the origin of Christology? — 54
- 3.1.1 Cultic worship of Christ based on a revelatory experience: Larry Hurtado's thesis — 54
- 3.1.1.1 "Without analogy": Six factors in the worship of Jesus Christ — 55
- 3.1.1.2 Jesus as God's "principal agent" — 57
- 3.1.1.3 A ministry with polarising effect — 58
- 3.1.1.4 Religious experience as the cause of a "binitarian mutation" of Jewish monotheism — 59
- 3.1.2 Prayer *to* God *through* Christ: James Dunn's analysis — 62
- 3.1.2.1 The sacredness of places, times, meals, and people in Judaism and early Christianity — 62
- 3.1.2.2 Jesus' death as sacrifice – an inevitable interpretation? — 65
- 3.2 The role of the Psalms in enabling a transition to Christology and the question of the "*Kyrios*" — 67
- 3.2.1 The Psalms as a locus of Christological reinterpretation: Margaret Daly-Denton's analysis — 68
- 3.2.1.1 A transfer at the level of images — 68
- 3.2.1.2 The model of "intertextuality" — 70
- 3.2.2 Philippians 2 as a case study of addressing Christ as *Kyrios* — 72
- 3.2.2.1 Which background for *Kyrios*? — 72
- 3.2.2.2 "Self-emptying" as implying pre-existence? — 73

- 4 Assessing the Pauline Strand: Exegetical, Methodological and Theological Disputes and Conclusions — 77**
- 4.1 Paul, the oral tradition, and the Gospels — 77
- 4.1.1 An enquiry into the references in Paul's Letters to the tradition about Jesus: Christine Jacobi's reconstruction — 78
- 4.1.1.1 No direct links, just "analogies" — 78

- 4.1.1.2 Making decisions in conflicts: How does Paul justify them? — **79**
- 4.1.1.3 “In Christ”: Paul’s “quasi-mystical” appropriation — **81**
- 4.1.2 Before and beyond Paul: Understandings of Jesus’ life and of discipleship — **82**
- 4.2 A dispute on methods — **84**
- 4.3 The principle of analogy in history and the claim of Jesus’ resurrection — **89**
- 4.3.1 Jesus’ death and resurrection in terms of sacrifice, or of vindication? — **89**
- 4.3.2 A horizon of the “possible”, not the “plausible”: Elisabeth Schüssler Fiorenza’s call for a shift in criteria — **91**
- 4.3.3 Resurrection as a practical claim of meaning — **93**
- 4.4 Conclusions on the three premises of Habermas’s New Testament interpretation — **94**
- 4.4.1 Post-Easter Christianity – a formation of spirit inherently marked by Hellenism? — **95**
- 4.4.2 Christology from post-Easter conclusions with no basis in Jesus’ self-understanding? — **96**
- 4.4.3 The interpretation of Jesus’ death as atonement – as significant in the history of reception as his proclamation and ethics? — **97**

- 5 The Patristic Era as Setting the Course for Relating Religion to Reason — 100**
- 5.1 Correspondences and points of conflict between the Christian message of salvation and philosophy — **101**
- 5.2 The “inner person” in her freedom — **103**
- 5.3 Developing soteriology into a conceptual Christology — **106**
- 5.3.1 Substance ontology as a “trap” — **107**
- 5.3.2 Countering Arius’s Neoplatonic interpretation of “Logos” as the instrument of creation — **109**
- 5.3.3 The premise of Habermas’s critique: the “incarnation of God in the crucified Jesus” — **111**
- 5.4 The human freedom of naming in Gregory of Nyssa’s reading of Genesis — **113**
- 5.5 Creation ending in damnation? The ambiguous theological heritage left by Augustine — **115**
- 5.5.1 An era-transcending legacy: Augustine’s analysis of interiority — **116**
- 5.5.2 Inherited “original sin”: A doctrinal innovation based on a misreading of Paul — **118**

- 5.5.3 The outcome of the history of a humanity created by God — 120
- 6 The Origins of Modernity in the Late Middle Ages — 124**
 - 6.1 Taking substance ontology to its limits: Maximus Confessor on the will as capacity and as concrete decision — 125
 - 6.2 Anselm of Canterbury's philosophical argument for God's incarnation — 128
 - 6.3 Thomas Aquinas: Refining the role of reason in theology and ethics — 132
 - 6.3.1 Safeguarding accessibility while respecting dissimilarity: "Analogical" talk about God — 133
 - 6.3.2 Thomas's soteriology — 135
 - 6.3.3 Under dispute: The role of human reason regarding the Natural Law — 137
 - 6.4 John Duns Scotus as the turning point to Modernity — 140
 - 6.4.1 The univocity of "being" (*ens*) as a category valid for God and for humans — 140
 - 6.4.2 A supralapsarian Christology — 142
 - 6.4.3 The human will as a primordial faculty of self-determination — 145
 - 6.4.4 An open-ended future of creation: God's history with humans and the question of God's "acceptation" — 147
 - 6.5 William of Ockham's step to Nominalism and its legacy — 148
 - 6.5.1 Voluntarism developed in a Nominalist direction — 149
 - 6.5.2 Distinctions between Scotus and Ockham on the relationship between philosophy and theology — 151
 - 6.6 Two late medieval points of departure for modern thinking — 153
- 7 "Faith" and "Knowledge" after the Copernican Turn in Kant's Critiques of Reason — 157**
 - 7.1 Modernity as grounded in, or as a revolt against, the late Middle Ages? Hans Blumenberg's critique — 157
 - 7.1.1 Epochs distinguished by "reoccupations" — 159
 - 7.1.2 Modernity as a counterproposal to late medieval theocentrism — 160
 - 7.1.3 The problems of evil and of theodicy as the main thread of reconstruction — 162

- 7.1.4 Incarnation as the guideline: Wolfhart Pannenberg’s theological response — **164**
- 7.1.5 Ongoing theological questions and answers relevant for Modernity — **167**
- 7.2 The anthropological turn achieved through Kant’s transcendental method — **169**
- 7.2.1 Breaking with substance ontology: Theological factors, and a new method — **170**
- 7.2.2 Reconceiving theoretical reason based on philosophical or theological distinctions? — **173**
- 7.3 Practical reason and the question of meaning — **177**
- 7.3.1 Finding parallels between the Augustinian heritage and Kant — **178**
- 7.3.2 The “world concept” of philosophy and the public sphere — **180**
- 7.3.3 Overtaxed by too great a scope for morality? The antinomy of practical reason and the postulate of God — **182**
- 7.3.4 The “ethical commonwealth”: Borrowing from Augustine, or supporting the will’s capability for self-legislation? — **185**

- 8 Post-Kantian Theories of Language – Pacemakers for the Paradigm Change from Subject Philosophy to Linguistic Interaction — 190**
- 8.1 Discovering language as the medium of reason: Herder, Schleiermacher and Humboldt — **190**
- 8.1.1 “Situating reason” in language – an overdue revision of foundations, or a question of levels? — **191**
- 8.1.2 Individuality as a result of intersubjectivity? — **195**
- 8.1.3 Models of relating speech acts and the language system — **198**
- 8.2 Schleiermacher as language theorist — **202**
- 8.2.1 Radicalising the starting point of hermeneutics: Non-understanding — **203**
- 8.2.2 Interpretation as a dual task, grammatical and technical/psychological — **205**
- 8.2.3 The irreplaceable position of individuality — **209**
- 8.3 Schleiermacher as a post-Kantian theologian — **212**
- 8.3.1 Three misinterpretations — **213**

- 8.3.2 “Feeling or immediate self-consciousness” as the object of a transcendental enquiry — **216**
- 8.3.2.1 Determining piety in a general theory of self-consciousness, or as a chosen “performance” and “conduct” of religious persons? — **217**
- 8.3.2.2 The method used in arguing for “absolute dependence” — **219**
- 8.3.3 Two directions of interpreting the “immediate” or “pre-reflective” consciousness – egological or monist? — **220**
- 8.4 Consequences of the framework for analysing Schleiermacher and its effect on relating “faith” and “knowledge” — **225**
- 8.4.1 Continuities in postmetaphysical thinking on religion — **226**
- 8.4.2 Problems of fitting Schleiermacher into a postmetaphysical approach — **228**

- 9 Reappraising the Counterparts: Secular Reason as the Default Position, Religion as “Other”? — 232**
- 9.1 A summary of the course of enquiry — **232**
- 9.1.1 Its guiding thesis and steps — **232**
- 9.1.2 Assessments of the course of European thought depending on their starting points — **234**
- 9.1.2.1 The origins of Christianity in the context of Hellenisation, as assumed in Paul’s theology and the Gospels — **235**
- 9.1.2.2 Turning points in the history of reception of the New Testament — **238**
- 9.2 Rituals as anchor points of religion, or as sites of discursive contestation? — **242**
- 9.2.1 The promise of forgiveness: Contesting the Temple’s rituals of sacrifice — **244**
- 9.2.2 Confirming a new doctrine: The shift to infant baptism — **245**
- 9.2.3 Interpreting the Eucharist — **247**
- 9.2.4 Ritual as on a par with non-linguistic art, or as part of a discursively accessible practice? — **250**
- 9.3 “Faith” and “knowledge” as alternatives, or as distinct pursuits of reason? — **253**
- 9.3.1 Which categories after substance metaphysics? — **254**
- 9.3.2 Principled autonomy and its price: Not a case of justification, but of meaning — **255**
- 9.3.3 Finding the “otherness” of religion in history as the location of God’s agency — **259**

Bibliography — 263

Works by Jürgen Habermas — 263

Other works — 264

Person Index — 278

Subject Index — 282

