

Peter Frick

Understanding Paul

The Existential Perspective



Mohr Siebeck

Peter Frick
Understanding Paul



Peter Frick

Understanding Paul

The Existential Perspective

Mohr Siebeck

PETER FRICK, born 1961; Professor of Religious Studies, United College (formerly St. Paul's University College), University of Waterloo, Canada.

ISBN 978-3-16-162629-6 / eISBN 978-3-16-162630-2
DOI 10.1628/978-3-16-162630-2

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.de>.

© 2023 Mohr Siebeck Tübingen, Germany. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was typeset by Gulde-Druck using Garamond typeface, printed on non-aging paper in Tübingen, and bound by Nädle in Nehren.

The cover was designed by Iris Farnschläder in Hamburg. Cover illustration: Window of St. Martin's Church in Neuffen, Germany. Photo: Peter Frick.

Printed in Germany.

To
Voss
(Uli Frick)

brother
friend
existentialist

Eine ontologische Spezifizierung des Geschaffenen
unabhängig davon, daß Gott Versöhner und Erlöser ist,
der Mensch aber Sünder und Begnadigter,
gibt es nicht.

Alle metaphysischen Ideen von Ewigkeit und Zeitlichkeit,
Sein und Werden, Leben und Sterben, Wesen und Erscheinung
müssen in christlicher Seinslehre
an den Begriffen
vom Sein der Sünde
und der Gnade
gemessen bzw. neu gewonnen werden.
Dietrich Bonhoeffer, *Akt und Sein* (DBW 2, 150)

There is no saving ontology,
but the ontological question
is implied in the question of salvation.

Paul Tillich
(*Biblical Religion and the Search for Ultimate Reality*, 85)

Preface

All life is hermeneutical; every book is hermeneutical. This book is no different. For many years I have been thinking about Paul, reading and studying his letters. My interest in Paul was, however, not focussed on the details of exegesis or the key theological questions of the day. I was also not initially interested in the debate between the old and new perspective, but for reasons I have delineated in chapter 10, engagement with the new perspective became unavoidable. All along, what has evoked my keen interest in Paul was the combination of the apostle's enduring (and controversial) legacy in the Christian tradition,¹ the interest of a good number of continental philosophers in his teaching² and the theological questions that emerged in that conversation for my own existential quest.

Over time, the problem that surfaced and that became the prism through which I attempted to make intelligible what Paul taught, was trying to figure out the question to which Jesus was the answer. If Jesus is indeed the answer, then what was the real issue, the quintessential question and the manifest predicament that his life "answered"? If Jesus was the solution, then what kind of crisis did his life have to solve? For years I had my reservations about the colloquial pronouncement that "Jesus came to die for our sins." The more I engaged in the study of Paul, hermeneutics, philosophy and theology, the clearer became my vision that Jesus did not have to die a violent death for our sins. Rather, he died for our sin. There is a substantial difference in the fine distinction between sin (singular) and sins (plural.) In fact, I argue that this distinction is crucial for a robust understanding of Paul.

The core of this book is the attempt to make intelligible why this differentiation is not a matter of exegetical insight or perspectives where one

¹ Cf. Jürgen Becker, *Paulus. Der Apostel der Völker*. Tübingen: J. C. B. Mohr (Paul Siebeck) 1989, 1: Paul's "Wirkungsgeschichte kann kaum überschätzt werden" (Paul's history of impact can hardly be exaggerated).

² For a first attempt of understanding Paul vis-à-vis contemporary philosophy, cf. Peter Frick (ed), *Paul in the Grip of the Philosophers. The Apostle and Contemporary Continental Philosophy*. Minneapolis: Fortress Press 2013.

position is to be preferred over another. For every human being, the existential structure of sin is not open to exegetical or theological debate. It is a fixed determinant, based on our ontological predispositions. This is the insight I gained from Heidegger and which I attempt to work out in these pages drawing on the hermeneutics of Gadamer and, to a lesser extent, the theological positions of Tillich and Bonhoeffer.

Given that the aim of this book is to make intelligible a framework for how we can *understand* Paul, and that means understand the apostle *existentially*, I will make the case that sin understood as an ontological-existential category (*Existenzial* in the tradition of Heidegger) must categorically correspond to the solution, offered in the death and resurrection of Jesus Christ. The specific task for us is to make intelligible how there is a formal categorical correspondence between sin understood ontologically and the Messiah's death and resurrection. This correspondence is basic to the further distinction between the means and the mode of salvation. I will also briefly outline what my ontological reading of Paul means in existential terms of a life in faith as a "new creation" and in terms of an ethics for the other.

In many a preface in a book on Paul, it has become a commonplace to warn the reader of possible oversights of important works on the apostle, given the plethora of studies in the field. I *know* that this is the case in this monograph. My thinking about Paul and the ideas presented in these pages are the fruit of my intellectual quests and not in the first place a debate with secondary literature.

Nonetheless, any intellectual pursuit does not happen in a vacuum but in the context, to use a term Gadamer likes, of a *Gespräch*. For such conversation I thank my philosopher-friend Prof. Ricardo Quadros Gouvêa. He not only read and critiqued chapters 1–4, but given his keen sense of theology and philosophy, offered insights that helped me over the years to clarify my own quest for understanding Paul.

My deepest gratitude extends also to the staff at Mohr Siebeck, Tübingen, especially to Henning Ziebritzki and Katharina Gutekunst in the early stages of the book, and to Tobias Stäbler and Susanne Mang for the professional and exemplary work of producing this work. I also wish to thank my colleagues Richard Myers and John Abraham for their support and interest in this book.

Last but not least, the book is dedicated to an existentialist par excellence – my brother. Words cannot do justice to describe the bond between us. It is all about existence in the deepest and fullest sense of Dasein.

Waterloo/Tobermory, Easter 2023

Contents

Preface	VII
Abbreviations	XIII
UNDERSTANDING PAUL	1
<i>Chapter 1: The Questions of Pauline Hermeneutics</i>	3
1.1 Thesis of the Book	3
1.2 Hermeneutical Construction	6
1.3 Hermeneutics of Understanding	8
1.4 Hermeneutic Prejudice	16
1.5 The Historical Paul	19
1.6 The Hermeneutical Paul	26
1.7 Biblical Scholarship, Theology and Philosophy	30
1.8 My Hermeneutical Assumptions and Prejudices	38
1.9 Perspectives and Outlook	41
<i>Chapter 2: The Starting Points: Existence, Truth and Word</i>	44
2.1 Human Existence	44
2.2 The Structures of Dasein	48
2.3 Paul's Existence – Our Dasein	51
2.4 Dasein and Meaning	54
2.5 Truth	55
2.6 The Word of Truth	57
2.7 Truth and Revelation	61
2.8 Existential Hermeneutics	65

EXISTENCE UNBOUND	73
<i>Chapter 3: The Human Predicament: Sin as Existential Category</i>	<i>75</i>
3.1 The Art of the Question	75
3.2 The Human Predicament	77
3.3 In the Beginning	79
3.4 The Great Disruption	81
3.5 Sin and Sins in Biblical and Post-Biblical Judaism	82
3.6 Sins in Paul	86
3.7 Sin in Paul	88
3.8 Sin and Sins in Romans 7	95
3.9 The Distinction between Sin and Sins	100
3.10 Sin as Ontological-Existential Category (<i>Esistenzial</i>)	102
3.11 Sins as Action	112
3.12 Conclusion	115
<i>Chapter 4: Messiah, Sin and Torah</i>	<i>117</i>
4.1 Jesus the Messiah	117
4.2 Paul: Apostle of the Messiah	120
4.3 The Messiah and Forgiveness of Sins	123
<i>Gospels and Acts</i>	123
<i>Other New Testament Writings</i>	127
4.4 Interpreting the Death of Jesus	129
<i>Atonement: Yes or No?</i>	130
<i>What Does the Messiah Atone?</i>	132
4.5 Sin and Torah	144
1. <i>Paul affirms Torah</i>	146
2. <i>Sin precedes Torah</i>	147
3. <i>Sin is Dead apart from Torah?</i>	147
4. <i>Torah marks Sins</i>	148
5. <i>Torah Cannot give Life</i>	149
6. <i>The Works of Torah</i>	150
7. <i>The End of Torah is the Messiah</i>	151
8. <i>The Law of the Messiah</i>	152
4.6 Conclusion	153
<i>Chapter 5: Soteriology 1: The Means of Salvation</i>	<i>157</i>
5.1 The Requirement of Correlation	158
5.2 The Means of Salvation	162

5.3 Cause in Philo of Alexandria	165
5.4 The Means of Salvation in Paul	168
5.5 Death	173
5.6 Resurrection	179
5.7 The Meaning of Salvation	185
<i>Grace</i>	186
<i>Justification and Righteousness</i>	187
<i>Righteousness, Justice, Fairness</i>	190
5.8 Reading Paul Philosophically	196
 <i>Chapter 6: Soteriology 2: The Mode of Salvation</i>	 198
6.1 The Mode of Salvation	198
6.2 The Nature of Faith	201
6.3 Faith and Epistemology	206
6.4 Faith and the Forgiveness of Sins	213
 UNDERSTANDING EXISTENCE	 217
 <i>Chapter 7: Two Endpoints: New Existence</i>	 219
7.1 Endpoint One: A New Lordship	219
7.2 Endpoint Two: A New Creation	223
7.3 The Church	230
7.4 Baptism and the Lord's Supper	234
<i>Baptism</i>	234
<i>The Lord's Supper</i>	237
7.5 Repairing Sins	239
7.6 Authentic but Fragmentary Existence	250
 <i>Chapter 8: The Redemptive Life</i>	 255
8.1 Ontology and Ethics	256
8.2 No Moral Perfectionism	261
8.3 The Law of the Messiah	262
8.4 The Other	267
8.5 Eros	273
8.6 In the World	277
8.7 The World to Come	282

CONCLUSION	285
<i>Chapter 9: Summary and Inferences</i>	<i>287</i>
9.1 Ontology	287
9.2 Understanding	289
9.3 Correlation	291
9.4 Plight	292
9.5 Solution	293
9.6 Existence	294
9.7 Alterity	295
9.8 Conversation	296
9.9 Ending	297
POSTSCRIPT	299
<i>Chapter 10: Notes on Perspectives</i>	<i>301</i>
10.1 Perspectives – So What?	302
10.2 All Perspectives are Culturally Biased	304
10.3 The Beginning of the New Perspective	306
10.4 Sin in the New Perspective	310
10.5 The Messiah in the New Perspective	314
10.6 Existential Muddle and New Perspective Fantasy	316
<i>Chapter 11: The Way of Paul: Fragmentary Existence</i>	<i>320</i>
11.1 Unresolved Questions	320
11.2 The Beginning of the Journey	321
11.3 The First Station on the Way: Discoveries	322
11.4 The Second Station on the Way: Clarification	324
11.5 Third Station on the Way: Understanding Paul	325
11.6 The Penultimate Station: Understanding Existence	327
Bibliography	329
Index of Biblical References	345
Index of Names	352
Index of Subjects	355

Abbreviations

AB	Anchor Bible
ABD	Anchor Bible Dictionary
BhTh	Beiträge zur historischen Theologie
<i>Bultmann Handbuch</i>	Christof Landmesser (ed). <i>Bultmann Handbuch</i> . Tübingen: Mohr Siebeck 2017
CCSP	James D.G. Dunn (ed), <i>The Cambridge Companion to St. Paul</i> . Cambridge: Cambridge University Press 2003.
<i>DBWE</i>	<i>Dietrich Bonhoeffer Works English</i> , 17 volumes. Edited by Wayne W. Floyd Jr., Victoria J. Barnett and Barbara Wojhoski. Minneapolis: Fortress Press 1996–2014.
EKK	Evangelisch-Katholischer Kommentar zum Neuen Testament
GA	Gesamtausgabe
GW	Gesammelte Werke
HUTh	Hermeneutische Untersuchungen zur Theologie
<i>JBL</i>	<i>Journal of Biblical Literature</i>
LCL	Loeb Classical Library
NIDNTTh	New International Dictionary of New Testament Theology
<i>Paulus Handbuch</i>	Friedrich W. Horn (ed). <i>Paulus Handbuch</i> . Tübingen: Mohr Siebeck 2013
RGG ⁴	Die Religion in Geschichte und Gegenwart, 4 th ed., Tübingen
RPT	Religion in Philosophy and Theology
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ThHwbAT	Theologisches Handwörterbuch zum alten Testament
ThWNT	Theologisches Wörterbuch zum neuen Testament
TSAJ	Texts and Studies in Ancient Judaism
UTB	Uni-Taschenbücher
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
ZThK	<i>Zeitschrift für Theologie und Kirche</i>

Understanding Paul

CHAPTER 1

The Questions of Pauline Hermeneutics

*Wer macht wen lebendig,
der Ausleger den Text
oder der Text den Ausleger?*
Ernst Fuchs¹

1.1 Thesis of the Book

At the outset of this book, I want to be clear and direct about the thesis of the study. It can be stated in one straightforward sentence: “For the apostle Paul, Christ/the Messiah is the answer to the predicament of sin, whereas sin is understood as an ontological-existential category.”² The task before us is to unpack this sentence in detail and bring to light the claims embedded in it. This thesis is grounded in the ontological reality and phenomenological observation that there is a vast difference between sin (singular) and sins (plural). The solution to this double-edged predicament must be a categorical correlation to both sin and sins. In our analysis, the answer to sin and sins is not the same; it *cannot* be the same. For ontological reasons, we can therefore only speak of salvation in Paul’s understanding when we consider that there must be a correspondence between sin and salvation on the same *categorical* level. In short, if sin is ontological, then salvation must offer an ontological solution. My thesis thus entails the claim that a non-ontological and non-existential understanding of sin in Paul is deficient and therefore significantly limits, even falsifies, our overall understanding of the apostle.

The fundamental assumption that sin is ontological starts with Paul’s own ideas in his letters and leaves deep traces in the reality of every human being, ancient and modern. For *every* living being, the ontological force of

¹ Ernst Fuchs, “Ereignis und Tatsache – die paulinische Aporie,” in *Marburger Hermeneutik*, Tübingen: J. C. B. Mohr (Paul Siebeck) 1968, 205.

² Since I work in both English and German, here is the thesis statement in German: *Für Paulus ist der Christus/Messias die Antwort auf das Problem der Sünde, verstanden als ontologisch-existenziale Kategorie.*

sin has inevitable existential implications. In a broad sense, both Paul and the contemporary interpreter of Paul are trying to figure out how thinking about God and his presence in the world square up with the experience of the human condition in a universal scope, good and evil. To put it quite colloquially, in bumper sticker theology: “If Jesus is the answer,” then what is the question? To what issue, problem, reality, plight or predicament is Jesus the answer according to Paul, and by extension, the Christian tradition?

Specifically, it will be my task to make intelligible how the first part of the thesis statement, that the Messiah is the answer to sin, corresponds to the second part, namely the claim that sin must be understood in this rather elusive expression *ontological-existential category*. In chapter 2 we will discuss the details and depth of what it means to say that sin is primarily an ontological category and, therefore, has existential implications. For now, it suffices to point out that the expression “ontological-existential category” is my translation of a key concept in *Being and Time* of Martin Heidegger, the early Heidegger before the *Kehre* (turn). Heidegger employed the word *Existenzial* as a designation of universal ontological structures. The translators of *Being and Time* rendered Heidegger’s noun *Existenzial* as *existential(e)*³ while William Barret refers to it as *existentialia*.⁴ Whenever I employ the expression “ontological-existential category” or the abbreviated form “ontological category” or “existential category” I am referring to Heidegger’s ontological understanding of *Existenzial*.

Any understanding of Paul must reckon with the apostle’s passionate commitment to figure out how Jesus, the Christ, belongs to the history, presence and future of the Jewish people and, by Pauline extension, to all of humanity. It is basic to Paul’s thinking that somehow Christ as the Messiah is the answer to a human and cosmic plight. In that vein, in any comprehensive study of Pauline thought, the role of the Messiah must be a central question and one would expect that this topic receives front-page coverage, so to speak.⁵ But since the question of the Messiah *always* entails

³ Martin Heidegger, *Being and Time*, translated by John Macquarrie and Edward Robinson. New York: Harper and Row 1962, cf. 537. Henceforth, all references to *Being and Time*, as well as to *Sein und Zeit*, are according to page number and not according to paragraphs.

⁴ William Barrett, *Irrational Man. A Study in Existential Philosophy*. New York: Anchor Books 1990, 220.

⁵ Cf. Larry Hurtado, “Paul’s Christology,” in *CCSP*, 185–198. Hurtado rightly opens his study with these words, 185: “Paul’s beliefs about Jesus were at the centre of his religious commitment, and any attempt to understand Paul’s religious thought (or ‘theology’) has to make central what he believed about Jesus Christ.”

the question in what ways he may be thought of as the answer to the plight, one would also expect that a broad study of Paul includes the topic of sin as an important starting point and corollary, if not central topic. Curiously, in many Pauline studies the question of sin does not receive the critical emphasis it requires.⁶ Even worse, a clear delineation between sin and sins and what that distinction means for Pauline soteriology is largely misunderstood.⁷

The thesis statement also makes clear that I see sin as the problem to which the Christ/Messiah is the answer. Again, for the sake of clarity, let me point out that I do not see the topic of sin in Paul as a mere side issue or possibly an afterthought because the apostle worked from solution to plight.⁸ I am of the view that conceptually as well as existentially the apostle shaped his understanding of theology and life from solution to plight but *also* from plight to solution. His own hermeneutical circle was not linear but dynamic: Paul reflected on the anthropological dilemma of human existence while at the same time his anthropology was “the reflex of his soteriology.”⁹ What that means we will have to work out in detail as we progress. In this study, following a discussion of hermeneutics, I will address the issue of sin (plight) and then move on to discuss how sin understood as an existential category (*Existenzial*) corresponds to Paul’s understanding of Jesus as the Messiah (solution). In other words, the methodological pathway I am employing is an ontological-existential analysis of life, Dasein in Heidegger’s terminology, regarding sin, sins and salvation. The specific

⁶ This is the case with many works on Paul including the new perspective on Paul. See for example N. T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* Oxford: Lion; Grand Rapids: Eerdmans 1997; N. T. Wright, *Paul and the Faithfulness of God*. Christian Origins and the Question of God, vol. 4. Minneapolis: Fortress Press 2013. For a more detailed discussion of Wright’s view of sin in Paul, see chapter 10 below. A notable exception is E. P. Sanders, *Paul and Palestinian Judaism. A Comparison of Patterns of Religion*. Philadelphia: Fortress Press 1977. Sanders understands that Paul’s “basic distinction” is “between the plight as transgression and as bondage to sin” and that “they went together in Paul’s own view,” 509. Another exception is Terence L. Donaldson, *Paul and the Gentiles. Remapping the Apostle’s Convictional World*. Minneapolis: Fortress Press 1997. He notes that Paul’s convictional “starting point” includes “the universality of sin,” 131.

⁷ Even studies on Paul who do discuss the issue of sin do not do so in the language suggested here. Not surprisingly, as far as I know, there is no study of Paul’s thought that has employed the phrase that “sin is ontological-existential” or an *Existenzial*. See however the recent study by Steffi Fabricius, *Pauline Harmatology: Conceptualisation and Transferences*. HUTH 74. Tübingen: Mohr Siebeck 2017. I will discuss this work below in chapter 3.

⁸ This depiction goes back to Sanders, *Paul and Palestinian Judaism*, 443.

⁹ Sanders, *Paul and Palestinian Judaism*, 499, 510.

questions we will explore are the hermeneutical foundations for interpreting Paul theologically and philosophically, the categorical correspondence between sin and the Messiah, the nature and meaning of soteriology, the function of faith, the question of Torah and the grounding of ethics and the redeemed life. To repeat, all these questions will be examined through the lens of existential hermeneutics, some more directly than others.

1.2 Hermeneutical Construction

The kind of questions that must precede the interpretation of Paul's life and letters are hermeneutical questions. It is crucial at the outset of our study to insist that reflection on hermeneutical questions is not optional for the interpreter of Paul. For the conclusions we draw about Paul, and the overarching *understanding* we gain of him as a Jewish-Christian thinker, pivot to a great extent on the hermeneutical conjectures that are implicit in every scholar's work on the Pauline corpus. A first task, therefore, before one engages in the attempt to understand Paul, is to become self-conscious of and to clarify one's hermeneutical assumptions that are operative on various levels of interpretation. The objective of this first chapter is to articulate as precisely as possible the hermeneutic presuppositions that ought to be considered for every attempt to interpret Paul. Clarity in terms of hermeneutical principles is decisive for a reading and understanding of Paul that does justice both to the apostle in his Jewish-Christian context and the *contemporary* reader in his/her *Sitz im Leben*.

But before we turn our attention to the hermeneutical complexities that face us as Pauline interpreters, let me first illustrate by way of a metaphor what I am trying to make intelligible throughout this book. For the present purpose, let us employ the image of building a house as an analogy for hermeneutical construction, a metaphor we will come back to repeatedly. Acts 18:3 informs us that Paul was a tent-maker (σκηνοποιός). For our immediate purpose of illustration, let us say that he was roughly the equivalent of a construction worker. In one sense we may compare Paul's life, thought and theology to a house that he built during his lifetime. The apostle himself uses the metaphor of building a house. In 1 Cor. 3:10 he expounds: "according to the grace of God given to me, like a wise master builder (σοφὸς ἀρχιτέκτων) I laid a foundation (θεμέλιον), and someone else is building on it. Let each builder choose with care how to build on it." Many have built a house on a Pauline foundation, and we are now looking back at these houses after nearly 2000 years, realizing that different houses

have different Pauline features. There is, in the language of the metaphor, the issue of a suitable piece of land, a foundation that holds the entire superstructure and of course a myriad of additional features that make that house a distinctive “Pauline” house.

As we begin to construct *our* house, we scrutinize how Paul built his. We take note of the foundation, the building materials, the layout of the house, the functionality of the design, the aesthetic appeal and so on. As we consistently work away at our house, we recognize, however, that we do not merely want to copy Paul in every detail of his design. In many of our decisions we do not want to give up our own creative architectural intuitions. And so we modify Paul’s design – both in terms of design and building materials – and thus complete our construction. When all completed, we stamped our house with an unmistakable Pauline flavour while at the same time giving it our own personal touch. We did not merely copy Paul’s house; we built our own custom house.

But there is more to the metaphor. The foundation that we took over is Paul’s Judaism. This is crucial. In our metaphor of building our house, the importance of the foundation is twofold. First, the structure of the foundation is decisive for the durability of the house. As Jesus had already made clear before Paul,¹⁰ any compromise in terms of the foundation will eventually reveal itself as a structural deficit of the entire edifice. In the language of the metaphor, the foundation of Paul’s house is his unwavering commitment to Judaism, especially his unshakable conviction that there is but one God. Second, even though the foundation is crucial for the structural integrity of the whole house, very often the foundation of the house is only partially visible or not at all. On the sure foundation of Judaism, Paul added a new layer of a superstructure that he himself, I am arguing, saw also as belonging to Judaism, even though he had no precedent for this phase of the construction. In terms of his theological construction, it was the question of the role of the Messiah (cf. 1 Cor. 3:11 there is no foundation (θεμέλιον) other than Jesus the Messiah) and by extension the questions of Torah, Israel, Gentiles, new life etc.

Even more: hermeneutical construction does not allow us to merely copy. We do not simply build a replica of Paul’s house in our own time. We make decisions to change, add, delete, improve design and materials, all because Paul himself did not, or could not, complete what he himself had

¹⁰ Cf. Matt. 8:24–25: “everyone, then, who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock.

started. In other words, Paul could only build a certain house given the materials and resources that he had available to him. He could not do more than that. But we *are* in a different position. We can and must do more than what Paul did.

Why is this so?

Paul was not purely a historical figure and his writings relics for a biblical museum. His letters are not just documents of a now defunct understanding of the world and therefore rather irrelevant. The challenge and the task are precisely in working out an understanding of Paul's thought and life that does justice to both his unique and non-duplicable historicity *and* our contemporary existential reality. Even though we are speaking in the picture of building our house, for us such an undertaking is incredibly complex and requires a sober amount of clarity from the very beginning of our construction project.

1.3 Hermeneutics of Understanding

What is hermeneutics and what specifically is a hermeneutic of understanding? By way of definition, I do not understand the term hermeneutics only "as the formal rules controlling the practice of exegesis, but as something concerned with the total process of understanding."¹¹ Paul Ricoeur gives it an existential spin when he says that "hermeneutics is the very deciphering of life in the mirror of the text."¹² In other words, when I am using the term *hermeneutics* I am not referring to methodology, such as form criticism, textual criticism, redaction criticism, literary criticism, discourse analysis, syntactic or semantic markers or any other method or current New Testament approach, whatever it may be. The upshot of this is that I do not understand hermeneutics as if its main purpose is to illuminate only a specific text, or segment of a text, or the meaning of a semantic domain with a particular approach, theory or method.¹³ Important as various approaches may be in their own right, I am not primarily concerned

¹¹ Bernard C. Lategan, "Hermeneutics," in ABD 3, 152.

¹² Paul Ricoeur, *Essays on Biblical Interpretation*. Philadelphia: Fortress Press 1980, 53. On Ricoeur's hermeneutic see Kathrin Messner, *Paul Ricoeurs biblische und philosophische Hermeneutik des Selbst. Eine Untersuchung aus theologischer Perspektive*. HUT 67. Tübingen: Mohr Siebeck 2014.

¹³ Although I appreciate the approach by Bernard J.F. Lonergan, *Method in Theology*, Toronto: University of Toronto Press 1971, I think it is overall too rigid. Nonetheless, Lonergan does emphasize understanding when he notes, 336: "The aim of systematics is not to increase certitude, but to promote understanding."

with exegetical details, but “the total process of understanding,” that is to say how exegetical minutiae fit into the picture of the much larger whole of understanding Paul’s thought, both textually and existentially.

Moreover, and more important, while incorporating some of the approaches mentioned above, hermeneutics goes far beyond the application of a specific method to a specific text. In a comprehensive sense, hermeneutics constitutes the total communicative process by which understanding of human existence comes to light. I mostly follow Hans-Georg Gadamer¹⁴ who characterizes Schleiermacher’s “wesentlichen Grundzug des Verstehens” (most foundational aspect of understanding) in these terms: “der Sinn des einzelnen [ergibt] sich immer nur aus dem Zusammenhang, mit-hin letztlich dem Ganzen” (individual sense emerges always from context, ultimately from the whole).¹⁵ That is to say that the hermeneutical task is anchored in the dynamic between part and whole, but always in the direction that the whole must make intelligent the part and not the part shedding some light on the whole. For the process of understanding, the whole is more significant than the parts. For our interpretation of Paul, this means that an understanding of Paul’s thought in its width and complexity is more important than mastering exegetical details. Schleiermacher’s view that understanding comes ultimately from the context of the whole thus always places exegetical particulars vis-à-vis Pauline theology in a subordinate position, and does so in a way that both objective and subjective aspects of interpretation find their legitimate place in understanding the whole.¹⁶

Gadamer is quick to add that Schleiermacher’s “Grundzug des Verstehens,” namely the tension between part and whole, does not only apply to formal matters such as grammar, exegesis, logic etc. but is equally true for the psychological dynamic of the interpreter. He notes that every intellectual construct (*Gedankengebilde*) is an instantiation of a specific moment within the total context (*Totalzusammenhang*) of a person’s life.¹⁷ Put differently, the interpreter always finds him/herself in the bind that every attempt at understanding is coloured by one’s psychological disposition and contemporary context (see section 1.4 below). But as Gadamer notes, there is also a logical quandary in the “Grundzug des Verstehens”: “logisch gese-

¹⁴ Cf. the recent study on Gadamer by Matthias Baum, *Die Hermeneutik Hans-Georg Gadamer als philosophia christiana. Eine Interpretation von “Wahrheit und Methode” in christlich-theologischer Perspektive*. HUTH 80. Tübingen: Mohr Siebeck 2020.

¹⁵ Hans-Georg Gadamer, *Wahrheit und Methode. Grundzüge einer philosophischen Hermeneutik. Hermeneutik I*. GW 1. Tübingen: J. C. B. Mohr, 5th ed, 1986, 193–194.

¹⁶ Gadamer, *Wahrheit und Methode I*, 296.

¹⁷ Cf. Gadamer, *Wahrheit und Methode I*, 194.

hen [ist] hier ein Zirkel... sofern das Ganze, von dem aus das einzelne verstanden werden soll, ja nicht vor dem einzelnen gegeben ist" (logically speaking there is a circle... inasmuch as the whole, through which the part should be understood, does not precede the whole).¹⁸ The problem presents itself in the issue that the interpreter always moves in both directions in the hermeneutic circle. The movement goes from whole to part, but also from part to whole. In Gadamer's words: "Grundsätzlich gesehen ist Verstehen immer ein Sichbewegen in solchem Kreise, weshalb die wiederholte Rückkehr von dem Ganzen zu den Teilen und umgekehrt wesentlich ist" (principally, understanding is always a movement in such a circle; therefore the continual return from the whole to the part and the reverse is significant).¹⁹ Elsewhere he says: "So läuft die Bewegung des Verstehens stets vom Ganzen zum Teil und zurück zum Ganzen" (the movement of understanding is always from whole to part and returns to the whole).²⁰ The power of the hermeneutic circle, according to Gadamer, lies then in the open-ended dialectic of repeatedly entering and leaving the circle, and thereby constantly gaining new insights and perspectives. Put differently, the hermeneutical circle becomes progressively larger.

But the dynamic, shifting and growing of the hermeneutical circle entails its own limit. Gadamer maintains that the whole is always relative and not absolute because it will never be in completion. But this then inextricably entails that there is always an intrinsic "Vorläufigkeit und Unendlichkeit" (provisionality and infinity)²¹ to every hermeneutical circle and interpretation. The preliminary and open-ended nature means that there is always the possibility for another nuance of interpretation or even a completely novel interpretation that like previous understandings grows out of the dynamic of part and whole. Though it may seem so, this inconclusive dynamic of the hermeneutical circle is not its weakness but its beauty and strength.²² Rather than being stuck in a static circle of interpretation, it allows for the fluid interaction between text and interpreter, ancient history and modern context, religious tradition and ideological matrix, void and eros, objectivity and prejudice, nihilism and meaning, life and death.

¹⁸ Gadamer, *Wahrheit und Methode I*, 194.

¹⁹ Gadamer, *Wahrheit und Methode I*, 194.

²⁰ Gadamer, *Wahrheit und Methode I*, 296.

²¹ Gadamer, *Wahrheit und Methode I*, 194; cf. 274.

²² Cf. the excellent discussion of the open-ended, fragmentary nature of history and hermeneutics in Lategan, Bernard C. "History, Historiography and Hermeneutics," in Pokorný and Roskovec (eds). *Philosophical Hermeneutics and Biblical Exegesis*, 204–218. Lategan discusses, among others, Walter Benjamin ("his goal is to *show* history, not to *narrate* it. He wants to *display* events, not to *explain* them," 209) and Paul Ricoeur.

Index of Biblical References

Hebrew Bible

Genesis

1:1	79
1:10	79
1:12	79
1:18	79
1:21	79
1:25	79
1:27	79
1:31	79
2:23–24	79
2:25	79, 275
3	81, 83, 191
4:1	167
6:5	84
8:21	84

Exodus

20:12–17	112
24:7	83
30:10	134

Leviticus

5:5	134
5:10	134
5:13	134
5:16	134
5:18	134
19:18	263

Deuteronomy

4:13	83
7:9	83
21:23	122
27–29	313

1 Kings

8:46	84
------	----

Job

25:4	84
------	----

Psalms

31:1	87
31:5	85
37:19	85
38:18	85
51	83
51:5	84
89:49	177
92:5	189
102:3	130
103:3	130

Isaiah

27:9	87
45:12	75, 79
48:6–7	225
49:1	121
49:5	121
53	133
55:8–9	189
59:20	87
64:5–9	83
65:17	225
65:19–25	223

Jeremiah

1:5	121
-----	-----

Ezekiel

37:7–12	223
---------	-----

Micah

4:12 189

Malachi

2:10 168

New Testament

Matthew

1:21 123

3:6 124

5:17–18 145

5:18 29

5:31–32 258

5:44 295

7:26–27 76

8:24–25 7

9:1–6 124

9:2 139

12:31 124, 126

22:37–39 152

26:42 175

27:46 174

Mark

1:4 124

2:1–12 124

2:5 139

12:18–27 152, 184

12:29–31 263

14:36 175

15:34 173

Luke

1:67–79 124

1:69 124

1:71 124

1:77 124

3:3 124

4:21–24 119

5:17–26 124

5:31–32 158

5:32 124

7:11–17 183

7:47–48 139

7:47–49 124

8:40–56 183

10:25–27 152

23:44 174

24:30 183

24:36–37 184

24:45–48 124

John

1:1 79

1:29 125, 126

1:41 119

2:24 124

2:25 125

3:16 125, 127, 279

4:23–24 290

4:25 119

6:39–40 183

8:21 125

8:24 126

8:32 58

8:34 126

8:45 58

9:41 126

11 183

14:6 56

14:17 58, 290

15:26 58

16:7 58

16:13 58, 290

17:17 58

18:38 55

19:30 174

20:19 184

20:26 184

Acts

2:24 181

2:32 181

2:38 125

3:15 181

3:26 181

4:10 181

5:30 181

5:31 124

7:60 125

9:2 120

9:22	120	3:21	147, 169, 294
10:40	181	3:21–25	149
10:43	125	3:22	199, 201
13:30	181	3:22–24	171
13:33	181	3:23	139, 143
13:34	181	3:24	172, 186
13:37	181	3:25	132, 136, 169, 294
13:38	125	3:25–26	42
18:3	6	3:26	14, 202
22:4	120	3:28	199, 294
24:14	120	3:30	199
24:22	120	3:31	294
26:9	120	4:3	29
26:18	125	4:6	169
		4:7	87
		4:9	203
		4:11	204
		4:13–14	204
		4:16	204
		4:17	169, 228
		4:25	134, 187
		5	187
		5–7	134
		5:1	42, 171, 172, 281, 294
		5:5	169, 173, 290
		5:6	142
		5:8	86, 87, 142, 143, 169, 173, 266
		5:9	135
		5:10	142
		5:12	82, 90, 91, 101, 137, 148, 182
		5:12–14	81
		5:13	92, 147, 148
		5:13–14	147
		5:15	90, 171, 172, 186
		5:16	187
		5:16–17	78, 137
		5:17	148, 171, 172, 187
		5:19	81, 82, 90, 183
		5:20	148, 172, 187
		5:21	89, 90, 137, 148, 171, 172, 229, 294
		6:3–4	235
		6:4	181
		6:8–10	171
		6:9	192
<i>Romans</i>			
1	280		
1:2	29		
1:3–5	205		
1:5	22, 205, 210		
1:7	232		
1:9	155, 210		
1:16	59, 61, 155, 204, 207		
1:16–17	199		
1:17	42, 294		
1:17–18	63		
1:18	87		
1:18–3:20	94		
1:20	79		
2:1	267, 268		
2:2–3	78		
2:5	78, 87		
2:7	229		
2:9–10	204		
2:17–24	258		
2:19–20	258		
2:22–23	258		
2:29	259		
3–7	194		
3:3	201		
3:4	191		
3:4–26	313		
3:5–6	194		
3:7	169		
3:9	88, 94, 110, 143, 172, 204		
3:20	148		

6:10	144	8:28	169
6:12	149	8:29	232
6:14–15	172	8:34	181
6:15	88	8:35	173
6:16	137, 205	8:37–39	222, 284
6:17	89, 227	8:38–39	171
6:18	91	8:39	173
6:19	149	9:1	290
6:20	89, 227	9:3–5	35
6:21	90	9:15–18	169
6:22	91, 229	9:17	29
6:23	90, 91, 137, 148, 229	9:25	232
7	293, 317	10:1	135
7:4	181	10:3	186
7:5	87, 149	10:4	151, 152
7:7	147, 148	10:9	219
7:8	147, 148, 149	10:10	219
7:9	101	10:9–13	237
7:9–10	90	10:10	239
7:12	146	10:10–13	239
7:13	78, 91	10:11	29
7:13–20	135	10:12	204
7:14	88, 95, 146	10:14–15	208
7:15	96	10:15	208
7:16	146	10:16	208
7:17	88, 95, 96	10:17	207
7:18	89	11:2	29
7:19	95	11:13	22
7:20	75, 95, 96	11:15	279
7:23	89, 90, 91, 96	11:27	87
8:1	171	11:28	232
8:1–2	222	11:32	169
8:1–17	210	12:3	169, 200
8:2	91, 263	12:21	259
8:3	135, 150, 169, 183	13:8	264, 269
8:4	152	13:10	264
8:7–8	150	13:11	230
8:9	89, 181, 210, 290	14	271
8:9–11	222	14:13	258
8:11	89, 181, 290	15:4	29
8:14	210	15:13–16	290
8:15	210	15:15–16	210
8:16	210	16:19	259
8:17	232	16:20	169
8:18–23	91	16:25	205
8:19–23	79, 226, 227	16:26	29

1 Corinthians

1:2 173, 231, 232
 1:4 173
 1:6 122
 1:14–16 235
 1:17 234
 1:21 169
 1:22–24 204
 1:23 122
 1:27 169
 1:28 169
 1:30 308
 2:1 122, 153
 2:1–13 211
 2:2 122
 2:4–5 211
 2:5 199
 2:10–12 169
 2:10–13 211
 3:10 6
 3:11 7, 171
 3:16 89
 4:6 269
 5:13 169
 6:1 270
 6:11 170
 6:14 169
 7 259
 7:1 14
 7:10 258
 7:28 232
 7:29 230
 7:31 232
 7:38 259
 8:6 170
 9:14 258
 9:16 121
 9:21 152
 9:22 282
 10:18 135
 10:24 269
 10:29 270
 11:17–34 237
 11:23 27
 11:23–26 237
 11:27 194

12–14 211
 12:3 290
 12:12 231
 12:13 204
 12:27 231
 13 210, 265, 273, 274
 13:1 265
 13:2 265
 13:4–8 264
 13:9–10 221
 13:10 221, 320
 13:13 275
 14:5 259
 14:17 267
 14:20 44
 15 35, 184, 233
 15:1–7 132
 15:1–20 180
 15:2–4 29
 15:3 27, 87
 15:3–4 132, 133
 15:4 174
 15:12 123, 184
 15:14 123
 15:15 180
 15:17 87, 94, 123, 133
 15:18 123
 15:19 135
 15:20–21 182
 15:26 177, 295
 15:29 235, 237
 15:53 178
 15:54 179
 15:54–55 179
 15:55 184
 15:56 91, 178
 15:57 170

2 Corinthians

1:1 232
 1:19 122
 1:19–20 170
 1:21 170
 2:14 170
 2:15 170
 3:6 211

4:2	60	2:21	151, 171, 173
4:5	122	3	151, 195
4:11–12	170	3:1	60
4:14	170	3:6	169, 204
5	224	3:6–14	35
5:1	229	3:7	232
5:1–5	226	3:7–9	205
5:4	229	3:8	29
5:10	78, 259, 282	3:16	232
5:14	266	3:17	151
5:14–15	226	3:19	232
5:17	42, 219, 220, 224, 225, 226, 232, 253, 255	3:21	194
5:17–18	295	3:21–25	149
5:18	171	3:22	29, 88, 110, 150, 172, 195
5:19	171, 279	3:24	151
5:20	171	3:26	171, 232
6:2	230	3:26–29	232
6:7	58, 60	3:27	235
6:16	232	3:28	204, 225, 269
10:5	24	4:4	169
10:14	171	4:6	169
11:4	208	4:9	169
13:4	171	4:30	29
13:11	173	5	306
13:12	232	5:4	173
		5:6	152
		5:13	152
		5:14	152
		6:2	152, 244, 262, 263
		6:4	270
		6:8	229
		6:10	14
		6:14	225
		6:15	225
		<i>Ephesians</i>	
		1:7	127
		1:9	153
		1:13	60
		1:19–20	182
		2:8	187
		2:9	187
		3:3–9	153
		4	225
		4:22	225
		4:24	225
<i>Galatians</i>			
1:1	22, 120, 181		
1:3	230		
1:3–4	133, 143		
1:4	86, 94, 134		
1:6–7	60		
1:6–9	208		
1:11	121		
1:11–12	208		
1:12	63		
1:14	27, 146		
1:15–16	121		
2	59		
2:5	59, 208		
2:8	22		
2:11–14	204		
2:14	59, 208		
2:16	42, 171, 202		
2:20	171, 266		

5:16	14		
5:23	231		
5:32	153		
6:19	153		
<i>Philippians</i>			
1:1	232		
2:6–8	175		
2:8	170, 175		
2:15	232		
2:17	135		
3:9	186		
4:18	135		
<i>Colossians</i>			
1:5	60		
1:13	196, 127, 134		
1:14	127		
1:15–16	79		
1:26–27	153		
2:2	153		
2:12	127		
2:13	127		
2:14	127		
3:9–10	225		
4:3	153		
4:5	14		
<i>1 Thessalonians</i>			
1:1	122, 231		
1:4	232		
1:5	290		
1:9	157, 181		
1:9–10	77, 169		
1:10	87, 170, 282		
2:12	169		
2:13	61		
2:16	87		
4	30		
4:8	290		
4:13–18	229, 282		
4:14	169, 170		
4:15	258		
5:9	78, 169, 171		
5:21	320		
		<i>1 Timothy</i>	
		2:5–6	183
		<i>2 Timothy</i>	
		1:10	184, 228
		2:8	181
		2:13	201
		<i>Hebrews</i>	
		2:17	135
		5:1	135
		5:9	157
		5:11	26
		9:15	128
		9:22	128
		9:25–28	143
		10:12	128
		10:17	128
		10:18	128
		12:2	200
		13:20	135
		<i>James</i>	
		2:8	264
		<i>1 Peter</i>	
		1:19	136
		<i>2 Peter</i>	
		3:13	224
		3:15–16	26
		<i>1 John</i>	
		1:7	136
		2:1–2	128
		2:2	129
		3:5	125
		4:10	129, 141
		5:6	136, 290
		<i>Revelation</i>	
		1:5	135
		21:1	224
		21:4–5	282

Index of Names

- Agamben, Giorgio 13, 14, 57, 80, 224, 255, 305
Aguir de Sousa, Luís 240
Alexander, Philip S. 191
Alma, Filippo 271
Arendt, Hannah 68, 326
Aristotle 58, 164, 165, 168, 169, 170, 172, 173, 196, 227
Assel, Heinrich 36
Attridge, Harold 128
Augustine 53, 61, 96, 97, 101, 102, 318
Avermarie, Friedrich 30, 174, 180, 191
- Bahl, Patrick 104
Baltes, Matthias 164, 166, 167
Barrett, C. K. 42
Barrett, William 4, 50, 53, 65, 115
Barth, Karl 31, 32, 55, 65, 66, 67, 99, 100, 131, 172, 197, 206, 306–310, 323
Baum, Armin D. 119
Baum, Matthias 9, 15, 23
Bayer, Oswald 108, 111
Beck, Richard 91
Becker, Eve-Marie 24
Becker, Jürgen 39, 98, 99, 221
Beintker, Michael 282
Beker, Christiaan J. 39, 174, 179
Ben-Chorin, Schalom 145, 263, 264
Benjamin, Walter 10, 55
Bethge, Eberhard 129, 323
Betz, Hans Dieter 133, 134, 262, 263
Beyerle, Stefan 36
Biemel, Walter 47
Bird, Michael F. 302, 314
Blum, Eggert 326
Boer, Roland 14
Bonhoeffer, Dietrich 13, 19, 31, 32, 52, 62, 63, 110, 111, 129, 197, 209, 210, 249, 255, 267–273, 278, 279, 281, 283, 296, 320, 323, 324
- Böttrich, Christfried 36, 184
Braunschweig, Michael U. 260
Brett, Mark G. 243
Breytenbach, Cilliers 36, 129
Breton, Stanislas 29, 52
Brondos, David A. 131, 132, 139
Brown, David 65
Brown, Raymond E. 124
Bultmann, Rudolf 15, 16, 19, 20, 22, 23, 32, 39, 44–50, 57, 61–63, 65–68, 97, 174, 185, 197, 206, 207, 252, 253, 288, 302, 305, 318
- Campbell, Douglas A. 189
Caputo, John 37
Carson, Donald A. 27, 93, 136, 191
Charlesworth, James H. 119
Crowe, Benjamin 318
- Dahlfert, Ingolf U. 15, 23, 321
Davis, W.D. 85
De Boer, Martinus C. 177
Deines, Roland 27
Derrida, Jacques 96
Descartes 51, 288
Diamond, James A. 27, 80, 177
Di Cesare, Donatella 272, 287, 289, 296, 297
Dilthey, Wilhelm 11
Dinkler, Erich 57, 97, 188
Dörrie, Heinrich 166
Donaldson, Terence L. 5, 39, 163,
Dunn, James D. G. 39, 91, 93, 163, 306, 307, 316

- Eastman, Brad 163, 172
 Ehrensperger, Kathy 270
 Eichholz, Georg 24, 39
 Engberg-Pedersen, Troels 28, 168, 187

 Fabricius, Steffi 5, 100, 101, 104, 105
 Fackenheim, Emil L. 117, 141, 144
 Farandos, Georgios D. 166
 Figal, Günter
 Frey, Jörg 27, 30, 31, 36, 141, 192, 201,
 202, 229, 282, 316
 Frick, Peter 14, 34, 68, 100, 111, 129,
 210, 227, 292, 318, 320, 322, 323
 Fuchs, Ernst 3, 65

 Gadamer, Hans-Georg 9–12, 14–20,
 23, 25, 44, 46, 49, 61, 62, 67, 70, 154,
 178, 179, 254, 268, 270–273, 287, 289,
 290, 296, 297, 305, 320, 326
 Gathercole, Simon J. 131, 132,
 136–138, 140, 144
 Gese, Hartmut 25, 137, 321
 Gorman, Michael J. 135
 Grenz, Stanley J. 47, 176
 Gutiérrez, Gustavo 113, 244

 Haacker, Klaus 121
 Hammann, Konrad 46
 Harink, Douglas 35, 269
 Hegel, G. W. F. 141, 144, 157, 281, 283
 Heidegger, Martin 4, 12, 16, 38,
 46–54, 56–58, 62, 63, 65, 67–69, 80,
 97, 103, 105–109, 112, 176–178, 197,
 212, 213, 252, 253, 266, 267, 288, 301,
 305, 306, 318, 326
 Heilig, Christoph 302, 314, 316
 Hengel, Martin 93, 132, 138, 174, 321
 Hewitt, J. Thomas 302, 314
 Hinkelammert, Franz J. 244
 Hofius, Otfried 37, 59, 60, 64, 93, 94,
 99, 137, 140, 145, 148, 150, 151, 162,
 177, 178, 180, 183–186, 191, 192, 198,
 199, 201, 203, 207, 208, 210–212, 227,
 228, 321, 324
 Hurtado, Larry 4, 33, 168

 Jenks, R. Gregory 139, 177
 Jennings, Theodore W. Jr. 96, 152
 Jervis, L. Ann 98, 99
 Jonas, Hans 68, 97, 326
 Josephus 34, 184
 Jüngel, Eberhard 44, 101, 178, 321

 Käsemann, Ernst 45, 67, 135, 136, 188,
 304, 305
 Kant, Immanuel 258
 Kierkegaard, Søren 13, 14, 55, 65, 68,
 108, 250–253, 257, 279, 305, 318, 326
 Kim, Seyoon 302
 Kirwan, Michael 12
 Knierim, Rolf 82, 83, 85
 Kodalle, Klaus-M. 65,
 Kollmann, Bernd 95, 120, 121, 146,
 Kraus, Wolfgang 36, 192, 232
 Kuhn, Peter 135

 Lacan, Jacques 254
 Laato, Timo 93,
 Lam, Joseph 82
 Landmesser, Christof 47–50, 56, 59,
 65, 103, 107, 108, 172, 176, 198, 252,
 253
 Lategan, Bernard C. 8, 10
 Lee, Aquila H. I. 314
 Levinas, Emmanuel 54, 67, 70, 92, 131,
 176, 267, 270–273, 296, 326
 Lichtenberger, Hermann 174, 180
 Löhr, Hermut 256
 Lonergan, Bernard J. F. 8
 Lotz, Johannes B. 65, 68
 Lugioyo, Brian 36
 Luther, Martin 52, 53, 97, 131, 157, 197,
 222, 318

 Marcuse, Herbert 275, 276
 Martyn, J. L. 144
 Mell, Ulrich 225
 Meiser, Martin 262
 Messner, Kathrin 8
 Metzner, Rainer 125
 Moltmann, Jürgen 161, 162, 174, 278,
 321

- Moore, Stephen D. 129
 Mussner, Franz 263
- Nanos, Mark D. 32, 33, 54, 163
 Nickelsburg, George W. E. 180
 Niebuhr, Karl-Wilhelm 36
 Nietzsche, Friedrich 14, 292
 Novenson, Matthew V. 314
- O'Brian, Peter T. 191
 O'Collins, Gerald G. 163
 Odell-Scott, David 270
- Pelagius 97, 102
 Peterson, Erik 57
 Philo of Alexandria 34, 38, 68, 79,
 165–173, 196, 197, 227, 294, 321
 Plato 58, 80, 165–167, 178, 227, 296
 Pokorný, Petr 10, 12, 22, 70
- Quell, Gottfried 80–83
 Quadros Gouvêa, Ricardo VIII
- Ratzinger, Joseph (Pope Benedict
 XVI) 104
 Rehfeld, Emmanuel L. 119
 Reynolds, Benjamin E. 36
 Ricoeur, Paul 8, 10, 11, 36
 Ridderbos, Herman 39, 163
 Roskovec, Jan 10, 12, 22, 70
 Rosenau, Hartmut 46, 47, 49, 50, 62, 70
 Runia, David 166
- Salamun, Kurt 37
 Sanders, E. P. 5, 32–35, 39, 82, 85, 93,
 133, 140, 146, 149, 153, 161, 163, 194,
 220, 280, 297, 298, 311, 321–325
 Sängner, Dieter 187
 Schäfer, Peter 28
 Schleiermacher, F. D. 11, 190, 290
 Schnelle, Udo 16, 20, 21, 236, 237
 Schoeps, Hans Joachim 119
 Schweitzer, Albert 307
 Schröter, Jens 22, 95
 Segal, Alan F. 28, 35, 121, 187
 Sellin, Gerhard 181
 Seifrid, Mark A. 191
- Šimsa, Martin 12
 Standhartinger, Angela 30
 Stanley, Christopher D. 98
 Stellino, Paolo 240
 Stemberger, Günther 27
 Stendahl, Krister 53, 54, 230, 318
 Sterling, Gregory E. 171
 Strack H. L. 27
 Stuhlmacher, Peter 135, 321
- Talmon, Shemaryahu 119
 Taubes, Jacob 55,
 Tertullian 197, 234–237
 Theobald, Michael 155
 Thielicke, Helmut 51, 67, 68
 Tillich, Paul 97, 107, 108, 179, 211–214,
 262, 265–267, 294, 323, 324
 Tobin, Thomas H. 166
 Tomson, Peter J. 145
 Tuckett, C. M. 130
- Vanhoozer, Kevin J. 36
 Vattimo, Gianni 213, 305
 Volf, Miroslav 240
- Waldenfels, Bernhard 271
 Wedderburn, Alexander J. M. 78, 129,
 130, 132, 173–175, 185
 Weder, Hans 206
 Weiss, Hans-Friedrich 166
 Westerholm, Stephen 53, 85, 150, 164,
 189, 190, 195, 230, 252, 256, 302, 316,
 318, 324, 325
 Willaschek, Marcus 68
 Wolter, Michael 202, 203, 264, 266
 Wright, N. T. 5, 22, 28, 39, 129, 135,
 164, 188, 192, 193, 195, 196, 201, 205,
 211, 301, 302, 304–307, 310–318
- Yoder-Neufeld, Thomas R. 130
- Zetterholm, Magnus 32, 53, 54, 119,
 163
 Zimmermann, Jens 11, 52, 54, 55, 222,
 272
 Zimmermann, Ruben 256, 257, 259

Index of Subjects

- Abraham 147, 151, 195, 203–205, 232, 237, 298, 314, 315
- Adam 63, 80–82, 86, 90, 101, 110, 111, 147, 177, 178, 183, 209, 227, 228, 230, 311, 312
- Alterity 267, 271, 295, 296
- Anxiety 103, 108, 109, 114, 253
- Apocalyptic/al 22, 30, 144, 230, 233, 259, 282, 302, 316
- Atone/ment 77, 86, 102, 118, 125, 129–132, 134–141, 143, 144, 153–155
- Authentic/Authenticity 47, 53, 54, 57, 58, 61–63, 70, 79–81, 86, 88, 94, 102, 103, 105–108, 114, 157, 177, 178, 186, 201, 206, 231, 250–255, 264–266, 273, 275, 280, 282, 298, 306, 317, 328
- Author 26, 64, 86, 123, 126, 128, 135, 157, 159, 161, 182, 185, 225
- Baptism 95, 234–239
- Being/being 3, 13, 17, 20, 29, 33, 43, 46–54, 56–58, 62, 63, 67–70, 77, 79, 80, 82, 84, 89–95, 99–111, 113, 114, 121, 137, 144, 155, 176, 178, 180, 185, 192, 196, 197, 199, 201, 209, 212–214, 222, 236, 247, 253, 256, 259, 261, 265, 273, 275, 278, 288–293, 297, 313, 318, 326
- Being and Time* 4, 12, 47–58, 63, 69, 103, 105–109, 176, 178, 326
- Biblical studies 31, 36, 37, 65, 103
- Catholic/ism 22, 30, 246, 250, 323
- Cause 86, 91, 115, 157, 164–173, 186, 188, 199, 200, 203, 283, 294
- Christianity 5, 13, 22, 28, 31, 35, 36, 52, 97, 180, 187, 251, 252, 292, 305
- Christology/-logical 4, 33, 35, 45, 76, 112, 115, 132, 133, 135, 146, 156, 168, 170, 180, 183, 190, 195, 260, 302, 314
- Christophany 24, 41, 121, 145, 146, 168
- Church 28, 29, 53, 97, 114, 115, 117, 119, 122, 124, 154, 170, 182, 184, 205, 230–234, 239, 244, 246, 250, 253, 259, 260, 267, 281, 304, 321, 323, 327
- Colonial/ization 98, 99, 242, 247, 250
- Conscience 103, 270, 318
- Contemporary/Contemporaneity 4, 6, 8, 9, 12–16, 19–22, 24–28, 33, 39, 40, 51, 54, 70, 79, 85, 97, 103, 120, 140, 154, 158, 161, 162, 165, 167, 185, 197, 227, 232, 251–253, 257, 260, 267, 277–279, 281, 287, 291, 294, 305, 314, 317, 318, 324, 326, 327
- Conversation/*Gespräch* 12, 98, 135, 246, 273, 296, 297, 301, 307
- Correlation/Correspondence 3, 6, 31, 38, 42, 43, 51, 63, 66, 75, 92, 100, 115, 118, 128, 138, 146, 151, 158, 159–161, 168, 173, 174, 176, 196, 200, 228, 231, 234, 291, 293, 311, 315, 316, 317, 324
- Creation (new) 31, 34, 36, 42, 71, 79–84, 90, 92, 123, 165–167, 169, 172, 173, 177, 190–193, 195–197, 212, 214, 220–233, 245, 247, 252, 253, 255, 259, 277, 278, 283, 284, 294, 295, 312, 313, 315, 316, 327
- Culture 98
- Dasein* 5, 12, 38, 47–54, 56–58, 61–63, 69, 70, 77, 78, 103, 105–109, 113, 121, 138, 148, 160–162, 176–178, 198, 222, 240, 253, 254, 256, 257, 261, 263, 266, 274, 275, 288, 303, 320, 327

- Death 10, 24, 27, 34, 40–43, 55, 63, 64, 77, 78, 80, 81, 86, 87, 89–93, 98, 100–104, 108, 113, 116, 117–119, 123–144, 147–151, 153–155, 157–162, 168, 171–180, 182–189, 193, 194, 196, 198, 200, 203, 212, 213, 219–231, 233–239, 247–249, 252–254, 263, 265, 266, 275, 277, 280–284, 288, 291–295, 298, 303, 310, 312–316, 319, 324
- Deconstruction 57, 278
- Deontological 257–262
- Disclosedness 13, 53, 61, 62, 70, 92, 103, 111, 271
- Economic/al 28, 54, 113, 234, 241, 243–245, 250
- Enlightenment 17, 18, 258
- Environment/al 113, 229, 274, 278
- Epistemology/epistemological 18, 52, 55, 56, 66, 69, 111, 140, 169, 206–213, 271, 278, 309
- Eros 10, 255, 273–277, 296
- Ethics/ethical 6, 41, 43, 51, 56, 58, 60, 76, 86, 92, 100–102, 107, 112, 115, 118, 125, 129, 138, 149, 151, 155, 156, 158–163, 185, 189, 191, 198, 202, 206, 214, 230, 245, 246, 255–266, 270–273, 277, 278, 280, 289, 293, 295, 303, 315, 323, 326
- Exegesis/exegetical 8–12, 16, 36, 38, 40, 54, 59, 88, 95, 153, 160, 167, 168, 240, 293, 308, 309, 323
- Existence/existential 3–6, 8, 9, 11–15, 16, 19, 20, 22, 24, 25, 30, 32, 33, 38–58, 60–70, 73, 75–81, 90–99, 101–110, 112, 113, 115–117, 121, 139, 148, 150, 151, 154, 155, 158, 160–162, 176–178, 188, 191, 193, 197, 205–207, 209, 212, 213, 217, 219–257, 259–262, 264–267, 271–273, 275–280, 282, 283, 287–290, 292–295, 297, 298, 301–306, 310, 313, 314, 316–320, 322, 323, 326, 327
- Existentiell* 50, 51, 62, 91, 101, 103, 108, 139, 176, 213, 240, 288, 292, 328
- Existenzial* 4, 5, 12, 42, 43, 49, 50, 56, 75, 80, 97, 102–112, 115, 117, 213, 253, 266, 267
- Facticity 48, 49, 52, 69, 89, 105
- Faith 6, 15, 40–42, 51, 52, 59–61, 64, 87, 88, 99, 107, 111, 117, 123, 130, 136, 140, 141, 144, 145, 147, 149, 151, 152, 154, 155, 158, 161, 162, 164, 165, 168, 170, 171, 170, 177, 179, 182, 184, 187, 197–215, 219, 221–223, 229, 231, 232, 236–239, 249, 251–253, 255, 259–261, 263, 265, 266, 273–277, 280–282, 290, 292, 294, 295, 298, 303, 305, 315, 318, 324–327
- Fall/enness/*Verfallenheit* 31, 67, 80–83, 92, 103, 105–108, 111, 131, 148, 177, 191, 195, 247, 275, 279, 283, 288
- Fides qua creditur* 205, 206, 221, 252
- Fides quae creditur* 205, 206, 221
- Forgiveness 87, 94, 102, 123–130, 132–136, 138, 139, 141, 143, 144, 154, 161, 194, 196, 213–215, 249, 250, 313, 316, 323
- Gentiles 7, 22, 24, 26, 29, 32, 34–36, 59, 76, 78, 87, 94, 95, 99, 102, 120–123, 143, 145, 151, 158, 163, 169, 187, 195, 203–205, 208, 210, 231, 237, 262, 282, 291, 292, 298, 315, 318
- Grace 6, 19, 62, 63, 112, 127, 133, 150, 158, 168, 171–173, 185, 186, 187, 191, 192, 197, 199, 200, 205, 207, 210, 229, 249, 251, 279, 281, 282, 294, 325
- Greek 14, 34, 38, 57, 59, 61, 68, 80, 88, 99, 119, 128, 143, 155, 157, 164, 166, 167, 179, 188, 190, 199, 204, 225, 234, 239, 257, 268, 269, 274, 321
- Guilt 83, 95, 131, 138, 139, 194, 195, 255, 280, 281, 298
- Hermeneutics/hermeneutical 3–41, 46, 54, 56, 61, 62, 65–71, 76, 82, 87, 88, 91, 103, 119, 120, 134, 145, 154, 167, 168, 173, 178, 179, 185, 189, 190, 197,

- 202, 207, 222, 233, 260, 262, 270,
280, 282, 289, 290, 297, 302, 304,
305, 310, 314, 318, 325
- Holy Spirit 58, 60, 66, 89, 181,
209–212, 222, 262, 266, 277, 279,
290, 295
- Horizon 15, 27–30, 92, 101, 120, 173,
179, 187, 282
- Immortality 178, 179, 184, 185, 228,
229
- Inauthentic 246, 247, 250
- Inauthentic 54, 79, 105–108, 265, 273,
317
- Incarnation 45, 123, 124, 153, 154, 211
- Interpretation 6, 8–12, 16, 19–21, 23,
26, 27, 30, 32, 33, 40, 41, 51, 52, 58,
65–67, 69, 70, 80, 90, 97, 116, 126,
129, 133, 159, 166–168, 170, 174, 189,
192, 197, 206, 235, 263, 275, 276, 304,
305, 309, 310, 314, 318
- Israel 7, 26, 28–30, 33–36, 40, 42, 43,
77, 78, 83, 84, 87, 88, 112, 119, 121,
122, 124, 126, 133, 135, 139, 146, 151,
160, 179, 190, 191, 195, 196, 223, 237,
245, 258, 263, 298, 306, 310–312, 314,
315, 317
- Jetztzeit* 14
- Jew 33, 35, 59, 61, 88, 95, 99, 102, 122,
155, 204, 223, 239, 269
- Judaism 7, 27–37, 40, 52–54, 82–87,
112, 134, 153, 154, 161, 163, 165, 263,
272, 292, 297, 308, 316, 321, 322, 324,
325
- Justification 118, 151, 155, 164, 171,
172, 186–196, 229, 245, 294, 307, 308,
310, 312, 315, 317, 324
- Kenosis* 175
- Liberation theology 243, 244
- Life 5–14, 16, 18, 19, 22–24, 26–30,
33–35, 39, 40, 42, 43, 47, 52, 53–56,
57, 58, 63, 67–70, 75–78, 80, 82, 86,
89–93, 98–105, 107, 110–121, 123,
124, 130, 133, 138–141, 144, 145,
148–151, 154, 155, 157, 159, 160,
168–174, 176–181, 183–185, 188, 189,
191, 193–195, 205, 210, 211, 213, 214,
219–226, 228, 229, 235–237, 239–243,
245, 247–250, 251–253, 255–284,
287–289, 291–295, 297, 298, 303, 310,
313, 314, 316–318, 320–322, 326–328
- Love 43, 67, 71, 76, 83, 90, 129, 141,
142, 152, 169–171, 173, 187, 197, 222,
223, 226, 262–267, 269, 270, 272–277,
281–284, 295, 296, 298
- Means, the 100, 150, 155, 157–197,
198–200, 203, 207, 213, 214, 219, 221,
230, 234, 236, 238, 239, 255,
293–295, 322
- Messiah/Messianic 3–7, 14, 23, 24,
26–28, 31, 35, 40–43, 45, 53, 60, 64,
71, 75, 78, 86, 87, 90, 98–100, 102,
116–157, 162, 168, 177, 179, 184,
190–193, 195, 196, 198, 202, 203, 205,
207, 208, 214, 220, 228–231, 233, 237,
239, 241, 245, 255, 262–267, 273, 275,
277, 279, 282, 283, 291, 312–317, 319,
326
- Metaphysics/metaphysical 44, 45, 106,
166, 168, 171, 197, 278, 327
- Mode, the 20, 21, 47, 80, 107, 162, 176,
198–215, 219, 230, 234, 236, 238, 239,
255, 291, 293, 294, 303, 325
- Moses 81, 146, 147, 151
- Neighbour 112, 152, 263–265, 271,
273–275, 295
- Nihilism 10, 14, 240
- Nothingness 161
- Nudity/nude 57, 79, 80, 222, 271, 272
- Ontic/ontical/*ontisch* 25, 50, 51, 91,
101, 103, 105, 106, 108, 109, 112, 113,
161, 189, 206, 213, 240, 272, 288, 292,
303, 328
- Ontology 45, 47, 49, 54, 56, 104, 105,
110, 112, 114, 15, 139, 140, 176, 179,

- 200, 213, 214, 236, 247, 255–261, 272, 287, 288, 291, 293–295, 301, 309
- Other, the 43, 56, 114, 184, 240, 255, 267–276, 278, 281, 290, 295, 296, 298, 327
- Perfectionism, moral 43, 102, 135, 155, 255, 261, 262, 265
- Perspectives 5, 13, 19, 22, 25, 27, 32, 33, 36–38, 43, 46, 51, 69, 70, 76, 104, 159, 163, 168, 185, 192, 203, 212, 230, 232, 249, 265, 266, 273, 287, 293, 297, 301–319, 322, 324–327
- Pharisees 27, 28, 34, 126, 145, 146, 258, 322
- Phenomenology/phenomenological 3, 31, 48–51, 62, 91, 97, 106, 110, 189, 214, 222, 239, 240, 288, 291–293
- Philosophy/philosophical 6, 9, 13, 17, 19, 22, 25, 33, 37–40, 46–48, 51, 55, 57, 65–70, 78, 80, 90, 97, 103, 108, 111, 141, 153, 160, 165–170, 173, 196, 197, 209, 213, 252, 270, 272, 273, 288, 290, 293, 301, 304, 305, 314, 321, 323–327
- Plight 4, 5, 38, 41, 43, 70, 75, 77, 86, 88, 93, 100, 116, 138, 151, 154, 159, 161, 172, 174, 183, 186, 190, 195, 196, 200, 209, 291–293, 298, 306, 311, 312, 315–317, 319, 322
- Political 55, 101, 113, 114, 140, 241, 243–245, 247, 248, 250, 276, 316, 327
- Postmodern 19, 36, 53, 55, 107, 213, 244, 245, 257, 272, 305
- Prejudice/*Vorurteil* 10, 16–19, 21, 31, 40, 69, 144, 243, 302
- Protestant/ism 30, 61, 323
- Psychoanalytical 95
- Reality 3, 4, 8, 11, 13, 14, 26, 33, 41, 45–47, 52, 54, 55, 57, 59, 66, 76, 78, 90, 91, 93, 98–101, 106–108, 110, 111, 148, 155, 158–160, 162, 174, 193, 198, 200, 203, 205, 209, 212–214, 220–222, 228, 233, 234, 239, 241, 244, 247, 252, 253, 261–263, 277–279, 288, 295, 298, 313
- Reformation 18, 30
- Religion 212, 325
- Representation/representative 27, 53, 131, 139–142, 144, 155, 312, 315
- Resurrection 11, 24, 27, 34, 35, 43, 86, 87, 90, 93, 98, 100, 102, 116–118, 123, 124, 126, 127, 139, 140, 141, 144, 154, 157, 158, 160, 162, 168, 171, 172, 176, 179–187, 189, 192, 193, 198, 199, 203, 211, 213, 219–221, 225–229, 233, 235, 236, 238, 239, 259, 277, 282, 294, 295, 298, 310, 312, 315, 316
- Revelation 23, 38, 61–65, 110, 111, 121, 168, 205, 209, 214, 224, 278
- Sacrifice 118, 125, 128, 129, 133, 135–139, 141, 143, 144
- Seinsverständnis* 48
- Seinsweise* 17
- Self-understanding 28, 61–63, 65, 70, 107, 119, 145, 212
- Sexuality/sexual 101, 114, 149, 160, 233, 234, 246, 273, 274, 280, 281
- Sinfulness/sinful 59, 62, 90, 93, 94, 101, 111, 125, 149, 150, 152, 204, 209, 241, 242, 245, 246, 279, 292
- Soteriology/soteriological 5, 6, 39, 45, 76, 85, 92, 93, 100, 115, 116, 119, 123, 138, 145, 151, 152, 156, 157–215, 262, 263, 270, 294, 295, 302, 322
- Speech-event 23
- Structures 4, 38, 45, 48–52, 54, 56–58, 68, 69, 79, 103, 104, 110, 112–115, 160, 176, 177, 220, 222, 223, 226, 228, 229, 231, 232, 234, 241–247, 250, 253, 261, 265, 280, 288, 289, 291, 292, 295, 318, 326
- Substitution/ary 118, 131, 132, 137, 139, 141, 142
- Teleological 257–259, 261
- Temporality/temporal 54, 103, 176–178, 183, 293

- Text/textual 3, 8–11, 16, 23, 32, 37, 55, 65–67, 69, 70, 82, 85, 119, 133, 139, 158, 159, 161, 165, 167, 168, 224–226, 242, 256, 296, 303, 310
- Theology/theological 4–9, 11–13, 15–17, 19, 22–24, 27, 28, 30–42, 44–53, 55, 56, 58, 61–69, 75, 76, 78, 82, 91–94, 96, 97, 99–101, 103, 106–108, 110–113, 117–119, 121, 124–126, 129, 130, 133, 134, 137, 139, 140, 145, 148, 150, 153–155, 158–163, 170–172, 174, 177, 180, 183–190, 195, 197–199, 204–206, 212, 226, 229, 234–238, 243–245, 249, 251–253, 255, 256, 261, 266, 273, 280, 282, 283, 290, 292, 293, 298, 301–308, 310, 311, 314–316, 318, 321, 323–327
- Time 13–15, 30, 50, 80, 86, 92, 102, 229, 230, 233, 255, 289, 296
- Torah 6, 7, 24, 26, 27, 29, 35, 38, 42, 76, 77, 82, 86–88, 90–92, 102, 117, 120, 121, 133, 134, 139, 144–157, 163, 186, 191, 193, 195, 198, 223, 256–258, 262–264, 312, 314–316, 321
- Totalzusammenhang* 9, 16, 18
- Transcendence/transcendental 111, 177, 197, 213, 266, 270
- Truth 11–13, 15, 18, 23, 25, 31, 38, 41, 44–71, 77, 79–81, 97, 103, 104, 110, 111, 161, 172, 179, 202, 208, 209, 212, 219, 221, 222, 236, 238, 253, 258, 264, 289, 290, 306, 321
- Understanding 3–6, 8–29, 31–49, 51–56, 58, 59, 61–63, 65–70, 75, 76, 79, 80, 82, 83, 86, 87, 89, 93, 94, 96–98, 100–104, 107, 109–111, 113, 115, 117–119, 125, 126, 130, 131, 133, 134, 143–146, 148, 151, 153–155, 159, 161, 162, 165, 167, 168, 170, 174, 176, 185, 188, 189, 191, 193, 196, 197, 203, 204, 208–212, 217, 225, 229, 233–240, 242, 246–248, 251–253, 255, 257–259, 266, 272, 273, 276–278, 287–291, 294, 296–298, 301–306, 310, 311, 313, 315, 317–319, 322–327
- Universal/ism/ity 4, 5, 12, 38, 49–52, 61, 64, 69, 78, 81, 84, 91, 97, 99, 104, 106, 110, 112, 113, 125, 128, 140, 141, 153, 177, 189, 224–227, 230, 234, 236, 239, 247, 253, 265, 266, 282, 288, 290, 292, 293, 311, 312, 326
- Unveiling 70
- Verstehen* 10–12, 16, 21, 23, 32, 48, 62, 66, 103, 109, 287, 289, 307