

POSTMODERN THEORY AND BIBLICAL THEOLOGY

Vanquishing God's shadow

BRIAN D. INGRAFFIA

Biola University



CAMBRIDGE
UNIVERSITY PRESS

Contents

<i>Acknowledgements</i>	page	xiii
<i>List of abbreviations</i>		xiv
<i>Note on translations of the Bible</i>		xvi
Introduction: postmodernism, ontotheology, and Christianity		i
The modernist ground of postmodern theory		i
Nietzsche/Heidegger/Derrida on ontotheology		7
Nietzsche/Heidegger/Derrida on Christianity		10
I. NIETZSCHE'S MOCKERY: THE REJECTION OF TRANSCENDENCE		
1 The death of God: loss of belief in the Christian God as the cause of nihilism		19
2 Vanquishing God's realm: Nietzsche's abolition of the true world		33
3 Nietzsche on the Judaeo-Christian denial of the world		46
4 The redemptive–eschatological separation between the present world and the world to come in the New Testament		62
5 On redemption: the eternal return or biblical eschatology		88
II. HEIDEGGER'S FORGETTING: THE SECULARIZATION OF BIBLICAL ANTHROPOLOGY		
6 From the death of God to the forgetting of Being		101

7	Heidegger's theological origins: from biblical theology to fundamental ontology	110
8	The redemptive–eschatological separation of flesh and Spirit in the epistles of the Apostle Paul	123
9	Inauthenticity and the flesh	138
10	The <i>eigentlich Selbst</i> or the <i>pneumatikos anthropos</i>	151
III. DERRIDA'S DENIALS: THE DECONSTRUCTION OF ONTOTHEOLOGY		
11	From the ends of man to the beginnings of writing	167
12	Deconstituting the subject	178
13	Writing and metaphysics	186
14	Reading the law: the Spirit and the letter	195
15	Scripture or <i>écriture</i> : the limitations of Derrida's deconstruction of ontotheology	213
Conclusion: ontotheology, negative theology, and the theology of the cross		
	Denials: negating/negative theology	225
	From ontotheology to the theology of the cross	237
	<i>Notes</i>	242
	<i>Bibliography</i>	270
	<i>Index</i>	281