

God's Own Mouthpieces

Edited by
HEIKO SCHULZ

*Religiöse Dynamiken
in Geschichte und Gegenwart*
2

Mohr Siebeck

Religiöse Dynamiken in Geschichte und Gegenwart
Religious Dynamics – Historical and Contemporary Perspectives

herausgegeben von
Orit Baskin, Yossef Schwartz und Christian Wiese

Haupterausgeber
Christian Wiese

Wissenschaftlicher Beirat
Mayte Green-Mercado, Katharina Heyden, Karma Ben Johanan,
Iris Idelsohn-Shein, Volkhard Krech, Isabelle Mandrella
Walid A Saleh, Heather J. Sharkey

2



God's Own Mouthpieces

Prophecy and Reason in Judaism,
Christianity and Islam

edited by
Heiko Schulz

Mohr Siebeck

Heiko Schulz, born 1959; 1992 PhD; Professor for Systematic Theology and Philosophy of Religion at Goethe-University Frankfurt

ISBN 978-3-16-162829-0 / eISBN 978-3-16-162830-6

DOI 10.1628/978-3-16-162830-6

ISSN 2941-6175 / eISSN 2941-6191 (Religiöse Dynamiken in Geschichte und Gegenwart)

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

© 2023 Mohr Siebeck Tübingen. 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 Satzweise in Bad Wünnenberg, printed on non-aging paper and bound by Laupp & Göbel in Gomaringen.

Printed in Germany.

Table of Contents

<i>Heiko Schulz</i>	
Introduction	1

Part I: Historical Case Studies

<i>Thomas Wagner</i>	
Prophecy in its Ancient Near Eastern Context: Origin, Nature and Rationality	21

<i>Menachem Fisch</i>	
Prophecy (and its Rationality) in Talmudic Dispute	41

<i>Ahmad Ighbariah</i>	
Saint vs. Prophet: The Reception of the Qur'anic Story of al-Khidr and Moses in some Late Islamic Traditions	57

<i>Ottfried Fraisse</i>	
The Concept of Prophecy: Continuities and Transitions between Medieval Islamic, Jewish and Christian Accounts	73

<i>Adam Afterman</i>	
From Prophetic Inspiration to Mystical Integration: The Holy Spirit in Medieval Jewish Thought	91

<i>Markus Wriedt</i>	
Luther: Prophet of the Germans	115

<i>Michael A. Rosenthal</i>	
Spinoza on True and False Prophecy	135

<i>Christian Wiese</i>	
Religious, Ethical, and Political Dimensions in Twentieth-Century German Jewish Interpretations of Prophecy	151

Knut Wenzel

Through the Veil of Subjectivity: The Significance of Prophecy in the Work
of Karl Rahner 221

Bradley H. McLean

The Rationality of Prophetic Truth-Speaking and Deleuze's Passional
Postsignifying Regime of Signs 229

Part II: Systematical Perspectives

Heiko Schulz

Tacit Knowledge: Some Puzzles about Prophecy and their Bearing
on the Rationality of Religion 243

Johannes Grössl

Can God Know the Future – and Share his Knowledge with Human Beings?
An Open and Relational Account of Prophecy 261

Jean-Pierre Fortin

“The Word of God in Your Mouth Is Truth.” Reflections on the Nature and
Function of Prophetic Inspiration and Ministry 273

Yiftach Fehige

“From Your Mouth to God's Ears.” Relocating Rationality-Considerations
Regarding Prophecy to Where They Belong 293

Rahim Acar

Why Miracles are not Enough. Epistemic Circularity in the Early Ash'arites
Approach to True Prophecy 309

Mehmet Sait Reçber

Prophecy and the Justification of Revelation: An Islamic Outline 321

List of Contributors 333

Index of Names 337

Index of Subjects 347

Introduction

HEIKO SCHULZ

I.

1. The idea of a prophet and the institution of prophecy are central tenets and as such virtually omnipresent in religious theory and practice throughout the world. Judaism, Christianity and Islam are no exceptions here: prophetic writings take up a large part of the Hebrew Bible, including numerous references to prophetic figures (Elijah, Elisha, Isaiah, Jeremiah¹ etc.); prophecy is a frequent theme in the New Testament,² and, according to Islam, the *Qur'an* was verbally revealed by Allah to Muhammad, his final and unsurpassable prophet.

Now, what a prophet is and does is, according to the three Abrahamic religions in any case, determined by the specific function he (or sometimes also: she) is supposed to fulfill within the religious community to which he belongs: he serves as a translator, interpreter and messenger of God's word and will, as they are revealed to him – a function, which is considered indispensable by the community, due to the fact that God cannot directly be perceived, much less grasped or properly understood by human beings, but instead must be represented and rendered accessible for faith by special individuals serving as a 'mouthpiece for God.'³ Hence, prophets can, first, be *defined* as divinely inspired and inspiring individuals, occasionally also communities who act as God's spokesperson. Secondly, prophets have a particular *function*, task and mission: they are supposed to 'put words' in the mouths of the members of their community, so as to enable others who, in and through them, also have a share in the divine truth. Third, regarding the *conditions* of being and becoming a prophet, the latter appears as having been appointed, chosen and summoned

¹ Here and in the following I draw on and partly reuse the opening passage of my own article in the present volume plus my summary of Jean-Pierre Fortin's argument (cf. II. below). For a comprehensive account of the phenomenon of prophecy and the history of prophetic figures within the Ancient Near East and the entire Judaeo-Christian context, see CAROLYN J. SHARP (ed.), *The Oxford Handbook of the Prophets* (Oxford and New York: Oxford University Press, 2016). For further bibliographical information cf. the two articles mentioned above.

² And despite being primarily proclaimed as Messiah even Jesus himself is occasionally called prophet in the NT: cf., for instance, Acts 7:37.

³ Cf. Micaiah ben Jimla's paradigmatic statement in 2 Chr 18:13: "As Yahweh lives, I speak exactly as Yahweh tells me!"

by God, so that from a human (first and third person-perspective) the prophetic ministry appears to be the result of a life changing mystical encounter with the divine. Fourth and *content-wise* the prophet's primary and also (eschatologically) ultimate – though by no means exclusive – mandate is to bring a message of hope, promise and healing to his recipients.

2. Interestingly enough, scholars in the past have rarely appreciated and addressed the significance of prophecy as a topic beyond mere historical, theological and/or sociological, but also of genuinely philosophical interest, so that, as of yet, there exists no established field of inquiry. If philosophers paid attention to the phenomenon at all they mostly treated it as a special case of the problem of God's foreknowledge; accordingly, they restricted their attention to three consecutive – and considered increasingly complicated – steps of one and the same epistemological core-idea: knowledge of future contingents *simpliciter*; God's knowledge of future contingents; God's knowledge of future contingents as being mediated by *prophetic messages*.⁴ Exceptions to the rule exist, but they are far between and hard to come by.⁵

Now, it is precisely with some philosophical issues *beyond* this basic orientation that the thematical profile and overall goal of the present volume come into focus. Accordingly, the research-workshop, from which the latter originated (cf. III.), set out to answer *two* groups of questions, first, *historical* ones like the following:

- Where and when did the phenomenon of prophecy originate (in particular: within the Ancient Near Eastern context)?
- Which notion of the latter allows for, informs and determines such identification?

⁴ Davison's otherwise excellent article is a case in point; he explains: "Whereas the more general question about God's foreknowledge typically involves just God's knowledge and the future contingent event, the problem of prophecy involves a third element, namely, the prophecy itself, which becomes a part of the past history of the world as soon as it is made. This additional element adds an interesting twist to the general problem, making it more difficult to solve." SCOTT A. DAVISON, "Prophecy," in: <https://plato.stanford.edu/entries/prophecy>, 2018 (last visited: May 1, 2020). As for other accounts of (prophecy and) divine foreknowledge see, for instance ELEONORE STUMP and NORMAN KRETZMANN, "Prophecy, Past Truth, and Eternity," *Philosophical Perspectives* 5 (1991), 395–424; ELEONORE STUMP, GEORG GASSER, and JOHANNES GRÖSSL (eds.), *Göttliches Vorherwissen und menschliche Freiheit. Beiträge aus der aktuellen analytischen Religionsphilosophie* (Stuttgart: Kohlhammer, 2015). Cf. also JOHANNES GRÖSSL's article in the present volume.

⁵ Peter Geach and Elisabeth Anscombe come to mind: cf. PETER T. GEACH, "Prophecy," in idem, *Truth and Hope* (Notre Dame, IN: University of Notre Dame Press, 2001), 79–90; G. ELISABETH M. ANSCOMBE, "Prophecy and Miracles," in eadem, *Faith in a Hard Ground: Essays on Religion, Philosophy and Ethics*, eds. MARY GEACH and LUKE GORMALLY (Exeter: Imprint Academic, 2008), 20–39.

- Which were the initial forms or types of prophecy and what kind/s of variation (oral/scriptural; non-institutional/institutional; non-cultish/cultish) developed over time?
- Which major goal/s and function/s were assigned to prophetic practice/s – especially within Judaism, Christianity and Islam?
- When and where did (and who made) this happen, in the interest of whom?
- Are there traces of explicit ‘prophetologies’ (utilizing at least some of the previous categories) to be found – and if so: where, established by whom and under which historical circumstances?
- What are the major themes and issues discussed in these prophetologies?
- Which trajectories of – perhaps: mutual? – influence can be found and described within different prophetic cultures and practices – in particular, regarding the historical dynamics in the development of Judaism, Christianity and Islam?
- Are there any significant (Jewish, Christian and/or Islamic) philosophers or theologians who assign/ed the theme of prophecy a major place in their writings and overall thinking – and if so, who and in which way? Etc.

It goes without saying that none of the aforementioned questions has been dealt with exhaustively in the present volume; rather, most (or more precisely: most historically oriented) articles address them in a highly selective, yet hopefully also exemplary way. Moreover, something analogous can be said and must be admitted beforehand about the second group of questions pertaining to (some of) the more pressing *systematical* issues concerning the prophecy-theme, for instance:

- Can the concept of prophecy (and/or prophet) be construed in a coherent way and if so, which of its properties have to be considered essential?
- Is the notion of ‘prophetic reason’ or ‘prophetic rationality’ internally consistent and how does it relate to its non- or pre-prophetic sibling?
- Are there (at least possible) pieces of evidence available, which suggest that there have ever been (currently are or prospectively will be) prophets who actually possess the ontological and epistemic properties just mentioned?
- If so, does the majority of evidence presented so far stem from either Jewish, Christian or Islamic tradition/s – and regardless of whether or not: how, then, is its persuasiveness to be adjudicated?
- Is it possible – and if so, how – clearly to distinguish between true and false prophecy?
- How would a theologically informed and appropriate account of prophecy look like?
- Which religious, ethical and/or political problems does the facticity – at any rate: the imagined facticity – of a prophet give rise to, both for the latter himself and for his or her recipients or addressees? Etc.

3. A final remark before the articles to follow will briefly be summarized: some readers may wish to see a certain irony in the fact that although the present volume is edited by a protestant theologian, any systematical treatment of the prophecy-theme from a genuinely protestant perspective is missing – in fact seems to be lacking. Sure enough, there are articles dealing with classic representatives of *both* catholicism and protestantism in the historical section (cf. Wriedt's and Wenzel's papers on Martin Luther and Karl Rahner, respectively); nothing comparable can be said about the *systematical* section, however, in which – apart from Islamic (Acar, Reçber) and non-Islamic philosophy (Fehige, Grössl, Schulz) – catholic theology clearly dominates: in the sense of simply standing alone (cf. Fortin's essay). Upon closer scrutiny the gap turns out to be rather undramatic, though, and this due to the fact that, in direct comparison to other areas of twentieth and twenty-first century interconfessional dispute, denominational or confessional differences about prophecy appear much less radical and far-reaching. This being said, I presume and suggest that Fortin's contribution more than makes up for what seems missing at first sight and in fact can be read as a Christian statement per se.⁶

II.

The articles of the present volume have been rubriced under two headings: 'historical case studies' and 'systematic perspectives.' Needless to say, this distinction has to be taken with a grain of salt: There are many passages in the papers of the first section, which tackle (theologically and/or philosophically) normative and as such genuinely systematic issues.⁷ Likewise authors from the second section spell out their views and arguments by taking into account and drawing on other (in particular classical) sources, at least occasionally.⁸ Nevertheless, the distinction appears to be justified, at least not far-fetched, if only for the purpose of emphasizing the respective *focus* of the papers within each section: Both the thematical and methodical preferences of authors in section one

⁶ Paul Tillich would probably figure prominently among those who lend themselves to being utilized as a springboard for genuinely *protestant* approaches to prophecy. In Tillich's case the so-called 'prophetic principle' could serve as a good starting-point; cf. MARY ANN STENGER, "Paul Tillich's Ontology: A 'Modern' Relic or a Resource for Feminist Theology," in *Tillich Preview 2009*, eds. KARIN GRAU, PETER HAIGIS, and ILONA NORD (Münster: LIT, 2009), 5–24, here 20–21.

⁷ A case in point is Fisch's paper, in which the author himself obviously *defends* and subscribes to the very type or model of Talmudic dispute (here: about prophecy and its rationality) that he seeks to account for, at least primarily and in large parts, in a purely *exegetical* or reconstructive manner.

⁸ I just mention Fortin's article, which not merely invokes, but appears to be substantially indebted to Thomas Aquinas also.

are clearly historically and hermeneutically descriptive, whereas those in section two roughly gravitate towards the systematically normative – be it from a theological or a philosophical vantage-point. Moreover, the term ‘case studies’ should be taken seriously, for this is precisely what the reader can and should expect: a survey of hopefully paradigmatic examples how to deal with the phenomenon of prophecy (and its relationship to reason) within the history and development of Judaism, Christianity and Islam. Any even remotely exhaustive account of the nature and function/s of prophecy in past and present is not intended, much less actually given, and the same holds for any ambition to cover all three Abrahamic religions in a sufficiently detailed way.

1. Before giving way to the authors and their contributions let me briefly and for introductory purposes survey their articles by following the order, in which they appear in the present volume. I begin with the latter’s first section. *Thomas Wagner’s* essay contains and defends an historical-exegetical argument against (some aspects of) Karl Jaspers’ theory of a so-called ‘Axial Age’ (‘Achszeit’), inasmuch namely, as the latter suggests that the Western-European concept of rationality emerged during this time (roughly between 800 and 200 BCE), under the formative impact of a historically unique phenomenon: biblical prophetism. According to Wagner, this view is flawed in at least two respects: first, biblical prophecy did not so much originate as a unique phenomenon, but merely represents ‘a *special form* of prophecy’ within its greater Ancient Near Eastern context, where the oldest verifiable references to prophetic announcements are documented (eighteenth century BCE): other than their predecessors the biblical prophets normally do not operate ‘in cultic environments, but rather as *critics* of cultic and/or social conditions and circumstances.’ Second, the idea of prophecy as the root of Western European rationality overlooks the claim to rationality on the part of biblical prophecy itself: Hence, for an ancient Israelite the prophet’s visionary experience was ‘exceptional but not irrational’; on the contrary, in terms of a cause-effect relationship ‘the prophetic vision provided the reason for an historical occurrence, while the historical event served as the effect of what was revealed.’ Thus conceived, the vision proved rational, according to Wagner, in pretty much the same way as in modern concepts and instantiations of rationality.

Menachem Fisch’s argument, too, is mainly, although not exclusively historically motivated: Fisch aims at specifying the actual function/s – in particular: the *theological* function – of prophets/prophecy in the writings of the Hebrew Bible. According to a widespread opinion prophets appear, throughout the OT-accounts, as ‘submissive messengers’ of God’s will. Drawing on Yochanan Muffs’s insights, Fisch supplements a second function: they also and frequently act as legal ‘defenders of their people from the wrath of God’ – just like Abraham in the narrative of Sodom and Gomorrha (cf. Gen 18). However, even this

is not the whole story, for in Fisch's view a third, genuinely theological function has yet to be added – one that (not only) Muffs is blind for. Invoking, first, a number of biblical narratives (about Abraham, Moses, Jonah, Balaam, Job) and second, some pertinent Rabbinic disputes about the former, Fisch thus demonstrates that the prophet's task was – and was often taken to imply – a serious challenging of God's (omniscience and) moral perfection, in fact a 'theology of divine moral *imperfection*.' Accordingly, Fisch concludes that in 'clear opposition to the Mishna and Yerushalmi on prophetic suppression, and the entire "Balaam the wicked" rabbinic literature, the fundamental norm of religious disposition for Israelites in general, and Israelite prophets in particular, is one of proud, constructive critical engagement, rather than one of pious, submissive surrender.'

Ahmad Ighbariah's article includes the early history of Islam and therefore spearheads several articles focusing on or at least incorporating Islamic views of prophecy. In particular, the author sets out to elucidate how in the periods following Muḥammad's prophethood a re-examination of the concept of prophecy emerged. In general, the Islamic tradition distinguished, according to Ighbariah, between a messenger and a prophet, the latter being the recipient of a divine revelation, the former a recipient plus a communicator of the divine message to human addressees. From the third Islamic century onward Sufi writings engaged intensively with the idea of a third figure, the 'saint' (*walī*), thereby stirring much controversy, especially with Shi'ite theology. Here the story of al-Khiḍr and Moses is one of the major *Qur'ānic* narratives that attracted the attention of Shi'ites and Sufis alike; indeed, both interpreted it as evidence for the truth and credibility of their respective views: on the one hand both agreed that the mysterious al-Khiḍr (whose descent is unknown) must be considered a *walī* and not a prophet like Moses – thus conceived, he could function as a spiritual bridge between Sufism and Shi'ism, as Ighbariah points out. On the other hand, they firmly disagreed about the status of and ranking between saint and prophet: thus, the philosopher and Sufi mystic Ibn 'Arabī (1145–1240) declared the supremacy of the saint over both prophet and messenger, arguing that only the former acquired his knowledge directly from God. Others like, for instance, Ibn Taymiyya (1263–1328) contested this view: Since Moses is a prophet while al-Khiḍr is not, he must be considered superior to the latter, since prophets are superior to *any* (other) human being.

Ottfried Fraisse's historical survey contextualizes Ighbariah's – and to a certain extent also Fisch's – prior findings, namely by sketching the contours of a vivid interreligious debate on prophecy among medieval Arabic thinkers, esp. in the twelfth and thirteenth centuries. As Fraisse observes it was the Muslims who gave the phenomenon of prophecy a rational form at the outset of this debate, whereas Jewish and Christian thinkers, for different reasons, kept ignoring it, at least for some time. Among the Muslim thinkers Al-Fārābī (872–950)

is of special importance, due mainly to his two major accomplishments: first 'he promoted the imagination within the Aristotelian model of the soul to a philosophically stable concept'; second, he gave the psychology of prophecy a political dimension, by placing the (imagination-based) imitative faculty of the prophet 'in the service of society's enlightenment.' By referring to and interpreting a number of contemporary Jewish (Isaac Israeli, Judah Halevi, Maimonides) and, with a side-glance, Christian thinkers (Thomas Aquinas) Fraisse then demonstrates that Al-Fārābī actually set the stage for what the author takes to be a unifying approach to the pertinent prophetological issues: in 'somewhat anachronistic terms,' as he puts it, the phenomenon of prophecy was from then on widely taken as a vehicle 'to inquire into the conditions of (scientific) knowledge.' And although such formulation is usually associated with the *modern* Enlightenment, it can and should, or so at least Fraisse's argument goes, 'also be applied (with an accordingly modified meaning) to the Medieval philosophy of religion'; for, rightly understood, there are 'enlightenment movements in every epoch, not just in the eighteenth century and in this spirit the philosophical conceptualisation of prophecy can be considered a part of the project of Medieval Enlightenment.'

Adam Afterman's contribution not only supplements, but also specifies Fraisse's account nicely, thanks to an historical survey, which accentuates the issue of prophecy within (medieval) *Jewish* thought. Drawing extensively on the writings of three medieval authorities, a philosopher (Moses Maimonides, 1138–1204), a mystical kabbalist (Moses Nahmanides, 1194–1270) and a philosophical mystic (Abraham Abulafia, 1240–1291), Afterman states and explains four major theses supposed to account for what he takes to be a radical 'semantic shift' in the contemporary Jewish outlook on prophecy: (1) As opposed to the traditional idea of a contingent divine revelation and communication through language prophecy now began to be re-conceptualized as a *natural function of the human intellect* – nota bene: an intellect, which appears as transformed and fully realized by making contact with a metaphysical realm, the spiritual 'overflow' of which 'generates, through the human imagination, the mental experience now associated with prophecy or prophetic inspiration.' (2) The very same shift opened a new *spiritual or mystical path* leading in turn to an experience of mutual integration: mystical perfection was now perceived as 'sprouting from the same soil as prophecy and prophetic inspiration.' (3) *Devequt* ('communion') and *ru'ah ha-qodesh* ('holy spirit') are the two key terms that were employed to introduce into Judaism and to explain the mechanism of such metaphysical or mystical integration. (4) In retrospect the semantic development just described turned out to be highly instrumental in the *development of the kabbalistic path of mystical fusion*, as found later in sixteenth-century kabbalah.

As Markus Wriedt observes, the characterization of Luther as a prophet starts early, also – and perhaps surprisingly – as a self-description, but it comes to a temporary halt during and because of the Wittenberg turmoil in 1521–22: Since the radical reformers declared themselves prophets, Luther refused to apply the term – both (and naturally enough) for his opponents and himself. However, shortly after his death Luther began to be and since then continuously kept being identified, by friends and foe alike, with the prophets of the OT, in particular with Elijah. Second and more importantly, the Wittenberg upheaval also influenced Luther's *theological* views about the matter at hand: true prophecies, though dependent on the efficacy of the Holy Spirit alone, 'do neither contradict nor transcend the biblical message,' so that, by contrast, false prophets (like the radical Wittenberg reformers) can be unmasked fairly easily by their misconstrual of the latter. Accordingly, prophets function as God's own mouthpieces and as such have a twofold task: predicting the future (in case of the OT-prophets: the advent of Christ) and interpreting the word of God for the common man. The divine word, in turn, comprises, in essence, the first commandment and the praise of God's Sovereignty; accordingly, Luther identifies two major concerns in the Hebrew prophets: to mark and condemn violations of the first commandment (= Law) and to console and promise comfort for the repenting sinner (= Gospel). Finally, and as far as the *rationality*-issue is concerned Luther emphatically emphasizes an unbridgeable incommensurability of the human *ratio* and God's own cognition; and since prophets receive their message from God, they follow exclusively the latter. Wriedt contends, however, that taken as a whole Luther's theology should not be dubbed irrationalist, since in the latter's opinion rationality and irrationality are external categories of judgment; by contrast, the particular *modus loquendi theologicus* has and complies with its own norms and rules, which as such cannot be put to the test by invoking categories and criteria which do not belong and in fact are wholly alien to faith and the Bible.

With constant reference to Spinoza's *Tractatus theologico-politicus* (TTP) Michael A. Rosenthal's article tackles an important epistemic aspect of the prophecy-theme, which under the confines of premodern Islam is also discussed elsewhere in the present volume (cf. Rahim Acar's essay): the question of how to distinguish between true and false prophecy. According to Spinoza there are two mistaken approaches to the issue, one rationalist, one fideist: Maimonides believes that a prophet can be trusted, if and to the extent that he is also a philosopher, whereas Alfakhar (1149–1210) believes that someone can be trusted as a prophet just to the extent that his own 'mind is absent from what has been revealed – he is the empty vessel for God, his mere mouthpiece.' Spinoza takes both views to be flawed, 'the first because it relies too much on reason, the second because it relies on reason too little.' And yet, some scholars have claimed that Spinoza's own account must either be read as rationalist, too –

and thus as inherently inconsistent – or else as an instance of mere conventionalism (prophecy appears as permitted, valued and justified for political reasons only). Rosenthal argues that at least hermeneutically there is a way out, a reading, in other words, that avoids, in fact escapes the dilemma just mentioned. Upon this reading Spinoza thinks that prophetic speech does indeed make a (possibly justified) claim to be true of the world, but only *indirectly* and *per analogiam*: namely through the way in which signs can lead to certain effects, in particular *practical* ones, hence in the medium of action, conduct and behavior. Thus, despite their usage of and dependence upon anthropomorphic language any purported prophet can be trusted to the extent that he constantly reminds his listeners or readers that the message communicated is not so much ‘a discourse about God, but about them and their behavior.’ For instance, ‘God is merciful’ is and can be treated as a true proposition, if and to the extent that its propositional content expresses, what would otherwise and by analogy be the case, if the prophetic speaker plus his or her addressee/s were perfectly merciful themselves – or were at least (self-)consciously striving to be so.

Christian Wiese’s article provides a detailed survey of the ‘religious, ethical and political dimensions’ of modern Jewish interpretations of prophecy, concentrating on five authoritative thinkers from the early to mid-20th century: Hermann Cohen, Max Wiener, Martin Buber, Leo Baeck and Abraham J. Heschel. According to Wiese, the relevant debates at the beginning of the 20th century are initially overshadowed by the explicit and/or implicit confrontation with the historical-critical interpretation of prophecy dominating liberal cultural Protestantism, as it was paradigmatically represented by the Göttingen Old Testament scholar and Orientalist Julius Wellhausen (1844–1918). Here, above all, the concept of ‘ethical monotheism’ as a self-interpretative category of liberal Judaism was polemically directed against what was widely perceived (not only) in the academic field as Christian hegemony. Hermann Cohen (1842–1918) is part of this tradition: On the one hand, he appreciated and respected Wellhausen and perceived in his research ‘an excellent basis for a religious dialogue between Judaism and Christianity.’ On the other hand, he strongly supported the idea that the genuine ethical spirituality of Jewish monotheism ‘formed the most adequate basis for modern society by inspiring humankind’s moral responsibility’ – more so in any case than Christianity. For him the origin of this form of spirituality is to be found in Israelite prophecy, which therefore made ‘the living God’ not only ‘the God of Israel,’ but also ‘the God of humanity.’

Initially Cohen’s disciple Max Wiener (1882–1950) took sides with his former teacher without reservations. Accordingly, the two standard historical-critical objections from the Protestant side ([a] the moral character of the earlier Israelite religion is to be denied; [b] the post-prophetic religion of Israel marks a decline) are countered by the concept ‘of an ethically high, humane, and uni-

versally thinking monotheistic religion, whose purest representatives were the great prophets of scripture.' Under the growing influence of Ernst Troeltsch (1868–1923) on the one hand, the Zionist movement on the other, Wiener then gradually modified this rationalist-liberal approach to prophecy after World War I, in particular by claiming that the Israelite religion did not reach the height of a 'truly universal' message before Deutero-Isaiah.

A few years earlier (1916) there had already been a fierce literary feud between Cohen and Martin Buber (1878–1965) concerning the relationship between Judaism and Zionism: While Cohen considered it a betrayal of the universal mission of Judaism and of the idea of messianity 'that we should be allowed to make our own state,' Buber declared that Jewish religiosity should be regarded as the 'supreme function of Jewish ethnicity,' so that the former cannot be conceived without 'the living blood and vitality of nationhood.' Based on this notion of Judaism Buber subsequently developed a theopolitical vision of Zionism in a number of pertinent texts from the 1930s and 1940s, a series starting with the prophetically spelled-out idea of the 'kingship of God': The Old Testament prophets (first and foremost Isaiah and Jeremiah) 'insist on the sovereignty of YHWH over everything earthly and heavenly and sharply reject the tendency, characteristic for the kingship of Israel, to separate religion and politics from each other.'

While the basic idea of 'ethical monotheism' is preserved in the liberal interpretation of Judaism by Leo Baeck (1873–1956), there are nevertheless certain shifts to be observed within this overall line of continuity. As is already evident in the second edition of *Das Wesen des Judentums* (1922), these changes pertain primarily to Baeck's increasing tendency to integrate prophetic-mystical ideas into the hitherto purely ethically explained character, form and structure of Jewish religiosity. In his late work *Dieses Volk* (1955), Baeck's 'messianic mysticism,' here influenced above all by Lurianic Kabbalah, is closely connected to the 'prophetic idea of human partnership with God in the completion of the creation' – an idea which, according to Baeck, finds its purest expression in the Hasidism of the 18th and 19th centuries.

Thanks to his idea of a 'Hasidic mysticism' Baeck became, so to speak, the liberal forerunner of Abraham J. Heschel (1907–1972), whose theology and philosophy were deeply rooted in Hasidism from the very beginning, though with a second mainstay in the Old Testament prophecy, as is demonstrated, in particular, by Heschel's two pertinent magisterial studies (*Das prophetische Bewusstsein*, 1933; *The Prophets*, 1962). While the 1933 dissertation indeed aimed at a phenomenology of prophetic 'facts of consciousness,' the relevant post-World War II texts, written in the U.S., were primarily concerned with the prophecy-theoretical implications of Heschel's double insight that 'human beings are the chosen partners of God and that God is dependent on responsible human beings who participate in the process of perfecting the world.' A

Index of Names

- ‘Abd al-Ḥalīm Maḥmūd 59
 ‘Abd al-Jabbār al-Qādī 311
 ‘Abd al-Jabbār ibn Aḥmad 310
 Abd al-Malik al-Juwaynī 15, 310–311
 ‘Abd al-Qāhir Al-Baghdādī 312, 314–315
 ‘Abd al-Raḥmān al-Yaḥyā 66
 ‘Abd al-Raḥmān Badawī 57
 ‘Abd al-Raḥmān Muḥammad ibn Qāsim 66
 ‘Abd al-Raḥmān ‘Uthmān 63
 Abraham, William J. 265
 Abū al-‘Abbās al-‘Uraybī 63
 Abū al-Faḍīl Ibrāhīm, Muḥammad 67
 Abū al-Ḥasan al-Ash‘arī 311, 314
 Abū al-Qāsim al-Anṣarī 312–313
 Abū al-Qāsim al-Ka‘bī al-Balkhī 311
 Abū al-‘Ulā ‘Afīfī 71
 Abū Bakr al-Rāzī 57
 Abū Bakr 69–72
 Abū Bishr Mattā 77
 Abū Ḥātim al-Rāzī 57
 Abu Ja‘far al-Ṣaffar 62
 Abū Maṣṣūr al-Ṭabarsī 62
 Abū Naṣr al-Sarrāj al-Ṭūsī 59
 Abulafia, Abraham 7, 93–94, 96, 106–109, 112
 Acar, Rahim 4, 5, 16
 Afterman, Adam 7, 98, 100, 103–106, 109–111, 113, 151, 204
 al-Rashīd, Hārūn 75
 al-‘Ajam, Rafīq 58
 al-‘Ālūsī 67
 al-Attar, Mariam 311
 al-Bāqillānī, Muḥammad b. al-Ṭayyib 310–312
 Albeck, Chanoch 44
 Albertini, Francesca 157
 al-Dīn, Ṣalāḥ Maqbūl Aḥmad 62
 Alexander of Aphrodisias 75
 Alfakhar, Judah 8, 135, 143
 al-Fārābī (Alfarabi) 99–100, 107
 al-Ghazālī 85
 al-Ḥakīm Tirmidhī 69, 71
 al-Hindī 71
 al-Hum‘aydī 75
 Alí-de-Unzaga, Omar 62
 al-Jāḥiẓ 76–77
 al-Juwaynī, Abū al-Ma‘ālī 311
 al-Kabī, Zuhīr 65
 al-Kawtharī, Muḥammad Zāhid Ḥasan 315
 al-Khayyāt 57
 al-Ma‘mūn 75
 al-Muttaqī 71
 al-Ṣādiq, Ja‘far 62
 Altmann, Alexander 79, 82, 90, 102, 105, 202–203
 Amsdorf, Nikolaus 126–127
 André, Robert 278
 Anscombe, Elisabeth M. 2, 244
 Arberry, Arthur J. 321
 Aristotle 65, 74–75, 77, 79–80, 100
 Arkush, Allan 105
 Arndt, Johann 127
 Athenagoras 13, 273, 278–281
 Auden, Wysten H. 254
 Augustine 90, 129, 224, 281
 Aurelius, Marcus 279
 Averroes (Ibn Ruschd) 106
 Baader, Franz von 246
 Bachmann, Manuel 30–31
 Backhaus, Fritz 160, 193, 196
 Baeck, Leo 9–10, 153, 156, 159, 171, 192–203, 207, 209, 211, 217
 Balbach, Anna M. 117
 Barrett, Lee C. 257
 Barstad, Hans M. 245
 Barth, Roderich 196

- Bashkin, Orit 18
 Battye, Nicholas 63
 Bauch, Bruno 174
 Baumeister, Roy 264
 Becking, Bob 245
 Beinbauer-Köhler, Bärbel 264
 Beiser, Frederick 157, 172, 174
 Ben Gerson, Levi 151
 Bergedoff, Conrad 119
 Bertholet, Alfred 160, 166, 205
 Besch, Werner 117
 Beutel, Albrecht 121
 Beyer, Michael 116, 126
 Biale, David 156
 Bielik-Robson, Agata 216
 Bingham, Jeffrey 280
 Black, Deborah L. 80
 Blau, Joseph L. 258
 Blenkinsopp, Joseph 23
 Bloch, Jochanan 183
 Boehlich, Walter 156
 Boehm, Max Hildebert 174
 Bornkamm, Heinrich 119
 Bowden, John 243
 Bowman, John 276
 Boyd, Gregory 266
 Boykin, Derrick 115
 Brantl, Dirk 151
 Bräuer, Siegfried 126
 Breitenbach, Heike 183
 Brenner, Michael 196
 Britton, Joseph H. 204
 Brody, Samuel H. 175, 186, 189, 191
 Brunfels, Otto 125
 Buber, Martin 9–10, 18, 153, 170–192,
 196, 205
 Buber, Solomon 56
 Bultmann, Rudolf 247
 Butler, Joseph 245, 255

 Capito, Wolfgang 124–125
 Castaño, Javier 93
 Chajes, Josef H. 94
 Chamravattan, Radhakrishnan 211
 Chester, Michael A. 214
 Chipman, Jonathan 106
 Cicero, Marcus T. 79, 145

 Claussen, Geoffrey 216
 Cohen, Hermann 9–10, 153–183, 189,
 192, 205, 207
 Cohen, Julie-Marthe 75
 Commodus 279
 Corbin, Henry 64
 Cornelius, Izak 29
 Crane, Tim 294, 305
 Crescas, Ḥasdai 152
 Crewdson, Joan 250
 Curley, Edwin 136, 146

 Dalferth, Ingolf U. 130, 258
 Danan, Julie H. 95
 Daniel, H. Frank 105
 Danz, Christian 196
 Daub, Carl 246
 Dauber, Jonathan 105
 Davidson, Herbert A. 59
 Davison, Scott A. 2, 244
 de Jong, Matthijs J. 245
 de Troyer, Kristin 245
 de Vries, Peter 37
 Deines, Reinhold 159
 Deleuze, Gilles 11–12, 229–240
 Dempsey, Carol 278
 Derrida, Jacques 232
 Dessoir, Max 205
 Diamond, James A. 110
 Dieling, Pia 115
 Dietrich, Walther 23
 Dietrich, Wendell S. 167
 Dingel, Irene 126
 Disselkamp, Anette 168
 Dobbs-Weinstein, Idit 100
 Dober, Hans Martin 157
 Döderlein, Johann C. 22
 Dolna, Bernard 204
 Draper, Paul 294, 307
 Draz, Muḥammad A. 325
 Dreier, Horst 132
 Dresner, Samuel N. 204
 Driscoll, Julie 223
 Duncan, Alan 90, 151
 Duplantier, Bertrand 263
 Dutt, Carsten 115
 Dylan, Bob 224

- Ebach, Jürgen 248
 Ebeling, Gerhard 129
 Eck, D. Johann 125
 Ego, Beate 29, 33
 Einstein, Albert 19, 302–305
 Eisen, Robert 214
 Eisenstein, Julius D. 47
 Eißfeldt, Otto 205
 Elkana, Yehuda 305
 Elsen-Novák, Gabriele 28
 Erickson, Millard 270
 Erlewine, Robert 152, 205
 Euclid 75
 Evans, C. Stephen 265
 Even-Chen, Alexander 217, 220
- Faber, Philipp 127
 Fajerstein, Morris M. 91, 204, 214
 Farrugia, Mario 265
 Fehige, Yiftach 4, 14–15, 17, 307
 Ferrari, Stefano 183
 Fichte, Johann G. 332
 Ficker, Johannes 124
 Finkelstein, Louis 52
 Fisch, Menachem 5–6, 17, 52, 293, 299
 Fischer, Irmtraud 23
 Fischer, Stefan 28
 Fishbane, Michael 95, 183, 190
 Fishman, Talya 93
 Flacius, Matthias 124
 Flew, Antony 258
 Flint, Thomas 267
 Fontaine, Resianne 75
 Fortin, Jean-Pierre 14, 293, 295–301
 Foucault, Michel 229, 233
 Fraise, Ottfried 6–7, 18, 105, 151
 Frame, John M. 269
 Franchini, Stefano 189
 Frank, Richard M. 311
 Fränkel, Emil 178
 Freddoso, Alfred 268
 Frevel, Christian 23
 Fricke, Klaus D. 117
 Friedlander, Albert H. 192, 199, 202
 Frisch, Max 243
 Frobenius, Johann 125
 Funkenstein, Amos 154
- Gabriel, Karl 132
 Galchinsky, Michael 156
 Galen (Galenos of Pergamon) 75
 Gaon, Saadia 97, 107, 151
 Garb, Jonathan 94
 Gärtner, Christel 132
 Gasser, Georg 2
 Geach, Mary 2
 Geach, Peter T. 2, 244, 256
 Gebhardt, Carl 136
 Geiger, Abraham 152
 Geis, Robert R. 158
 George, Andrew R. 33–34
 Gerald of Cremona 81
 Gertz, Jan C. 122
 Ghālib, Muṣṭafā 64
 Gilly, Carlos 127
 Gilson, Etienne 321
 Gladstone, William 255
 Glatzer, Nahum N. 151
 Goetz, Katie 245
 Goldish, Matt 94
 Goodman, Lenn E. 100
 Gordon, Abraham D. 191
 Gordon, Haim 183
 Gordon, Peter Eli 171
 Gorfinkle, Joseph I. 102
 Gormally, Luke 2, 244
 Gotzmann, Andreas 155
 Grady, James A. 100
 Grane, Leif 116, 123
 Grau, Karin 4
 Green, Deborah A. 95
 Green, Garrett 322
 Gregory, Brad 132
 Grene, Marjorie 250
 Gressmann, Hugo 206, 209
 Gritsch, Eric W. 120
 Groiser, David 187
 Grössl, Johannes 2, 4, 13, 16, 244, 263, 266, 269
 Grubenwieser, Victor 198
 Guattari, Felix 230–240
 Gunkel, Hermann 163, 206, 209
 Günther, Hartmut 117
 Gussmann, Wilhelm 125
 Guttmann, Julius 205

- Ha-Cohen, Ran 155
 Hadad, Yemima 175
 Haigis, Peter 4
 Halbertal, Moshe 109
 Ha-Levi, Yehuda (Halevi, Yehuda) 7, 83–86, 103, 105, 151
 Halper, Yehuda 101
 Hamm, Berndt 125, 131
 Härle, Wilfried 129–130
 Harnack, Adolf von 159, 209
 Harrison, Peter 294, 297, 306
 Hartenstein, Friedhelm 31
 Harvey, Warren Z. 105
 Hasker, William 266–267
 Haslmayer, Adam 127
 Hasselhoff, G6rge K. 105
 Haubrichs, Wolfgang 117
 Haug-Moritz, Gabriele 123
 Hawthorne, Gerald F. 277–278
 Hayoun, Maurice-Ruben 192
 Hegel, Georg W.F. 159
 Heinz, Rudolf 264
 Held, Shai 204, 208
 Helmer, Christine 117, 245
 Hendrix, Scott 131
 Henrich, Carl 18
 Herder, Johann G. 171
 Herlitz, David 124
 Hermann, Adrian 117
 Herms, Eilert 130
 Herrmann, Wilhelm 16–157
 Herzl, Theodor 191
 Heschel, Abraham J. 9, 10, 91, 153–154, 203–205, 210, 213, 215, 217, 293
 Heschel, Susannah 154, 156, 205, 213
 Hess, Moses 191
 Heubach, Joachim 121
 Heuberger, Georg 159, 194, 196
 Hick, John 270
 Hirschfeld, Hartwig 83
 Hobbes, Thomas 321
 H6fFe, Otfried 151
 Hoffmann, David 54
 Hoffmann, Franz 246
 Holl, Karl 123
 H6lscher, Gustav 206, 209
 Holzhey, Helmut 157
 Horkheimer, Max 37
 Horovitz, Haim S. 48, 52
 Horstkamp, Sarah 117
 Howe, Irving 198
 Huber, Wolfgang 125
 Hume, David 258
 Hund, Johannes 126
 H6nermann, Peter 265
 Huss, Boaz 95
 Hyamson, Moses 88
 Hymán, Arthur 100
 Ibn al-Amír 316
 Ibn al-Athir 67
 Ibn al-Ḥasan al-‘Askarī, Muḥammad 68
 Ibn al-Jawzī 62
 Ibn al-Khaṭṭāb, Omar 69
 Ibn al-Rāwandī 57
 Ibn ‘Arabī 6, 59, 63–65, 67, 69–73
 Ibn Bajja 100–101
 Ibn Fūrak, Abū Bakr 310, 316
 Ibn Ḥajar al-‘Asqalānī 62–63, 67–69
 Ibn Ḥaylān, Yuhanna 77
 Ibn Ḥunayn, Iṣḥāq 75
 Ibn Iṣḥāq, Ḥunayn 75
 Ibn Khaldūn, 58, 77
 Ibn Qayyim al-Jawziyya 63, 68
 Ibn Sinā (Avicenna) 64, 80, 99–100, 106
 Ibn Taymiyya 6, 58–59, 62, 64–72
 Ichikawa, Jonathan J. 255
 Idel, Moshe 92–95, 98, 105–112
 Ighbariah, Ahmad 6–7
 Ignatius of Antioch 221
 Ijjas, Anna 263
 Inglehart, Ronald 132
 Irenaeus 225
 Isaac Israeli ben Salomon 7, 81–84, 87, 105
 Ivry, Alfred L. 100, 105
 Izutsu, Toshihiko 326–329
 Jacobi, Juliane 133
 Jacobs, Mignon R. 24
 Jaeger, Werner 79
 Jäger, Christoph 267
 James, Susan 140–141, 145, 147–148
 James, William 258

- Jammer, Max 304
 Janowski, Bernd 29, 33
 Jaspers, Karl 5, 21–22, 37
 Jeremias, Jörg 23
 Joas, Hans 132
 Johann Herwick from Ilten 124
 John of Damascus 281
 John-Frederic of Saxony 123
 Jonas, Hans 169, 214
 Jospe, Alfred 105
 Jung, Carl G. 63
- Kaiser, Otto 32
 Kalin, Ibrahim 57
 Kanarfogel, Ephraim 93, 109
 Kane, Robert 264
 Kant, Immanuel 158, 167, 171, 322,
 329
 Kaplan, Edward K. 205, 212
 Karabela, Mehmet 57
 Kasher, Hannah 100
 Kaufmann, Thomas 120, 124–127
 Kaufmann, Walter 197
 Keel, Othmar 29
 Keener, Craig 265
 Kellermann, Benzion 168–169
 Kern, Udo 130
 Kierkegaard, Søren 224–225, 246–247,
 253, 257
 Kimelman, Reuven 93
 King, Martin Luther Jr. 93
 Klappert, Berthold 199
 Kluback, William 157
 Knauf, Ernst-Axel 37
 Koch, Christoph 29
 Koch, Ernst 126
 Kogan, Barry S. 83, 85, 151
 Kohler, George Y. 192
 Koigen, David 205–206
 Kolb, Robert 116
 Koltun-Fromm, Ken 152
 Kook, Abraham Isaac 191
 Koschorke, Klaus 117
 Koselleck, Reinhart 115
 Krajewski, Stanislaw 214
 Kramberger, Eva 18
 Krech, Volkhard 197
 Kreisel, Haim (Kreisel, Howard) 89, 96–
 97, 151
- Kretzmann, Norman 244, 262
 Krieger, Karsten 156
 Kripke, Saul A. 323
 Kronenberger, Louis 253
 Kuenen, Abraham 156
 Kümin, Beat A. 132
 Kusche, Ulrich 159
 Kushelevsky, Rella 94
- Lambert, William G. 32
 Landauer, Gustav 183
 Landau-Tasseron, Ella 309
 Lang, Bernhard 24
 Lash, Nicholas 247
 Lattki, Torsten 167
 Lauster, Jörg 196
 Le Cam, Jean-Luc 133
 Leaman, Oliver 105, 324, 326–327
 Lebovic, Nitzan 185
 Lehmann, Hartmut 132
 Leppin, Volker 124, 126
 Lessing, Gotthold E. 171
 Levenson, Jon D. 154
 Levin, Leonhard 91
 Lewisohn, Leonard 62
 Licharz, Werner 199
 Lichtenberg, Georg C. 249
 Lieber, Laura S. 95
 Liebeschütz, Hans 159, 169
 Liedtke, Rainer and David Rechter 156
 Lies, Jan M. 126
 Lightcap Meek, Esther 245, 250, 252, 254–
 255
 Lippke, Florian 28
 Lipsker, Avidov 94
 Lipszyc, Adam 214
 Livingstone, Alasdair 35
 Lobel, Diana 75
 Lohff, Wenzel 130
 Lohse, Bernhard 123, 130
 Lorberbaum, Menachem 95
 Lorberbaum, Yair 97
 Louvish, David 110
 Lovin, Robin 205
 Lübbe, Hermann 74
 Lucas, John 262
 Luther, Martin 4, 8, 115–133, 157–158,
 232

- Macchi, Jean-Daniel 23
 Macha, Jürgen 117
 Madkūr, Ibrāhīm 64
 Mai, Helmut 250–253
 Maimonides (Moses ben Maimon) 7–8,
 79, 86–91, 98–107, 109–112, 135, 142–
 144, 151, 158, 161, 204
 Mandelbrote, Scott 52
 Mantey, Volker 129
 Marmur, Michael 204
 Matanky, Eugene D. 91, 93, 110
 Mathesius, Johann 124
 Mauldin, Joshua 205
 McLean, Bradley H. 11–12
 Mecklenburg, Norbert 117, 128
 Meir, Ephraim 218, 220
 Melancthon, Philipp 118, 123
 Mendelsohn, Moses 135
 Mendes-Flohr, Paul 175, 184, 186, 190–
 191
 Meurer, Siegfried 117
 Meyer, Michael A. 156, 192
 Moeller, Berndt 123
 Moleski, Martin X. 250
 Montesquieu, Charles de Secondat 249
 Morgan, Michael L. 171, 214
 Morgenstern, Matthias 157
 Mosès, Stéphane 157
 Mosse, Werner E. 159
 Motzkin, Gabriel 157
 Motzkon, Aryeh L. 101
 Muffs, Yochanan 6, 41–43, 48–49
 Müller, Ernst 115
 Müller, Gerhard 129
 Munteanu, Alexandru 108
 Musoloff, Hans-Ulrich 132
 Myers, David N. 157

 Nadler, Steven M. 83, 141–143, 151
 Nagel, Thomas 15, 301
 Naḥmanides, Moses 7, 96, 98, 109–112
 Nahme, Paul E. 157
 Netton, Ian R. 67
 Neumann, Peter H. A. 155
 Newman, John H. 247, 250
 Newton, Isaac 304
 Nicolai, Philipp 127

 Nihan, Christoph 23
 Nissinen, Matti 23, 25–27
 Nord, Ilona 4
 Norris, Pippa 132
 Noth, Martin 23–24
 Novak, David 213
 Novak, Kurt 167
 Novák, Mirko 28
 Nyberg, Henrik S. 57

 O'Collins, Gerald 265
 O'Connor, Timothy 268
 Ohst, Martin 120
 Olivera, Manuel Duarte de 175
 Omar, Irfan 62, 67
 Oord, Thomas J. 266
 Ostow, Mortimer 103, 109
 Oswald, John 274
 Otto, Rudolf 196, 209
 Otto, Susanne 24

 Palmer, Helen 229
 Parpola, Simo 27
 Paucker, Arnold 159
 Pearl, Leonard 198
 Pedaya, Haviva 103–104, 109
 Person, Raymond E., Jr. 24
 Perszyk, Ken 267
 Pesch, Otto Hermann 123
 Peters, Albrecht 130
 Philipp of Hessen 123
 Philo of Alexandria 76, 79, 151
 Pines, Shlomo 86, 100–101
 Plantinga, Alvin 330
 Plato 74–75, 77, 80, 100, 158, 250, 330
 Plotinus 75
 Polanyi, Michael 250–252, 257
 Polkinghorne, John 298
 Pollack, Detlef 132
 Poma, Andrea 171
 Pongartz-Leisten, Beate 33, 35
 Poseidonios 79
 Preus, J. Samuel 142
 Preuss, Hans 124
 Proclus 75
 Promies, Wolfgang 249
 Propyry 75

- Prosch, Harry 250
 Ptolemaeus 75
 Putnam, Hilary 305

 Rabin, Israel A. 48
 Rade, Martin 156
 Rahman, Fazlur 58, 65, 324–325, 330
 Rahner, Karl 4, 221–227, 275
 Raimond, Jean-Michel 263
 Raju, Poolla T. 211
 Rapoport-Albert, Ada 94
 Rashād, Muḥammad 66
 Raulet, Gerard 167
 Reçber, Mehmet S. 4, 16, 18
 Rechter, David 156
 Reiser, Daniel 110
 Renz, Ursula 145–146
 Rescher, Nicholas 38
 Rhoda, Alan 1, 263, 266
 Richber, Niels 18
 Riecke, Jörg 115
 Riedl, Matthias 93
 Ritschl, Albrecht 157, 209
 Ritter, Henning 249
 Rivasseau, Vincent 263
 Robinson, Danielle 329
 Robinson, James T. 97
 Rodgers, Michael C. 258
 Römer, Thomas 23–24
 Ronen, Shoshana 214
 Roper, Lyndal 116
 Rose, Valentin 79
 Rosenthal, Michael A. 9, 139, 151, 293
 Rosenzweig, Franz 74, 172, 182
 Rossing, Barbara 276
 Rothschild, Fritz A. 220
 Rowland, Christopher 243–244
 Rubin, Uri 324
 Rudavsky, Tamar M. 83, 103, 151
 Rudder Baker, Lynne 262
 Runggaldier, Edmund 263, 267
 Ryce-Menuhin, Joel 63

 Sachedina, Abdulaziz 329
 Safrai, Shmuel 44
 Safrai, Zeev 44
 Sajda, Peter 257
 Sanders, Andy F. 250
 Sanders, John 266, 169–170

 Scaer, David 130
 Schabert, Tilo 93
 Schäfer, Barbara 171
 Schärtl, Thomas 263
 Schechter, Solomon 53
 Schellenberg, John L. 294, 307
 Schiller, Friedrich 171
 Schmid, Konrad 23
 Schmieder, Falko 115, 124
 Schmoller, Gustav von 174
 Schneider, Hans-Otto 126
 Scholem, Gershom 192, 196
 Schrey, Heinz-Horst 129
 Schulte, Christoph 171, 216
 Schulz, Heiko 4, 16, 18, 250, 257–258
 Schüz, Peter 197
 Schwanitz, Dietrich 248
 Schwartz, Dov 97, 110
 Schwartz, Joshua 44
 Schwartz, Yossef 18
 Schweid, Eliezer 152
 Scruton, Roger 294
 Seeskin, Kenneth 100
 Seligmann, Rafael 169
 Selnecker, Nikolaus 127
 Sextus Empiricus 79
 Shahar, Galili 175
 Shams al-Din, Aḥmad 63
 Sharon, Moshe 94
 Sharp, Carolyn J. 1, 243
 Shihadeh, Ayman 311–313
 Shine, Robert S. 162
 Shonkoff, Sam Berrin 183
 Sieg, Ulrich 167, 175
 Singarayar, John 275
 Singh, David E. 63
 Skelton, Geoffrey 243
 Skinner, Quentin 115
 Smend, Rudolf 23, 159
 Smith, Holly 270
 Snobelen, Stephen 304
 Socrates 330
 Sokolow, Moshe 109
 Sommer, Wolfgang 124
 Sparn, Walter 131
 Spengler, Lazarus 125
 Spinoza, Baruch 8–9, 136–149, 151, 208
 Stade, Bernhard 209
 Stahl, Neta 94

- Stanglin, Keith D. 278
 Stegmann, Andreas 120
 Stein, Batya 110
 Stenger, Mary A. 4
 Stern, David 45
 Stern, Samuel M. 79
 Steup, Matthias 255
 Stiefel, Michael 125
 Strauss, Bruno 161
 Strauss, Leo 139
 Stroumsa, Sarah 76–77, 262
 Stump, Eleonore 2, 244, 262
 Sufrin, Claire E. 183
 Sweeney, Marvin A. 245
 Swinburne, Richard 262, 295, 324–325,
 327–329
- Tal, Uriel 159
 Tanner, Norman 265
 Tapp, Christian 263, 267
 Tarnow, Johannes 137
 Taylor, Charles 132
 Tertullian 225
 Themistius 75, 100
 Theodor, Julius 44
 Theophrastus Bombast of Hohenheim
 127
 Thomas Aquinas 4, 6, 13, 79, 89–90, 244,
 273, 278, 281–285
 Thomas, Robert 277
 Tiemeyer, Lena-Sofia 245
 Tillich, Paul 4, 197
 Tirosh-Samuels, Hava 105
 Tomson, Peter J. 44
 Tourneau, Roger L. 309
 Treitschke, Heinrich von 156
 Tress, Wolfgang 264
 Tricot, Alphonse 278
 Troeltsch, Ernst 10, 167–170, 174
 Trusheim, Jens 18
 Tucker, Gordon 91
 Tuggy, Dale 262
 Twersky, Isadore 101, 105, 109
- Uffenheimer, Benjamin 183
 Urban, Martina 205
- Vacca, Virginia de Bosis 309
 Valabregue, Sandra 105
 Van der Meer, Jitse M. 52
 Van Fraassen, Bas 305
 Van Huyssteen, Wentzel 300
 Van Inwagen, Peter 264, 268
 Vawter, Bruce 274, 278
 Veijola, Timo 23
 Vicens, Leigh 269
 Vital, Ḥayyim 94
 Vogel, Helga 28
 Volz, Paul 209
- Wagner, Thomas 5, 28, 37, 39
 Wainwright, William J. 265
 Wallmann, Johannes 131
 Walter, Christian 130
 Walzer, Michael 58, 78, 95
 Ward, Keith 265, 327
 Wartenberg, Günther 126
 Watt, William M. 309
 Waubke, Hans G. 159
 Weiss, Daniel H. 216
 Weiss, Joseph 94
 Wellhausen, Julius 9, 158, 162–163, 166,
 171
 Welz, Claudia 210
 Wendebourg, Dorothea 120
 Wensinck, Arent J. 63
 Wenzel, Knut 4, 11, 13, 18
 Westphal, Joachim 126
 Wheeler, Brannon M. 63, 67
 Widerker, David 268
 Wiedebach, Hartwig 156–157, 168, 170,
 172, 174, 176
 Wiener, Max 9–10, 153, 162–170
 Wiese, Christian 9, 18, 154–157, 159, 175,
 183–185, 192–193, 210, 214
 Wilhelm, Kurt 196
 Winter, Roman 18
 Witt, Christian 131
 Witte, Bernhard 175
 Witte, Markus 123, 130
 Wojciech, Hubert Z. 263
 Wolfson, Elliot R. 92, 94, 99, 103, 105–
 107, 109, 110
 Woyke, Johannes 24

- Wriedt, Markus 8, 116–117, 122, 131
Yiṣḥaḳi, R. Solomon 102
Zagzebski, Linda 263, 268
Zank, Michael 159, 183
Zarzūr, ‘Adnān 65
Zasius, Ulrich 125
Zemach, Eddy M. 268
Zenger, Erich 23
Ziebritzki, Henning 18
Zimmerman, Dean 266
Žižek, Slavoj 253
Zohar, Noam J. 95
Zwiep, Irene E. 75
Zwingli, Ulrich 125

Index of Subjects

- Act (divine) 311, 315
Action 312, 314, 316, 330
Agency 103, 277, 297, 302
Analogy 144–149
Anti-Semitism 155–160, 173–180
Audience 142, 148, 315, 319
Authority
Awareness
– focal 250f
– God’s 262–264, 266–268, 286
– tacit 250–254
Axial Age 5, 21f
- Certainty 139–144
Church 11, 221, 225, 226, 291
Circularity 235, 238, 320
Commandment 119–121, 192–203
Communication 91, 95–97, 111, 284, 291, 323
Communion (devequt) 98f, 104f, 112, 276, 281f
Community 174–176, 180–183, 278, 284, 288, 290f, 305
Compassion (incl. pathos) 187f, 209–219
Consciousness 163, 205f, 240, 275, 297, 302
Cosmos (incl. cosmology, worldview) 29–37, 58, 301f, 304f
Covenant 119, 122, 179, 184–190, 208, 211f, 274
Creation 29f, 32, 198, 202, 210–213, 225, 269f, 275, 303
Creativity 277, 297f, 300
- Dialogue 274, 299
Diaspora 162, 169–171, 174–182
Discovery (logic of) 253f
Divine Command 284, 312, 317f, 329
Divine (the) 200f, 223–225, 275–277, 291, 323
- Ecstasy 92f, 99, 198, 206f
Emanation 79–82, 86, 88, 90
Enunciation 230, 235–237
Epistemology 250–254, 321–326
Essence (divine) 85, 103f, 110, 160f, 193, 280, 282f, 291
Ethics 163, 167f, 177, 193f, 197, 217
Exile 180f, 184f, 214–220, 239, 287
Existence 275, 281f
Experience 85, 89, 93, 98f, 106–108, 110, 197, 199f, 226f, 257, 275f, 278, 282, 324
- Faith 119–121, 130, 136f, 147, 183–186, 194, 214f, 279f, 291, 330
Fideism 17, 142–144
Foreknowledge (incl. precognition, knowledge about the future) 2, 12f, 110, 119, 244, 261, 263–267, 270f
- Gift 58f, 90, 118, 227, 282, 290
Grace 90, 224, 296f
Guidance (divine) 269–271, 300, 326, 328
- Hasidism 10, 93–95, 200–202, 204, 210
Hope 161f, 227, 287, 291
Human (being) 275, 281, 309, 314, 324, 326–328, 330f
Humankind 156, 161f, 171, 175f, 188–194, 211f, 215–220
- Imagination 7, 58, 77–80, 88f, 99, 101, 107, 109, 132, 135–142, 145–148, 283
Impression 77–79, 89, 283
Inspiration 91–93, 95f, 100, 102–107, 110–113, 118, 120, 206, 274, 277–279
Instinct 313, 317–319
Intellect 7, 58, 64, 76–82, 84–90, 101, 103f, 106–111, 138, 142, 283
Intervention (incl. interventionism) 87, 207, 265f, 297f

- Judaism 151–162, 165–183, 192–199, 201f, 204, 214, 220, 299
- Judgment 164–167, 187, 189, 238–240, 283f
- Justification (of belief) 9, 14, 16, 248, 254, 257f, 321, 325, 331
- Kabbalah 7, 10, 93, 103–105, 192, 194, 201–203
- Knowledge 7, 12f, 21, 57–67, 69–74, 81, 84–86, 101, 137, 193, 207, 209, 240, 247f, 250–252, 254f, 261, 279–285, 310, 317, 327
- Language 286, 312, 323
- Logic 74–78, 225, 325f
- Love 99, 104, 161, 208–210, 291
- Meaning 82, 122, 128, 226, 252–254, 273
- Mediation 283, 299
- Medium 89, 136, 222f
- Message 69f, 89, 275, 295, 296, 317–320
- Messenger 82f, 276, 310, 319
- Messianism 161, 164f, 170–173, 176, 181, 184, 202
- Metaphysics 98f, 240, 301, 329
- Methodology 298, 300
- Mind 98, 101, 107–109, 282, 297f, 300–304, 306, 311
- Ministry 119, 123, 273–277, 281, 284–291
- Miracle
- Mission 154–156, 162, 170f, 176f, 182, 194, 201, 288
- Monotheism (ethical) 9f, 153–158, 161, 164–171, 174f, 193f, 199, 207
- Morality 160–164, 167–170, 176, 198, 200, 278, 304, 328–330
- Mystery 194–203, 210–212
- Mysticism 7, 10, 103–105, 110, 192–203
- Nationalism 169, 171–183, 186, 189–191
- Nature 139–141, 145–147, 282, 284, 294, 296, 299–304, 328f
- Omniscience (divine) 51, 262
- Overflow (shefa) 86f, 98–113
- Pain 275, 313, 318
- Perception 77f, 85, 139
- Perfection (divine moral) 43–45, 49–52, 87, 274, 319f
- Philosopher 58, 69, 78, 80, 86–88, 104, 135, 141f, 145, 148, 279, 294, 307, 323f
- Philosophy 74–77, 80–83, 142f, 148f
- Pleasure 313, 316
- Pragmatism 16, 258f, 287
- Prediction 76, 119, 145f, 232
- Prophecy (incl. prophet, prophetism, prophethood)
- Concept ... 1f, 21, 41, 51, 221f, 224–227, 229, 236, 239f, 243f, 253, 264f, 269–271, 274f, 276–291, 295–300, 306, 309f, 314–320, 324
 - History 2f, 6–11, 13–16, 22–29, 221, 232, 236, 240, 278, 314–316, 324
 - Function 1f, 5f, 41f, 51, 146, 221–224, 226f, 238, 244, 273, 275–291, 295–300, 305f, 309f, 314–320
 - Origin 2f, 22, 25, 205, 221, 232, 324
 - Identification 222, 227, 249, 256–258, 284, 296, 309–316, 320
 - Puzzles of 245–249
 - Truth of 3, 8f, 245
 - & Reason 2f, 8f, 11–15, 76–77, 108, 129, 135f, 139, 142–144, 279f, 310f, 314, 321, 331
 - & Rationality
 - & Knowledge 2f, 13, 57–67, 69–74, 81, 84–86, 101, 137, 244, 247f, 254–257, 265, 279–285
 - & Miracle 15f, 144f, 243, 258, 265, 310, 315–320
 - & Revelation 16, 73–75, 96, 136, 151f, 163, 206, 211, 215, 221–223, 226, 257f, 265, 278–281, 283–291, 295, 309, 317, 319, 321–325, 328, 331
 - in Christianity 8, 11, 13–15, 89f, 118–133, 205f, 221f, 224–227, 229, 236, 239f, 274–291, 295–300, 306
 - in Islam 6f, 15f, 57–60, 65–67, 69–72, 76–81, 309–320, 324

- in Judaism 5, 7, 9–11, 12, 43–56, 81–89, 91–113, 135–149, 151–172, 176, 184–187, 191, 202, 205–207, 218–220, 299
- Protestantism 153–159, 172, 196
- Providence (divine) 269, 271

- Rationalism 8f, 142–144, 196, 198, 311, 314
- Rationality 5, 8, 12–17, 21f, 37f, 116, 128–133, 196, 239, 240, 254–259, 295–297, 299f, 302f, 327, 331
- Realism 252, 311, 314, 325
- Reason 85f, 88, 135f, 139, 142–144, 279f, 295f, 302, 311, 313f, 321f, 326–329
- Recognition 286, 296, 321, 324
- Redemption 161f, 200
- Regime (of signs) 11f, 129, 229–233, 235–240
- Reliability 324, 331
- Religion 74, 80, 160, 168, 186f, 294, 303–307, 319, 326
- Responsibility 214–220, 278, 287, 326, 330
- Revelation 16, 73–75, 96, 120, 130–132, 136, 151f, 163, 206, 211, 215, 222f, 225f, 257, 265f, 279–281, 285–288, 290f, 295, 310, 321–325, 327–331

- Sacrament 11, 223–225
- Saint (wali) 6, 58–64, 69f
- Salvation 130, 161, 165, 181, 187, 282
- Scapegoat 235, 238f
- Science 303–306
- Scripture 95, 116, 118f, 122–124, 133, 135–140, 143–147, 193, 278, 285
- Shoah (Auschwitz) 214–220
- Sign 11f, 36, 139–141, 144, 146, 223, 226, 234, 238
- Soul 7, 77–85, 283f, 323, 329
- Speech 108, 112, 145–147, 277, 323
- Spirit, Holy (incl. ru'ah ha-qodesh, Spirit of God) 7f, 14, 91f, 98–113, 118, 137, 276–280, 291
- Subjectification 235–237, 239
- Subjectivity 206f, 225–226
- Submission (incl. Submissiveness, Obedience) 47, 51, 54–56, 69f, 147, 319
- Suffering 176f, 186–188, 208–209, 211f, 215f, 288
- Supernaturalism 14f, 294f, 306f
- Symbol (incl. Symbolism) 31, 64, 181f, 212

- Talmud (incl. Talmudic Literature) 43–56, 201, 203
- Theism (incl. free will Theism) 271, 304
- Theodicy 215–217, 268
- Theology 142–145
 - Christian 4, 8, 11, 13f, 281, 284, 323
 - Islamic 6, 15f
 - Jewish 5f, 9–11, 43–56, 100
- Theopolitics (theocracy) 182–186, 189f, 207
- Transmission 281, 284, 323
- Truth 80f, 84, 135–139, 144–149, 229f, 232–234, 238–240, 273, 277, 284, 287, 290f, 315–317, 319f

- Understanding 82, 284, 325, 327
- Universalism 162, 164–171, 186

- Vessel 81, 104, 135, 169
- Vision 39, 210, 225f, 282
- Voice 107–109, 233, 286

- Will (incl. libertarian free will) 263, 267–269, 274–277, 289f, 330
- Witness (incl. Witnessing) 291, 317f
- Word (divine) 8, 26, 108f, 118f, 124, 130, 186f, 223–225, 274–278, 285, 287f, 297

- Zionism 10, 174–181, 184, 186, 191