

TABLE OF CONTENTS

PREFACE.....	pag. 11
ABBREVIATIONS.....	» 13
GENERAL INTRODUCTION.....	» 17

PART I

THE HERMENEUTICAL PHILOSOPHY OF PAUL RICOEUR AS A PHILOSOPHICAL APPROXIMATION OF THE LOGIC OF SUPERABUNDANCE

INTRODUCTION	» 25
--------------------	------

CHAPTER I: THE SUPERABUNDANT LANGUAGE

1.1. Language in the Philosophy of the Will	» 36
1.1.1. The Place of Language in the Philosophy of the Will ...	» 37
1.1.2. Symbol: The Suspended Meaning	» 40
1.1.3. Hermeneutics	» 43
1.1.3.1. The Levels of Hermeneutics and the Suspended Ontology.....	» 44
1.1.3.2. The Conflict of Interpretations.....	» 49
1.2. Language in the Philosophical Hermeneutics	» 53
1.2.1. The Mediation of Language, Metaphor and Text in the Reflexive, Phenomenological and Hermeneutic Philosophy	» 54
1.2.2. Distanciation.....	» 56
1.2.2.1. Language: Meaning as a Distanciation.....	» 58
1.2.2.2. Metaphor: The Advent of Meaning	» 63
1.2.2.3. Text: Writing as a Distanciation	» 73
1.2.3. Interpretation as the Dialectics of Explanation and Understanding	» 78

1.2.3.1. The Non-sense of Explanation	» 79
1.2.3.2. Explanation: A Distanciation Leads to Understanding »	80
1.2.3.2.1. From Naïve Understanding to Explanation	» 81
1.2.3.2.2. From Explanation to Sophiscated Understanding	» 83

CHAPTER II: THE SUPERABUNDANT ACTION

2.1. Action as a Text	» 90
2.1.1. Action as an Auto-presentation of Meaning	» 91
2.1.2. The Superabundance of Politics: Ideology and Utopia.	» 93
2.1.3. The Superabundance of Ethics: Love	» 101
2.2. Initiative as a Superabundance of Text and of the Past	» 110

CHAPTER III: FROM THE DECENTRED SUBJECT TO THE SELFHOOD

3.1. The Decentred Subject	» 116
3.1.1. The Decentrement by the Involuntary.	» 116
3.1.2. The Decentrement by the Evil	» 117
3.2. Self Mediated by Text	» 123
3.3. Self Mediated by Action: Narrative Identity and Ipse-Identity.	» 126
3.4. What Mode of Being is the Selfhood (the <i>Iipse-Identity</i>)?.	» 140
3.4.1. “The Being True”	» 142
3.4.2. Conatus	» 143
3.4.3. The Being-other	» 145

CONCLUSION

1. Meaning	» 155
2. Being	» 157
3. Selfhood	» 158

**PART II
FAITH, REVELATION AND MAN**

INTRODUCTION	» 163
------------------------	-------

CHAPTER IV: FAITH

4.1. An Anthropological Presupposition of Faith?.	» 165
4.2. The Structure of Faith: Dis-appropriation-Appropriation	» 171
4.2.1. The Structure of Reorientation through Disorientation of the Action of Faith.	» 175

4.2.2. The Structure of Reorientation through Disorientation of the Language of Faith	» 179
4.2.2.1. The Founding Events and the Language of Faith	» 180
4.2.2.2. The Application of the Categories of Sense and Reference	» 180
4.2.2.3. The Language of Faith	» 182
4.3. Theology	» 185
4.3.1. Narrative as a Thought of Faith	» 186
4.3.2. Genre as the Intellect of Faith	» 191
4.3.3. Hermeneutical Theology	» 193
4.3.3.1. A Unique Application of Ricoeur's General Hermeneutics	» 194
4.3.3.2. The Bible as a Text	» 195
4.3.3.3. Biblical Hermeneutics as a Confessional Theology	» 198

CHAPTER V: REVELATION

5.1. Multiple Ideas of Revelation	» 206
5.1.1. The Idea of Revelation according to the Prophetic Discourse: The Word of the Other	» 208
5.1.2. The Idea of Revelation according to the Narrative Discourse: The Founding Events	» 208
5.1.2.1. The Historicity of Revelation: The Events that tell God	» 208
5.1.2.2. The Founding Character of Revelation	» 209
5.1.2.3. The Foundation of Community	» 210
5.1.2.4. The Historicity of Revelation: The Futurization of the Founding Events by the Prophets	» 212
5.1.3. The Idea of Revelation according to the Prescriptive Discourse: The Practical Dimension of Revelation	» 213
5.1.3.1. Commandments Qualified by the Founding Events: Between Freedom and Obedience	» 213
5.1.3.2. The Futurization of Commandments by the Prophets	» 215
5.1.4. The Idea of Revelation according to the Wisdom Discourse: To Suffer Suffering	» 216
5.1.5. The Idea of Revelation according to the Hymnic Discourse	» 217
5.2. The Word of God and the Scriptures	» 219
5.2.1. The Historicity of Revelation in Terms of the Word of God Became Flesh	» 219

5.2.2. The Fixation in the Scriptures and the Closure of Canon	» 222
5.2.3. Is Scripture Revelation?	» 224
5.3. God's Revelation Transmitted by the Scriptures as the New Being for Us.	» 225
5.3.1. The New Being.	» 225
5.3.2. The Plurality of the Biblical World.	» 227
5.3.3. The World of the Biblical Text as Promise.	» 228
5.3.4. Truth in Terms of the Unconcealment and Reason	» 229
5.3.5. Inspiration.	» 232
5.4. God and Jesus Christ	» 233
5.4.1. Is God Being?	» 233
5.4.2. "I (am) who I (am)"	» 236
5.4.3. Jesus Christ I: "God is Love"	» 238
5.4.4. Jesus Christ II: The Revelation as the Wisdom of the Cross and Evil.	» 243
5.4.4.1. The Betrayed Body.	» 244
5.4.4.2. The Meaning of the Cross in the Light of the Structure of Jesus' Parable and Action	» 246
5.4.5. Jesus Christ III: The Word Became Flesh	» 251

CHAPTER VI: MAN

6.1. The Image of God.	» 254
6.1.1. The Progressive Separation: The Responsible Human Being	» 256
6.1.2. Foundation: Plurality, Decentment and Being Created in Christ	» 260
6.2. The Image of God and Sin	» 262
6.3. Man before God	» 263
6.4. The Transformation into the Christ Image	» 268
6.5. Theonomy and/or Autonomy	» 272
6.6. Identity Is Not What Matters	» 275

CONCLUSION

1. Faith.	» 281
2. Revelation	» 282
3. Man	» 284

GENERAL CONCLUSION

1. Perspectives	» 287
1.1. Postmodernity as an Occasion for Faith.	» 287

1.2. Theological Pluralism	» 290
1.3. The Hermeneutical and Figurative Inculturation	» 294
2. Questions	» 297
2.1. Conatus?	» 297
2.2. The Aporia of Gift	» 299
2.3. What is the Truth: Attestation or Manifestation	» 301
2.4. The Violence by Text	» 302
BIBLIOGRAPHY	» 305
INDEX OF AUTHORS	» 329