



- 4 Bau: Christ death vs. Jewish law.
- 9. Constant end. Interpret. (Hein; Schriften)
- 12. Form analysis: Bultmann: "We can know next to nothing for life or pleasure of Jesus"
- 13. Schrift: Jesus character: Jewish apocalyptic expectation
- 14. Kamma: Apocalyptic interpretation - yet Jewish
- 15. Jesus' eschat. hope
- 16. Jesus represents eschatological view point of late Jewish apocalyptic
- 21. Trinitarian Christian message after Jesus return: Redemption through Jesus birth & death
- 22. Schweitzer: history of Christian & progressive de-eschatologizing return
- 23. Resurrection mixed up with Parousia motifs
- 24. Jewish-Christian sect denies resurrection
- 25. Resurrection at Parousia - not the end of messianic epoch (1 Thess 4, 13-18)
- 26. Failure of parousia leads to Catholic Church's post-apocalyptic view point, 1 Cor 15, 51 ff
- 27. Bultmann: committed eschatol. view point.
- 28. He longer Jesus did not come, the sects became idea of eschatology
- 32. Parousia on Eastern Strife expected in 3rd cent.
- 35. Process of de-eschatol.
- 36. Primitive Christian over Christ resurrection beginning of general resurrection
- 38. Jewish tradition: 622 word: 6000 years, then millennial kingdom, Malachi 27, 51 ff with appearance of Messiah
- 38/9. Slow ante-post payment of Christ to 5500 - but still to come in 5000 AD
- 39. Idea of 6000 eventually abandoned for.
- 41. False resurrections of Christ - Messianic of 11, Thessal.
- 42. Scoffers at Parousia II. Peter 3, 3 ff.
- 43. Gnostic issues against preaching of the end
- 43/4. From 2nd to 4th century - change of aspect of Parousia - Eusebius: Christian Heresies
- 44. Results of delay of Parousia - see doctrinal conflict in Post-apostolic period
- 45. Beginning of doubt
- 47. Urge for new revelation
- 48. Spread of heresy
- 52. Catholic Church: the most pregnant heresy.
- 52. Conflict between Jewish Christianity - Paulinism: end of 2nd century - heresy
- 52/3. Paul: role for the formation of the new doctrine
- 56. Christianity's origin: phenomenon of late Jewish apocalyptic
- 58. Diminishing importance of apocalypses
- 60. Affinities of finding Christ in O.T.
- 60/1. Contradiction between Prophetic Messiah & Christ
- 63. Johannine = product of not outlook of post-apostolic era (Logos Christology)
- 65. Jewish allusion: right to scriptures should be denied to heretics.
- 67. Apostolic claim for the Church = fiction
- 68. Conflict between Paul and original Apostles (law!)
- 68. Catholic Church had to diminish eschatological immixture of Apostolic Faith.
- 70. Church teaches no Parousia (hence to precursors)
- 73. Summary of Paul's teaching
- 74. Post-Apostolic Christian. abandon Paul's teaching
- 76. I. Ep. of St. Paul & the Hebrews how Christ becomes the leading light point
- 115. Emerging Church denies primitive hope for imminent parousia



- 116 need for adoption of sacrament
- 1178 Cleveant: Jesus = logos - blood symbol for teaching
- 124 Lo to Jewish apocrypha: Son of Man as perfect being
- 126 First Christ as solution: elevation from man to Christ
- 127 Paul: Eschatological resurrection began with resurrection of Jesus: me - existence of Messiah
- 128 Prominence concept: Jesus: earth life not yet because Messiah
- 129. Ernst; Son of Man Liddle
- 142 Eschatological conception of Christ
- 144 Problem of Jesus - Descendant of David
- 146 Transformation replaced } two - nature theory
- 147 Nicene transformation replaced } two - nature
- 149 Christ: Human nature defined in union with God: nature
- 151 Arius (in direction of Angel Christianity) and Athanasius
- 158/9 Anti Arian doctrine - description of Christ
- 161 Triumph against Arianism: defeat of eschatological doctrine = need of new idea of man's redemption } not of Jesus
- 166 New doctrine of redemption: resurrection = future; not disrespected in between
- 170 Paul's eschatological doctrine
- 172 Fall necessary stage for evolution
- 173 Concept of sin, by its own price
- 175. Resurrection = rebirth - Annihilation of body → future resurrection



- 324/2 Judgment interpretation according to author source or Stoic (complete)
- 324/5 Excerpt. understanding of early Chr: lessing [de-eschatology];
Bauer, Weiss, Scheitger
- 327 Task of Protestant theology
- 328 Christian centralism
- 330 Protestantism must pursue process of de-eschatology.

- 298 Early Church de-eschatological primitive (Gutman) - falsified
- 300 " - Redemption = resurrection = regime of messianism.
- 300 Primitive Christian Ethic = personal ethic
- 300/1 deterioration of quantitative love for neighbor
- 301 Position of Christianity to old world order - obscure & confused
- 301 Constantine → theological mendacity
- 302 Church: failure of social responsibility
- 302 Troeltsch: Constantine defunctionalised no Christianisation / saving
- 303 Church lapses into paganism.
- 304 Church of Antiquity helped to ruin Rome.
- 305 Germanic people did not share world view of old world & of late
- 306 Christianism = spiritualism tendency - optimism about postwar
next life pessimism about this life.
- 306 Augustine did not solve conflict between knowledge - faith - Church authority
- 308/9 Arab-Jewish influence → Aquinas → criticism
- 309/10 Carolingian Renaissance of early 11th
- 310 This world order made absolute.
- 313/4 Protestantism comes not turn back to early apostolic faith
- 314 Reinterpretation of early Christ. - Injuria account failure of Protestantism
- 317 Neo-Protestantism
- 319 Kant: nature of reason
- 320 Enlightenment moral interpretation of early Christianity
- 320/1 Reimarus (1714-1768) final explanation of eschatological notion - like with Judaism
- 321 Christianity - was religion?