

“Gewähr der Ewigkeit”: The Systematic Function of Judaism and Christianity in *The Star of Redemption*.

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In “The New Thinking” Rosenzweig explains that “the presentation of Judaism and Christianity that is given” in *The Star of Redemption* “is not originally determined by interests of the study of religion, but rather ... by general, systematic interests, in particular by the question of an existing eternity.” What are these “systematic interests” that determine the presentation of Judaism and Christianity in *The Star*? They have to do, I suggest, with the very unity of redemption itself: do world and human being really attain their respective redemptions in “The redemption” in which God completes Himself? Or do world and human being in fact have their own independent moments of redemption? Is there one redemption or three? What I will propose in my paper is that Judaism and Christianity function in the *Star* as the solution (or as crucial parts of the solution) to this systematic problem. The concept which Rosenzweig introduces to grapple with this problem is that of a “Gewähr,” a guarantee. The Jewish people and Christianity, respectively, are “Gewähr,” guarantees, that world and self, respectively, are completed, unified, and redeemed *as such* – as world and as self in their irreducible difference – but at once that they are parts of the ultimate unified redemption which is, properly speaking, God’s alone.