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The apostle Paul was a man of many journeys. We are usually familiar with the geographical ones he made in his own time. This volume traces others-Paul's journeys in our time, as he is co-opted or invited to travel (sometimes as abused slave, sometimes as trusted guide) with modern and

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Contributors -. Bio (s) -. Douglas Harink is Professor of Theology at The King's University College in Edmonton, Alberta, Canada. ...

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Paul? I am not yet sure, since this may signal a new route into the Word or a new route out. Paul, Philosophy, and the Theopolitical Vision offers urgent instruction on how to keep this a route in. And that is very good news indeed. A powerful, brilliant, and urgent book!" --Peter Ochs University of Virginia. ""To the surprise of many, the apostle Paul has brought new energy to continental philosophy. But to date, the "Pauline turn" in contemporary theory has been rather isolated from scholars in biblical studies--where Paul is undergoing a different kind of reconsideration. Finally, this volume changes all of that, bringing together philosophers, biblical scholars, and theologians to assess and engage the "postmodern Paul, " intimating a Pauline revolution that not even Zizek could have dreamed." --James K. A. Smith Calvin College ""This collection of essays forms a front that takes on recent philosophical interpretations of Paul by the likes of Heidegger, Benjamin, Taubes, Badiou, Zizek, and Agamben with the best voices in contemporary theology and biblical studies. What you get is nothing less than a new composition of the very core structures that make up theology, critical theory, and biblical studies--indeed the humanities as such! In this way, these arguments enact a very Paulinean Event that stands toe-to-toe with philosophy's greats figures in order to identify the truth of God's act in History--The Scandal of the Incarnation!" --Creston Davis Rollins College ""In this wonderful collection of essays, an adept team of scholars, expertly marshaled and framed by Douglas Harink, engages with the intriguing conversation currently unfolding between the apostle Paul and certain modern European theorists. The result is a dialogue rich with insights flowing in both directions--from modern theory to new (or recovered) angles of illumination on Paul, and from the apostle's charged texts back to the presuppositions and conceits of modern theory. That the view of Paul often pressed is "apocalyptic, " in the

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sense of drawing on the seminal work of J. Louis (Lou) Martyn, makes the analysis still richer. The result is a book that both educates and delights." --Douglas A. Campbell Duke Divinity School ""There is a rich education to be had within these covers. On the one hand, the essayists offer crucial insights into what all the fuss is about regarding the philosophical rediscovery of the apostle Paul, and readers come to appreciate his varied fate in the hands of Taubes, Badiou, Agamben, and Zizek. On the other hand, these secular despoilers of Paul are themselves despoiled here, and Christian theology has set before it a wealth of provocations to better faithfulness and understanding. Taken together, these essays illumine the contours of the apocalyptic gospel of God at the heart of Paul's own witness and make plain its import for contemporary political thought. Philosophers and theologians alike are well reminded--indeed well warned--of the dynamite they take into their hands when, in quest of a better human politics, they turn to Paul." --Philip G. Ziegler University of Aberdeen Douglas Harink is Professor of Th

The apostle Paul was a man of many journeys. We are usually familiar with the geographical ones he made in his own time. This volume traces others--Paul's journeys in our time, as he is co-opted or invited to travel (sometimes as abused slave, sometimes as trusted guide) with modern and recent Continental philosophers and political theorists. Kierkegaard, Nietzsche, Heidegger, and Benjamin; Taubes, Badiou, Zizek, and Agamben--Paul journeys here among the philosophers. In these essays you are invited to travel with them into the regions of philosophy, hermeneutics, political theory, and theology. You will certainly hear the philosophers speak. But Paul will not remain silent. Above the sounds of the journey his voice comes through, loud and clear.

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Theologian Douglas Harink invites readers to rediscover Romans as a treatise on justice, tracing Paul's thinking on this theme through a sequential reading of the book and finding in each passage facets of the gospel's primary claim—that God accomplishes justice in the death and resurrection of Jesus Messiah.

When seeking to understand what Paul and his coworkers were trying to accomplish, it is no longer possible to ignore Graeco-Roman cultural, economic, political, and religious beliefs and practices. Nor can one ignore the ways in which colonized and vanquished peoples adopted, developed, subverted, and resisted these things. Therefore, in order to properly contextualize the Pauline faction, the traditional background material related to Paul and politics must be developed in the following ways: Pauline eschatology must be examined in light of apocalyptic resistance movements; Pauline eschatology must be understood in light of the realized eschatology of Roman imperialism; and the ideology of Rome (its four cornerstones of the household unit, cultural constructs of honor and shame, practices of patronage, and traditional Roman religiosity now all reworked within the rapidly spreading imperial cult[s]) must be explored in detail. This is the task of Pauline Eschatology, the second volume of Paul and the Uprising of the Dead. In it, we will witness how Pauline apocalypticism ruptures the eternal now of empire, and this, then, paves our way for the detailed study of Paulinism that follows in volume 3, Pauline Solidarity.

How did one of the greatest Jewish thinkers of the 20th century grapple with the founding of Israel and the Israeli-Palestinian conflict—one of the most significant political conflicts of his time? Samuel Hayim Brody traces the

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development of Martin Buber's thinking and its implications for the Jewish religion, for the problems posed by Zionism, and for the Zionist-Arab conflict. Beginning in turbulent Weimar Germany, Brody shows how Buber's debates about Biblical meanings had concrete political consequences for anarchists, socialists, Zionists, Nazis, British, and Palestinians alike. Brody further reveals how Buber's passionate commitment to the rule of God absent an intermediary came into conflict in the face of a Zionist movement in danger of repeating ancient mistakes. Brody argues that Buber's support for Israel stemmed from a radically rich and complex understanding of the nature of the Jewish mission on earth that arose from an anarchist reading of the Bible.

Paul and the Greco-Roman Philosophical Tradition provides a fresh examination of the relationship of Greco-Roman philosophy to Pauline Christianity. It offers an in-depth look at different approaches employed by scholars who draw upon philosophical settings in the ancient world to inform their understanding of Paul. The volume houses an international team of scholars from a range of diverse traditions and backgrounds, which opens up a platform for multiple voices from various corridors. Consequently, some of the chapters seek to establish new potential resonances with Paul and the Greco-Roman philosophical tradition, but others question such connections. While a number of them propose radically new relationships between Paul and GrecoRoman philosophy, a few seek to tweak or modulate current discussions. There are arguments in the volume which are more technical and exegetical, and others that remain more synthetic and theological. This diversity, however, is accentuated by a goal shared by each author – to further our understanding of Paul's relationship to and appropriation of

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Greco-Roman philosophical traditions in his literary and missionary efforts.

No one theory of time is pursued in the essays of this volume, but a major theme that threads them together is Wolfson's signature idea of the timeswerve as a linear circularity or a circular linearity, expressions that are meant to avoid the conventional split between the two temporal modalities of the line and the circle.

Christian teaching and modern sensibilities both eschew "nationalism" as an extreme, fanatical form of patriotism, an excessive or disordered form of an otherwise healthy and proper national identity. But what if the problem of nationalism is something much more fundamental? What if nationalism is actually the process leading to national identity in the first place? And what happens when this process entails selectively appropriating and reinterpreting the Christian tradition for the sake of the envisioned nation? This book takes up these questions within the context of American Christian nationalism. Here, the process of interweaving the Christian narrative with American history and myth is examined in depth through a thorough engagement with scholarship on nationalism and within a framework shaped by contemporary theopolitical studies and the biblical narrative. The study aims to discern how the Christian Scriptures and theological tradition have been used by Christians themselves to further what amounts to an alternative gospel. In so doing this book charts a path for the church to evaluate itself honestly in light of Christ's lordship, repent, and learn to tell its story more truly. "It would be hard to overstate the importance of this book. Taking the work of Yoder, Hauerwas, and Cavanaugh a crucial step further, Anderson explores why and how nationalism--particularly in America--is so often bred,

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nurtured, and promoted as political good news in and by the church itself through distorted readings of the biblical narrative, thereby fundamentally compromising the church's witness. . . . Churches and Christians in all nations must heed carefully the compelling argument of this book." --Douglas Harink Professor of Theology The King's University College, Edmonton Author of Paul, Philosophy, and the Theopolitical Vision (Cascade, 2010) ""This is a creative and challenging exploration of the issues, controversies, and challenges that surround questions of Christianity and nationalism. Braden Anderson makes an original and important contribution to debates on whether and how 'being a Christian' affects other identities, loyalties and priorities. His exploration of Scripture, political theology and contemporary issues makes this a rewarding book for scholars, pastors, and lay leaders.""

--Michael L. Budde Professor of Catholic Studies and Political Science, Senior Research Scholar, Center for World Catholicism and Intercultural Theology DePaul University, Chicago Author of The Borders of Baptism (Cascade, 2011) Braden P. Anderson earned his PhD in Theology and Society from the Department of Theology at Marquette University. He also completed previous graduate degrees in theology from Marquette and in political science from the University of Kansas.

In recent years, Paul has become the subject of renewed interest among political philosophers. These philosophers deploy Paul as a means to deconstruct late modern political issues such as liberalism, biopolitics, and sovereignty. However, these philosophers ultimately truncate Paul's message to fit nontheistic, materialist ends. Such an approach polarizes interpreters, often leading either to a full endorsement or full rejection. In this work, Spaulding adds a needed voice in this conversation. By neither fully endorsing

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nor fully rejecting the new approach to Paul, Spaulding argues that Paul's message is both materialist and faithful to the Christian tradition. Spaulding critically utilizes both the new approach and recent studies in apocalyptic interpretations of Paul in order to articulate a Pauline political theology for our time. Pauline apocalyptic emphasizes the already disruptive nature of the incarnation, crucifixion, and resurrection of Jesus of Nazareth that wrests humanity from under the sovereignty of the fallen powers and places them under the Lordship of Christ. Apocalyptic is nourished by the promise of the eschatological hope of the not-yet-finished work of Christ. The church that follows the Lordship of Christ is called forth into being in the tension of the present Lordship of Christ and the not-yet transformation of the cosmos. Such a tension begets practices that form the political commitment of what philosopher Iris Murdoch calls the just and loving gaze, namely the central conviction that, in order to live good (political) lives, one must be taught to see.

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