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Nota di contenuto	Frontmatter -- Acknowledgments -- Table of Contents -- List of Abbreviations -- Introduction: On the Philosophical Affiliations of Paul and -- Reading, Seeing and the Logic of Abandonment: Rembrandt's Self-Portrait as the Apostle Paul -- The Invention of Christianity: Preambles to a Philosophical Reading of Paul -- Heidegger's Hermeneutics of Paul -- The Philosophers' Paul: A Radically Subversive Thinker -- Disillusioning Reason—Rethinking Faith: Paul, Performative Speech Acts and the Political History of the Occident in Agamben and Foucault -- On What Remains: Paul's Proclamation of Contingency -- Paul's Stoic Onto-Theology and Ethics of Good, Evil and "Indifferents": A Response to Anti-Metaphysical and Nihilistic Readings of Paul in Modern Philosophy -- Narratives of in Paul and Deutero-Paul -- Returning to "Religious" : Platonism and Piety in Plutarch and Neoplatonism -- The Metahistory of and : A Greco-Roman Reading of Paul's "Justification by Faith" Axiom -- Paul's Use of / as Epitome of Axial Age Religion -- The Management of Distinctions: Jacob Taubes on Paul's Political Theology -- Paul as Political Theologian: How the "New Perspective" Is Reshaping Philosophical and Theological Discourse -- Church, Commonwealth,

and Toleration: John Locke as a Reader of Paul -- Europe and Paul of Tarsus: Giorgio Agamben on the Overcoming of Europe's Crisis -- The Invisible Committee as a Pauline Gesture: Anarchic Politics from Tiquun to Tarnac -- Epilogue: Saint Paul and Philosophy—The Consonance of Ancient and Modern Thought -- Index of Ancient Sources -- Index of Names and Subjects

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## Sommario/riassunto

The much-acclaimed present-day philosophical turn to the letters of Saint Paul points to a profound consonance between ancient and modern thought. Such is the bold claim of this study in which scholars from contemporary continental philosophy, new testamentary studies and ancient philosophy discuss with each other the meaning Paul's terms *pistis*, faith. In this volume, this theme discusses in detail the threefold relation between Paul and (1) continental thought, (2) the Graeco-Roman world, and (3) political theology. It is shown that *pistis* does not only concern a mode of knowing, but rather concerns the human ethos or mode of existence as a whole. Moreover, it is shown that the present-day political theological interest in Paul can be seen as an attempt to recuperate Paul's *pistis* in this comprehensive sense. Finally, an important discussion concerning the specific ontological implications and background of this reinterpretation of *pistis* is examined by comparing the ancient ontological commitments to those of the present-day philosophers. Thus, the volume offers an insight in a crucial consonance of ancient and modern thought concerning the question of *pistis* in Paul while not forgetting to stipulate important differences.

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