

1. Record Nr.	UNINA9910809573603321
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Titolo	In the whirlwind : God and humanity in conflict // Robert A. Burt
Pubbl/distr/stampa	Cambridge, Mass., : Harvard University Press, 2012
ISBN	0-674-06487-9 0-674-06967-6
Descrizione fisica	1 online resource (401 p.)
Disciplina	296.3
Soggetti	God - Goodness God - Omnipotence God - Righteousness
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Frontmatter -- Contents -- Preface -- Chapter One. In the Beginning -- Chapter Two. The Appearance of Authority -- Chapter Three. God Gives, God Takes Away -- Chapter Four. God's Promises -- Chapter Five. Loving Power -- Chapter Six. Love Offered, Love Commanded -- Chapter Seven. Grief and Grievance -- Chapter Eight. As We Forgive Those -- Chapter Nine. A Renewed Testament -- Chapter Ten. The Same Old Testament -- Chapter Eleven. Eliminating Doubts and Doubters -- Chapter Twelve. The Insoluble Problem of Politics -- Chapter Thirteen. Justice, Justice Shall You Pursue -- Chapter Fourteen. Reconciling with Injustice -- Notes. Acknowledgments. Index -- Notes -- Acknowledgments -- Index
Sommario/riassunto	God deserves obedience simply because he's God-or does he? Inspired by a passion for biblical as well as constitutional scholarship, in this bold exploration Yale Law Professor Robert A. Burt conceptualizes the political theory of the Hebrew and Christian Bibles. God's authority as expressed in these accounts is not a given. It is no less inherently problematic and in need of justification than the legitimacy of secular government. In recounting the rich narratives of key biblical figures-from Adam and Eve to Noah, Cain, Abraham, Moses, Job, and Jesus-In the Whirlwind paints a surprising picture of the ambivalent, mutually dependent relationship between God and his peoples. Taking the

Hebrew and Christian Bibles as a unified whole, Burt traces God's relationship with humanity as it evolves from complete harmony at the outset to continual struggle. In almost every case, God insists on unconditional obedience, while humanity withholds submission and holds God accountable for his promises. Contemporary political theory aims for perfect justice. The Bible, Burt shows, does not make this assumption. Justice in the biblical account is an imperfect process grounded in human-and divine-limitation. Burt suggests that we consider the lessons of this tension as we try to negotiate the power struggles within secular governments, and also the conflicts roiling our public and private lives.
