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Kierkegaard and Radical Discipleship

A New Perspective



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Kierkegaard and Radical Discipleship Vernard Eller, 2015-12-08 Until recently most scholars have viewed Kierkegaard as a philosopher a theologian a psychologist or a social thinker Professor Eller sees Kierkegaard first and foremost as a religious thinker and states that Kierkegaard himself felt his works could be best understood if they were read with this in mind In order to show that Kierkegaard s religious thought is essentially that of classic Protestant sectarianism Professor Eller has selected a typical sect the Brethren against which to measure Kierkegaard He finds that although the Brethren writers were not as sophisticated or learned as Kierkegaard there were parallels in their writings on such topics as the importance of the individual and his relation to God the role of reason in religion and the problem of freedom of the will Originally published in 1967 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

Kierkegaard for the Church Ronald F. Marshall, 2013-08-30 Most of what is written on Kierkegaard today is for the college classroom and academic conferences The guiding question of this book is that if Kierkegaard s words about Christianity are true how do they change the way we learn and practice the Christian faith today This book is an answer to that question It does not enter into an extended critical discussion over the truth of Kierkegaard s ideas Instead it just believes what Kierkegaard said and runs with it It does that by showing how his ideas change our understanding of Christian identity suffering and illness worship and preaching the Bible baptism prayer marriage and divorce criticism and

the Christian minister interspersed are many quotations from Martin Luther whose thought significantly shaped Kierkegaard's. At the end of the book is a hefty collection of sermons to show how all of this can be preached in the church. What Kierkegaard for the Church adds to our understanding of Kierkegaard is the place of the church in his thought. Because of his criticisms of the Danish state church and his stress on the need for the single individual to appropriate Christian teachings it could be imagined that he rejected the church. But that would be to throw the baby out with the bath. The fact is that Kierkegaard remained a loyal son of the church even while he attacked it. And he did this only so he could strengthen what he loved.

Kierkegaard, Pietism and Holiness Christopher B. Barnett, 2016-04-22. Since Kierkegaard wrote that Pietism is the one and only consequence of Christianity, praise of this sort particularly when coupled with Kierkegaard's significant personal connections to the movement in Christian spirituality known as Pietism would seem to demand thorough investigation. And yet Kierkegaard's relation to Pietism has been largely neglected in the secondary literature. *Kierkegaard, Pietism and Holiness* fills this scholarly gap and in doing so provides the first full-length study of Kierkegaard's relation to the Pietist movement. First accounting for Pietism's role in Kierkegaard's social, ecclesial, and intellectual background, Barnett goes on to demonstrate Pietism's impact on Kierkegaard's published authorship principally regarding the relationship between Christian holiness and secular culture. This book not only establishes Pietism as a formative influence on Kierkegaard's life and thinking but also sheds fresh light on crucial Kierkegaardian concepts from the importance of upbuilding to the imitation of Christ.

Kierkegaard, Pietism and Holiness Dr. Christopher B. Barnett, 2013-06-28. Since Kierkegaard wrote that Pietism is the one and only consequence of Christianity, praise of this sort particularly when coupled with Kierkegaard's significant personal connections to the movement in Christian spirituality known as Pietism would seem to demand thorough investigation. And yet Kierkegaard's relation to Pietism has been largely neglected in the secondary literature. *Kierkegaard, Pietism and Holiness* fills this scholarly gap and in doing so provides the first full-length study of Kierkegaard's relation to the Pietist movement. First accounting for Pietism's role in Kierkegaard's social, ecclesial, and intellectual background, Barnett goes on to demonstrate Pietism's impact on Kierkegaard's published authorship principally regarding the relationship between Christian holiness and secular culture. This book not only establishes Pietism as a formative influence on Kierkegaard's life and thinking but also sheds fresh light on crucial Kierkegaardian concepts from the importance of upbuilding to the imitation of Christ.

Kierkegaard and the Bible: The Old Testament Lee C. Barrett, Jon Bartley Stewart, 2010. Exploring Kierkegaard's complex use of the Bible, the essays in this volume use source critical research and tools ranging from literary criticism to theology and biblical studies to situate Kierkegaard's appropriation of the biblical material in his cultural and intellectual context. The contributors seek to identify the possible sources that may have influenced Kierkegaard's understanding and employment of Scripture and to describe the debates about the Bible that may have shaped perhaps indirectly his attitudes toward Scripture. They also pay close attention to Kierkegaard's actual

hermeneutic practice analyzing the implicit interpretive moves that he makes as well as his more explicit statements about the significance of various biblical passages This close reading of Kierkegaard s texts elucidates the unique and sometimes odd features of his frequent appeals to Scripture This volume in the series devotes one tome to the Old Testament and a second tome to the New Testament Tome I considers the canonically disputed literature of the Apocrypha Although Kierkegaard certainly cited the Old Testament much less frequently than he did the New passages and themes from the Old Testament do occupy a position of startling importance in his writings Old Testament characters such as Abraham and Job often play crucial and even decisive roles in his texts Snatches of Old Testament wisdom figure prominently in his edifying literature The vocabulary and cadences of the Psalms saturate his expression of the range of human passions from joy to despair The essays in this first tome seek to elucidate the crucial rhetorical uses to which he put key passages from the Old Testament the sources that influenced him to do this and his reasons for doing so *Volume 1, Tome I: Kierkegaard and the Bible - The Old Testament* Jon Stewart, 2016-12-05 Exploring Kierkegaard s complex use of the Bible the essays in this volume use source critical research and tools ranging from literary criticism to theology and biblical studies to situate Kierkegaard s appropriation of the biblical material in his cultural and intellectual context The contributors seek to identify the possible sources that may have influenced Kierkegaard s understanding and employment of Scripture and to describe the debates about the Bible that may have shaped perhaps indirectly his attitudes toward Scripture They also pay close attention to Kierkegaard s actual hermeneutic practice analyzing the implicit interpretive moves that he makes as well as his more explicit statements about the significance of various biblical passages This close reading of Kierkegaard s texts elucidates the unique and sometimes odd features of his frequent appeals to Scripture This volume in the series devotes one tome to the Old Testament and a second tome to the New Testament Tome I considers the canonically disputed literature of the Apocrypha Although Kierkegaard certainly cited the Old Testament much less frequently than he did the New passages and themes from the Old Testament do occupy a position of startling importance in his writings Old Testament characters such as Abraham and Job often play crucial and even decisive roles in his texts Snatches of Old Testament wisdom figure prominently in his edifying literature The vocabulary and cadences of the Psalms saturate his expression of the range of human passions from joy to despair The essays in this first tome seek to elucidate the crucial rhetorical uses to which he put key passages from the Old Testament the sources that influenced him to do this and his reasons for doing so **Kierkegaard**

Bibliography Peter Šajda, Jon Bartley Stewart, 2016 [Interpreting Modern Philosophy](#) James Daniel Collins, 2015-03-08 James Collins probes the meaning and methods of historical interpretation in philosophy by analyzing the creative reciprocity between the modern source thinkers the great classical philosophers from Descartes and Locke to Mill and Nietzsche and their midtwentieth century interpreters Originally published in 1972 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton

University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905 Religious Anarchism Alexandre J. M. E. Christoyannopoulos, 2009-10-02 Both religion and anarchism have been increasingly politically active of late This edited volume presents twelve chapters of fresh scholarship on diverse facets of the area where they meet religious anarchism The book is structured along three themes early Christian anarchist pioneers including Pelagius Coppe Hungarian Nazarenes and Dutch Christian anarchists Christian anarchist reflections on specific topics such as Kierkegaardian indifference Romans 13 Dalit religious practice and resistance to race and nation religious anarchism in other traditions ranging from Wu Nengzi s Daoism and Rexroth s Zen Buddhism to various currents of Islam including an original Anarca Islamic clinic This unique book therefore furthers scholarship on anarchism on millenarian and revolutionary thinkers and movements and on religion and politics It is also of value to members of the wider public interested in radical politics and in the political implications of religion And of course it is relevant to those interested in any of the specific themes and thinkers focused on within individual chapters In short this book presents a range of innovative perspectives on a web of topics that while held together by the common thread of religious anarchism also speaks to numerous broader themes which have been increasingly prominent in the twenty first century **Union Catalog of the Graduate Theological Union** Graduate Theological Union. Library, 1972 **Beyond the Rat Race** Arthur G. Gish, 2002-03-06 The daily grind the treadmill back to the salt mines The very words so many of us use to describe our work and our lives show a deep discontent Why And is there a way out Art Gish says yes there is simplicity Simplify your wants your life style your concerns and the way is open to a fuller more rewarding life infinitely rich in joy But Gish does not advocate the fake simplicity of the hippy or the martyrdom of the ascetic He suggests a true application of the things of the world as well as of the spirit a radical change in goals and values Practical as well as inspirational Art Gish presents specific techniques for simplifying your life as you live it now ways and means which are well within the reach of every one who wants to live their life **Beyond The Rat Race** **After Crucifixion** Craig Keen, 2013-11-19 This is an extraordinary text It addresses no small number of traditional theological concerns However it addresses them mindful of the earthiness of life Thus this is also a book that is concerned to address questions of migration brain physiology emotional trauma time love and death It is written not to satisfy a bloodless lust for the resolution of puzzles It is written with confidence that tangible bodies think Thus there is an earthy quality to its writing both in what it addresses and how it is addressed The manner of *After Crucifixion* may be imagined as a moment in which in some unpretentious underground venue the deep resonant percussions of subwoofers roll as a carnal wave across the chest and throat before they become the bass line in a conscious musical thought *After Crucifixion* has been written for the ears the chest the throat no less than for focused deliberate disciplined thought But it is written in particular for bodies

befriended by the Mystery of life and death in the carnal event of the crucifixion resurrection of the Galilean peasant Jesus who unhands the fruit of the knowledge of good and evil and thus invites us to join him in prayer **Turning to the Other** Donovan D. Johnson, 2020-09-02 I and Thou is a summons calling us to dialogue today Like the call Buber himself received the book invites us to encounter the Other our counterparts both human and eternal Buber's spiritual awakening his engagement with his people and his times his wide reading and his grief are contexts that open up this call to us to join with him in the fullness of a life of dialogue If we follow Buber into his study into the struggle of his inner life into his achievement of dialogical existence he opens up the wonders of I and Thou to us as his testament and his call to us to turn to dialogue and he shows us the path to the fulfillment of that life This book ushers us to that place **Cooperative Salvation** Kathryn S. Eisenbise, 2014-12-05 Why did Jesus die What does it mean that Jesus died for our sins Christian theology has been wrestling with these questions for centuries and theologians have proposed lots of different answers and explanations in the form of theories of atonement But most of these theories fall short when confronted by a contemporary postmodern worldview Many of these models come out of orthodox rather than Free Church traditions so they also lack the distinctive elements that characterize Brethren ways of understanding God and the world The Church of the Brethren is well known for its acts of service and discipleship in the nonviolent model of Jesus but it has not produced much constructive theology Cooperative Salvation attempts to remedy this situation by proposing a constructive Brethren model of atonement It analyzes the diverse atonement models proposed throughout the Christian tradition noting where they prove inadequate To address the shortcomings of other models this work draws on important claims of historical Anabaptist and Brethren theology while also incorporating ideas from feminist liberation and process theology in order to construct an understanding of atonement that contributes a contemporary Brethren voice to the centuries long discussion of atonement The Unquiet Vision Nathan A. Scott, 1969 The novels and plays of such writers as Camus Sartre and Beckett plunged us into the existentialist experience of nostalgia and anguish of alienation and extremity Now Nathan A Scott Jr a leading interpreter of the literature of existentialism reveals the literary origins and the philosophical and theological roots of this important movement In perceptive biographies of Kierkegaard Nietzsche Camus Sartre and Buber he shows how their thoughts were shaped by the events of their lives and their relationships to others then he traces the development of the philosophy of existentialism by these revolutionary thinkers Dr Scott gives us a clear and even encouraging understanding of existentialism as that type of philosophic and poetic vision which insists on the dignity and uniqueness of the human presence and which represents the most important contribution of the twentieth century to the humanistic tradition So too the works of the existentialist writers are a major contribution to modern literature From publisher description **Mirrors of Man in Existentialism** Nathan A. Scott, 1978 No other train of philosophical thought has ever presented a more isolated picture of humanity than has existentialism Certainly no other philosophical movement has been as controversial But what are the lasting contributions of

the existentialists Are some critics correct in saying that existentialism is nothing more than a fad Nathan A Scott Jr addresses these questions as he reviews the impact and main achievements of several decades of existentialist thought

Catalog of Copyright Entries. Third Series Library of Congress. Copyright Office,1971 *Hope in the Thought of Jacques Ellul* Lawrence J. Terlizese,2005-10-30 Hope expresses more than an area of concentration in Ellul s thought it is the central idea that binds his disparate elements together Ellul believed that at this moment of history the world since 1945 hope must preoccupy our thinking and lives To understand hope we must first comprehend its absence This entails discerning what causes the absence of hope namely the world s embrace of technique and the abandonment of God Ellul also rejected these as a positive affirmation He wanted to make a firm distinction between reality and truth He affirmed modern abandonment as a realistic fact as an accurate analysis of the present condition not as an affirmation of the truth Hope is truth in Jesus Christ but truth must be asserted against these harsh facts He used facts to incite hope in believers to shake their complacency and to realize their actual condition in the world The idea of hope in the thought of Jacques Ellul can only be properly understood in light of dialectic struggle between negatives which amount to factual representations of the modern world and positives through which hope exerts itself in the face of these facts From this tension will issue personal resolve Technique has brought the world to great collective heights and achievements but this has come at the expense of personal ends and meaning Ellul attempted to bridge this gap by asserting individual meaning against the aggregated progress of technique without destroying the gains made by collective advance This represents the central dilemma in Ellul s thought how does one maintain meaning and personal aims in a world founded on corporate necessity from the Introduction **Library of Congress Catalog** Library of Congress,1965 A cumulative list of works represented by Library of Congress printed cards

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