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978-0-521-56840-1 - Postmodern Theory and Biblical Theology: Vanquishing God's Shadow

Brian D. Ingraffia

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This book explores the relationship between postmodernism and Christianity. Postmodernism regards Christianity as capable of being dismantled and demystified through an uncovering of its strict dualisms between body and soul, the temporal and the transcendental. Professor Ingraffia argues against the version of Christianity constructed by Nietzsche, Heidegger and Derrida. Through an exegesis of the New Testament, and wide reference to philosophers and theologians, Ingraffia argues that biblical theology must be separated from Greek and Modern metaphysics. He demonstrates how any attempted reconciliation between contemporary critical theory and biblical theology is radically misguided. Nietzsche, Heidegger, Derrida and many other representatives of post-modern thought have, he argues, actually absorbed the Judaeo-Christian tradition, thereby demonstrating its priority over secular attempts to displace it. Drawing upon the writings of Luther, Kierkegaard, Barth, Bonhoeffer, Niebuhr and Moltmann, Ingraffia argues that an “either/or” must be articulated between postmodern theory and biblical theology.

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BRIAN D. INGRAFFIA

Biola University



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*For Ariella
in thanks for all her unselfish sacrifices
her undying encouragement
her eternal faith and hope
“Many women do noble things, but you surpass them all.”*

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God is dead; but given the way of men, there may still be caves for thousands of years in which his shadow will be shown. – And we – we still have to vanquish his shadow, too.

Nietzsche, *The Gay Science*

What sort of faith is possible after the Freudian and Nietzschean critiques? . . . a prophetic preaching that would return to the roots of Judeo-Christian faith and would also be a new beginning for our time . . . It would adopt the same attitude in regard to the teleological metaphysics of Western philosophy that Job adopted in regard to the pious words of his friends concerning the god of retribution. It would be a faith that moves forward through the shadows.

Ricoeur, “Religion, Atheism, and Faith”

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NIETZSCHE

Nietzsche's works are cited in the body of the text with either section number or page number in parentheses. Abbreviations of titles are followed by the section number in texts where sections are numbered consecutively throughout the translation (*AC*, *BGE*, *D*, *GS*, *HAH*, and *WP*). Abbreviations of titles are followed by page number if sections are not numbered consecutively throughout the translation (*EH*, *GM*, *TI*, and *Z*).

<i>AC</i>	<i>The Antichrist</i>
<i>BGE</i>	<i>Beyond Good and Evil</i>
<i>D</i>	<i>Daybreak</i>
<i>EH</i>	<i>Ecce Homo</i>
<i>GM</i>	<i>On the Genealogy of Morals</i>
<i>GS</i>	<i>The Gay Science</i>
<i>HAH</i>	<i>Human, All Too Human</i>
<i>TI</i>	<i>Twilight of the Idols</i>
<i>WP</i>	<i>The Will to Power</i>
<i>Z</i>	<i>Thus Spoke Zarathustra</i>

HEIDEGGER

<i>BT</i>	<i>Being and Time</i>
<i>ER</i>	<i>The Essence of Reasons</i>
<i>ID</i>	<i>Identity and Difference</i>
<i>IM</i>	<i>An Introduction to Metaphysics</i>
<i>LH</i>	"Letter on Humanism"
<i>N 1</i>	<i>Nietzsche, volume 1: The Will to Power as Art</i>

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<i>N II</i>	<i>Nietzsche, volume II: The Eternal Recurrence of the Same</i>
<i>N III</i>	<i>Nietzsche, volume III: The Will to Power as Knowledge and Metaphysics</i>
<i>N IV</i>	<i>Nietzsche, volume IV: Nihilism</i>
<i>OWL</i>	<i>On the Way to Language</i>
<i>PLT</i>	<i>Poetry, Language, Thought</i>
<i>PT</i>	<i>“Phenomenology and Theology”</i>
<i>QB</i>	<i>The Question of Being</i>
<i>QT</i>	<i>The Question Concerning Technology</i>
<i>WCT</i>	<i>What Is Called Thinking?</i>

DERRIDA

<i>A</i>	<i>Aporias</i>
<i>OAT</i>	<i>“Of an Apocalyptic Tone Recently Adopted in Philosophy”</i>
<i>D</i>	<i>“How to Avoid Speaking: Denials”</i>
<i>M</i>	<i>Margins of Philosophy</i>
<i>OG</i>	<i>Of Grammatology</i>
<i>OS</i>	<i>Of Spirit</i>
<i>Pos</i>	<i>Positions</i>
<i>SP</i>	<i>Speech and Phenomenon</i>
<i>WD</i>	<i>Writing and Difference</i>

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I have used most often the New International Version when quoting from the New Testament. At times I have used the New American Standard Version. All quotations from the Bible were also compared to the original Hebrew or Greek through the use of *The Interlinear Hebrew–Greek–English Bible*.