

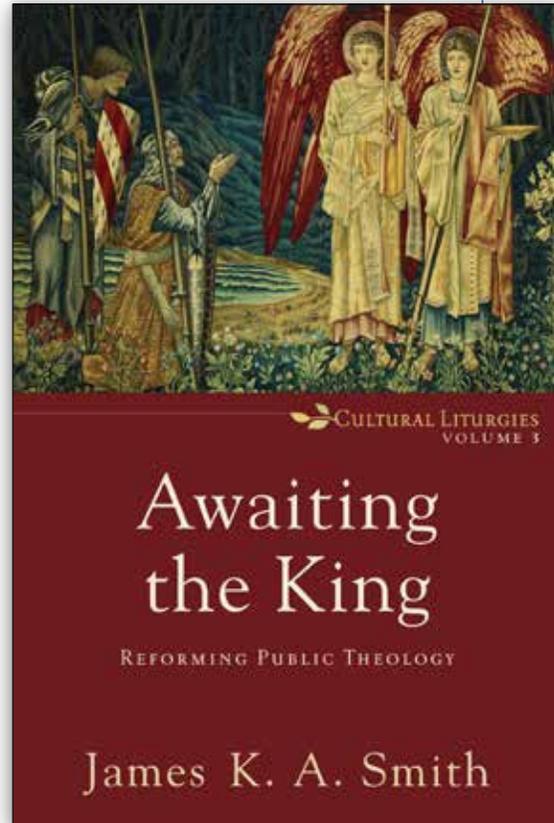
Awaiting the King
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“Negotiating his way through the mass of confusions known as political theology, Smith has written a superb book that develops a constructive and nuanced position in the Reformed tradition. He has done so, moreover, by engaging in conversations with Oliver O’Donovan and Jeff Stout. This is a book that should be read widely by anyone interested in addressing the fundamental questions of church and politics.”—**Stanley Hauerwas**, Duke Divinity School

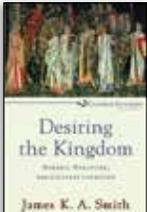


James K. A. Smith (PhD, Villanova University) is professor of philosophy at Calvin College, where he also holds the Gary and Henrietta Byker Chair in Applied Reformed Theology and Worldview. He is the editor of *Comment* magazine and is a popular speaker. Smith has authored or edited many books, including *Imagining the Kingdom*, *Who’s Afraid of Relativism?*, and the *Christianity Today* Book Award winners *You Are What You Love*, *Desiring the Kingdom*, and *Who’s Afraid of Postmodernism?*

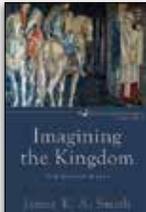


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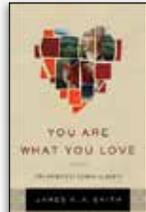
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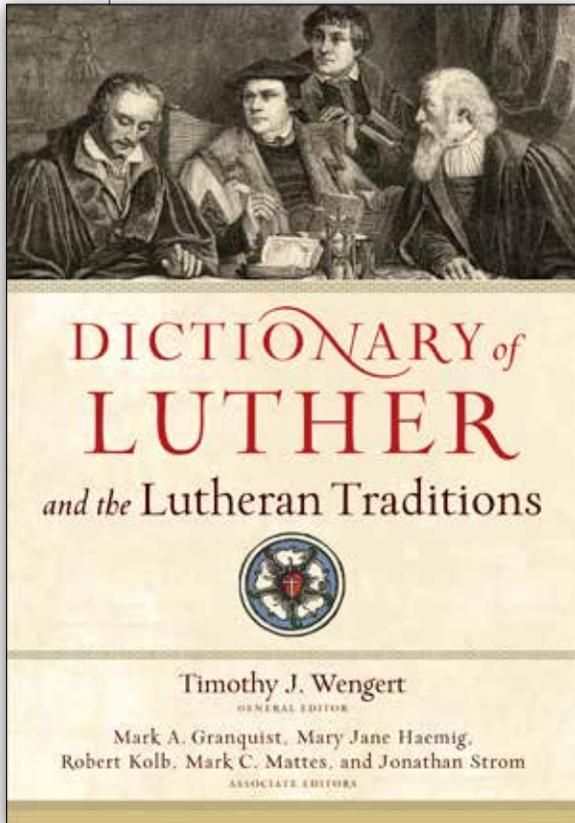
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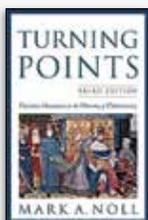
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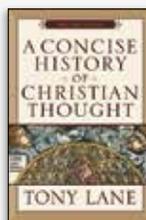
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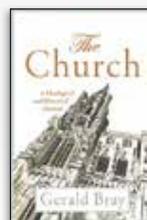
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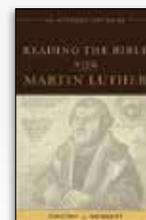
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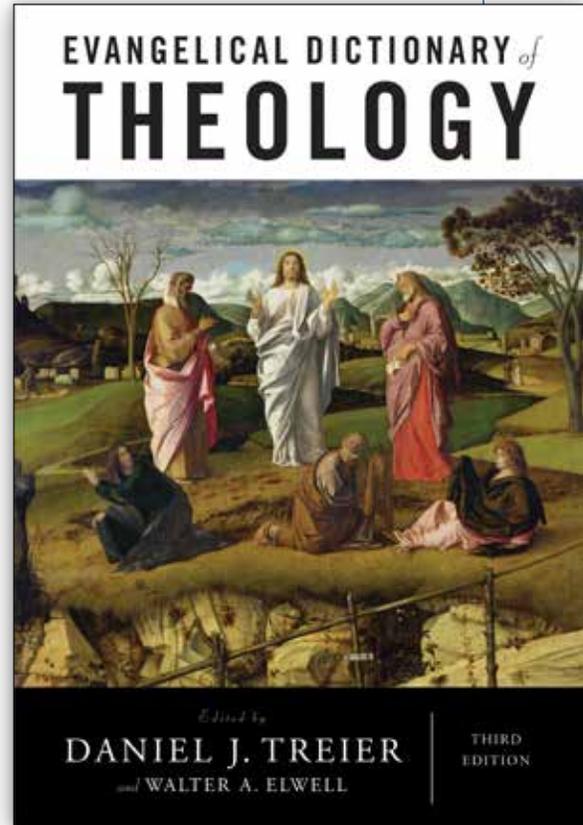
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Daniel J. Treier (PhD, Trinity Evangelical Divinity School) is Knoedler Professor of Theology at Wheaton College Graduate School. He is the author of *Introducing Theological Interpretation of Scripture* and the coeditor of several books, including *The Cambridge Companion to Evangelical Theology* and the award-winning *Dictionary for Theological Interpretation of the Bible*.

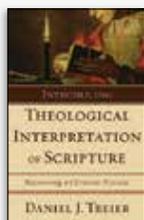
Walter A. Elwell (PhD, University of Edinburgh) is emeritus professor of biblical and theological studies at Wheaton College, where he taught for nearly thirty years. He is the coauthor of *Encountering the New Testament* and the editor of numerous reference works.

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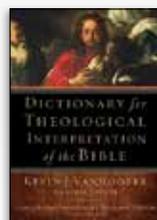
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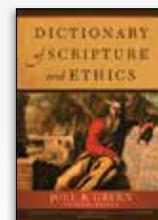
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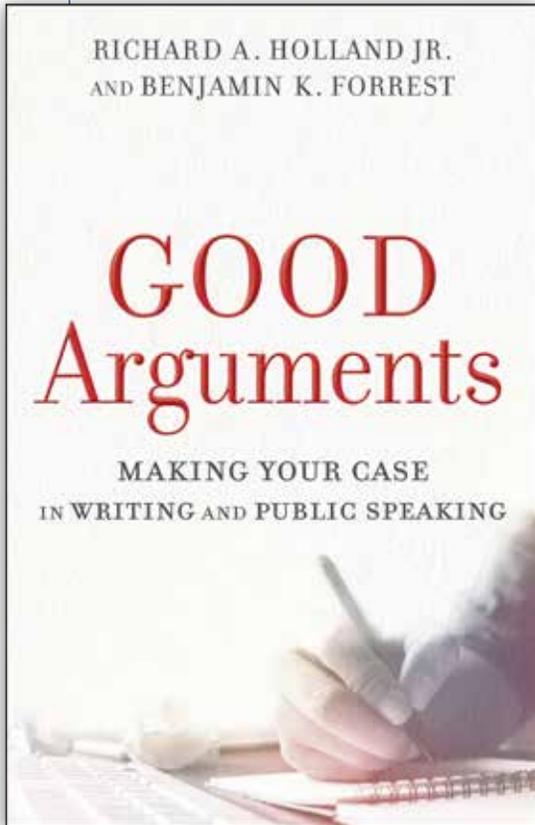
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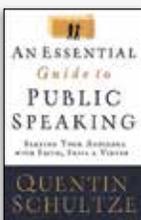
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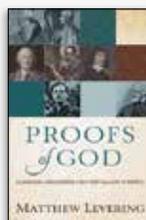
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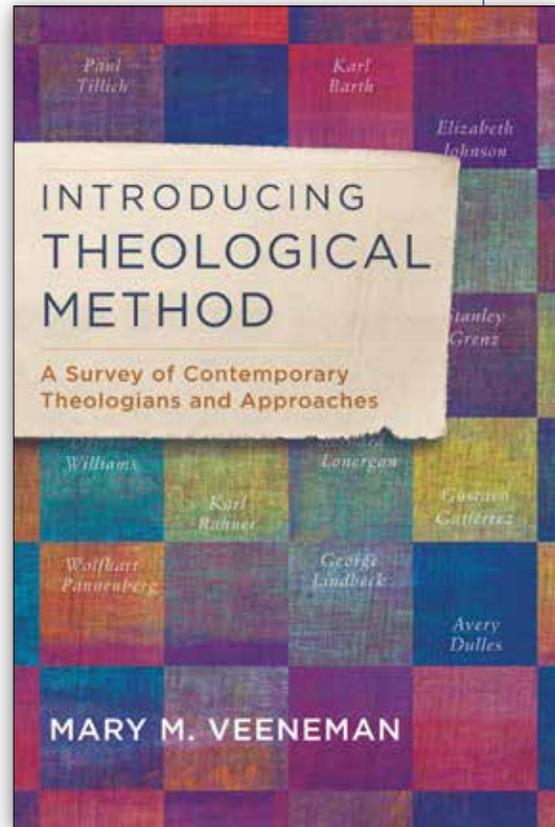
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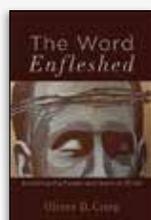
Mary M. Veeneman (PhD, Fordham University) is associate professor of biblical and theological studies and chair of the department at North Park University. She researches in the areas of theological method and theological ethics and also engages in questions concerning religious pluralism and interreligious dialogue.



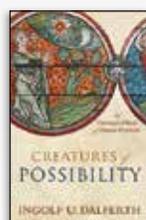
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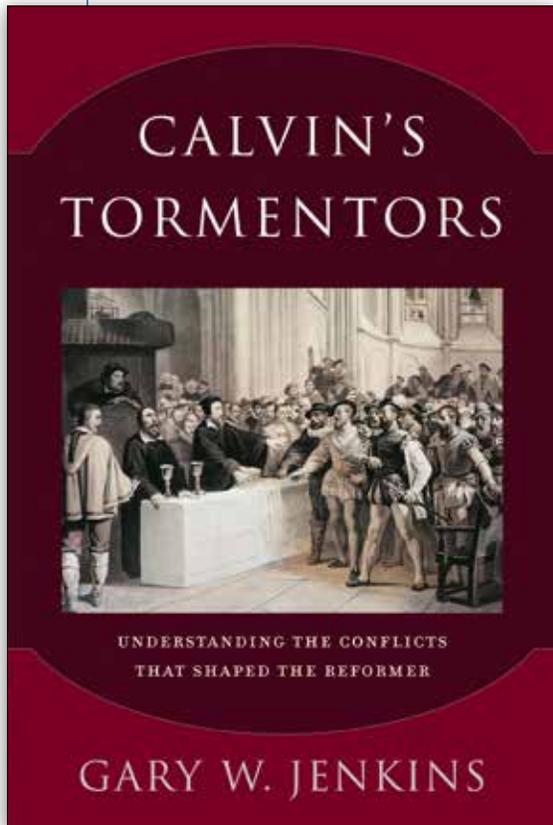
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Gary W. Jenkins (PhD, Rutgers University) is Van Gorden Professor of History and chair of the history department at Eastern University, where he has taught for over twenty years. He is the author of *John Jewel and the English National Church* and numerous articles.

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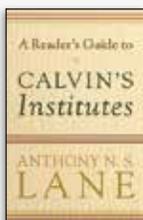
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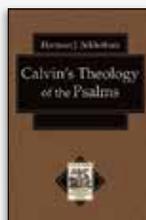
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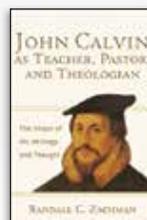
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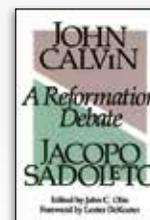
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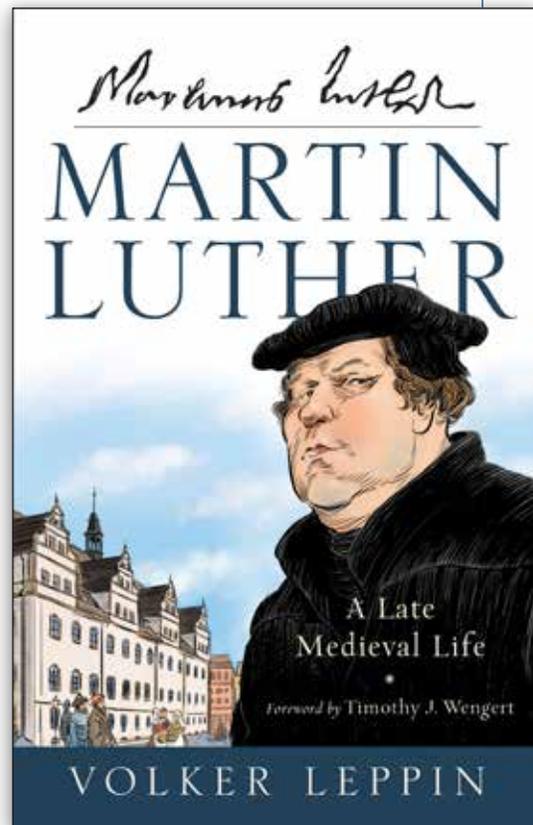
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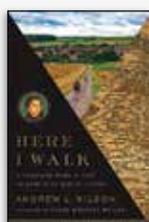


Volker Leppin (PhD, University of Heidelberg) is professor of church history at the University of Tübingen and is widely regarded as the leading German historian of the late medieval period. He has served as scientific director of the Ecumenical Working Group of Protestant and Catholic Theologians since 2008 and as a member of the executive board of the Protestant Federation Württemberg since 2012. Leppin received the Ruprecht-Karls-Universität Heidelberg Foundation Prize, the Hanns-Lilje Prize of the Academy of Sciences in Göttingen, and the Gerhard Hess Prize from the German Research Foundation.

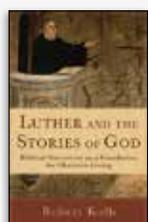
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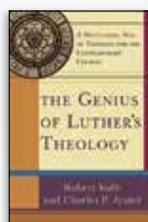
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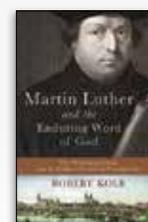
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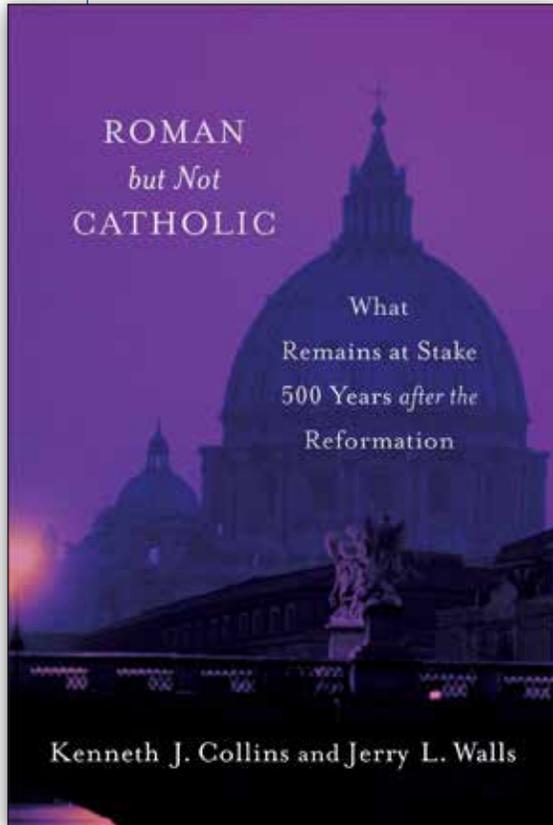
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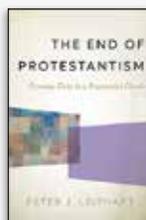
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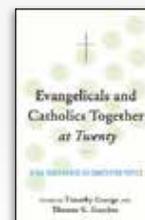
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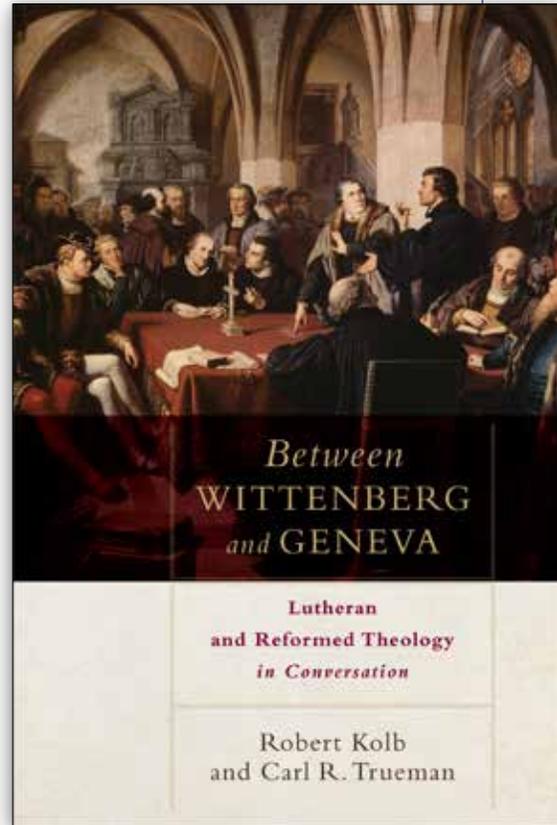
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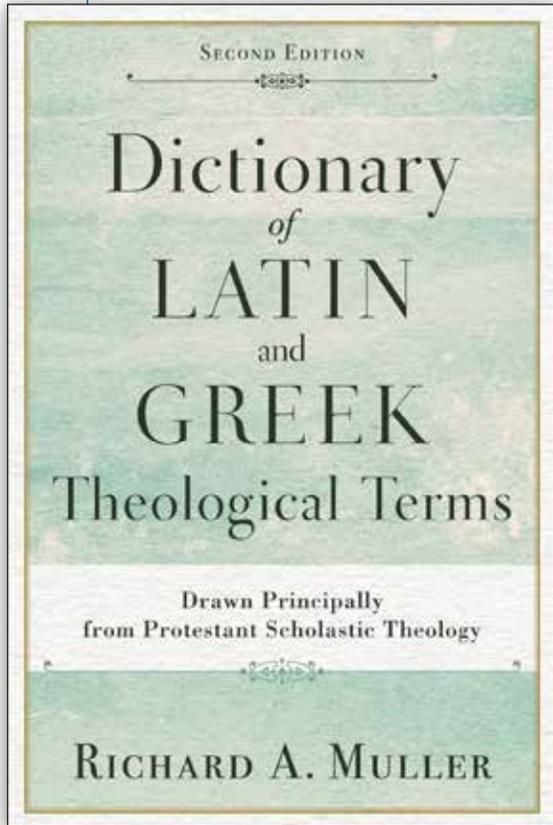
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necessitas consequentiae

to exist (*quod potest non esse*) or can be other than what it is (*quod potest aliter se habere*) is contingent.

necessitas: *necessity*. Scholastic philosophy and theology distinguish different kinds and levels of necessity; see the following definitions.

necessitas absoluta: *absolute necessity*; viz., simple necessity, or necessity simply and properly so called. *Necessitas absoluta* indicates something that is necessary in such a way that its opposite is contradictory. God’s existence is thus an absolute necessity, since the nonexistence of the self-existent, necessary being is a contradiction. See *necessitas coactionis*; *necessitas consequentis*.

necessitas coactionis: *necessity of coercion or compulsion*; a necessity imposed on a thing, an agent, or an event by an external cause not in accord with the will of the thing or agent on which it is imposed. *Necessitas coactionis*, of course, applies only to created beings and not to God. When God is bound to his promises, he is so bound by his own freely willed decree. See *necessitas absoluta*; *necessitas consequentiae*.

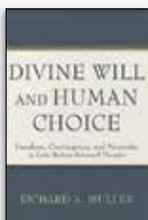
necessitas conditionata: *conditioned necessity*; i.e., a necessity of the consequence. See *necessitas consequentiae*.

necessitas consequentiae: *necessity of the consequence*; i.e., not an absolute necessity (*necessitas absoluta*, q.v.) or *necessitas consequentis* (q.v.), but a necessity brought about or conditioned by a previous condition or by a preceding contingent act or event so that the necessity itself arises out of the logic of the contingent circumstance necessarily being what it is when it is; therefore the maxim *Omne quod est, ex suppositione quod sit, necesse est esse*, Everything that is, on the supposition that it is, is necessary that it is. Or more simply, *Unumquodque necessario est, quando est*, A thing necessarily is when it is (which, of course, does not mean that when a thing is, it is necessary). Thus a *necessitas consequentiae* is a conditional or hypothetical necessity, best described as a logical necessity standing *in ordine cognoscendi et dicendi*, i.e., in the order of knowing and speaking, or more simply, *de dicto*. *Necessitas consequentiae* is also called *necessitas ex suppositione*, necessity on account of supposition, or *necessitas ex hypothesis*, necessity on account of hypothesis, or hypothetical necessity, and sometimes *necessitas ex hypothesis dispositionis*, or necessity on account of a hypothesis of disposition. Each of these latter terms indicates a necessity that arises out of a set of circumstances or out of a disposition or capacity hypothetically rather than absolutely or necessarily conceived; i.e., the conditions that create the necessity

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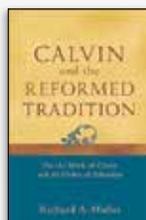
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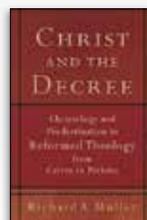
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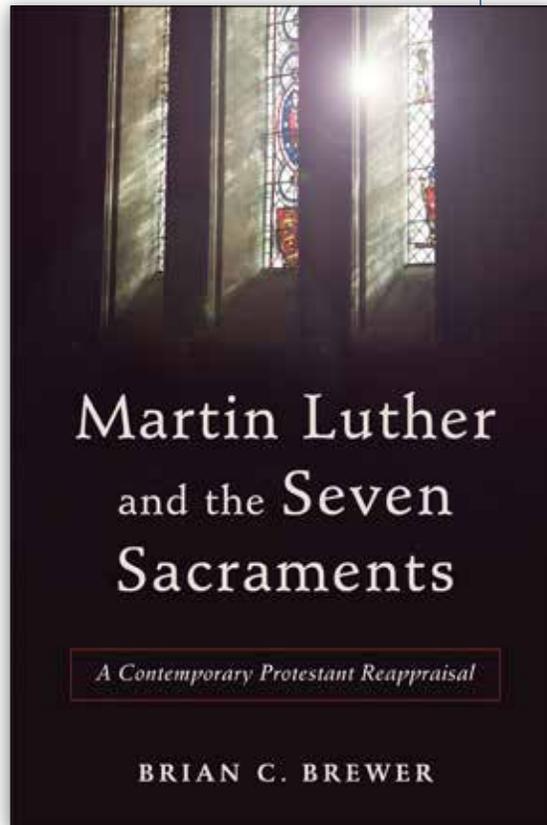
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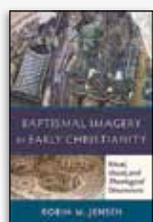
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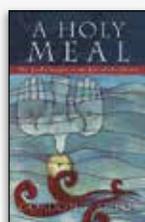
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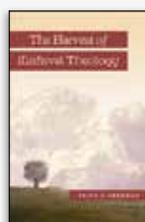
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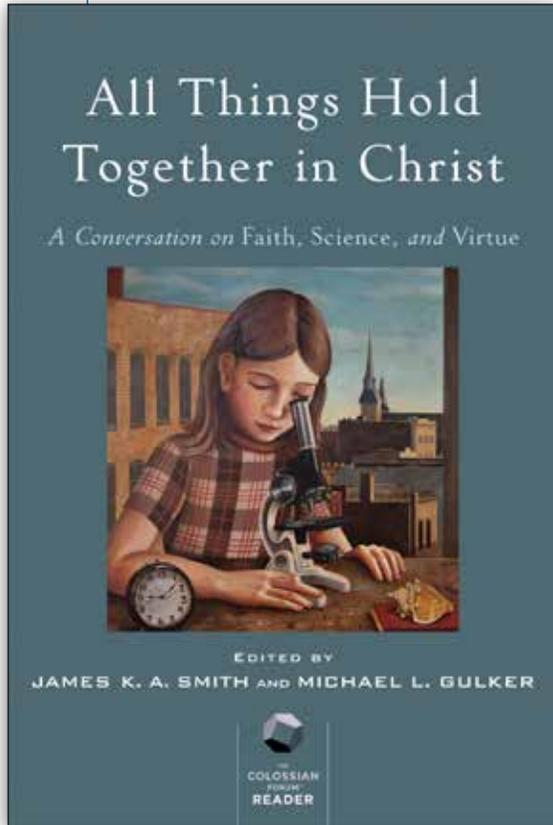


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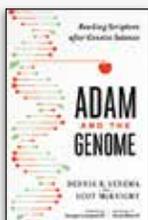
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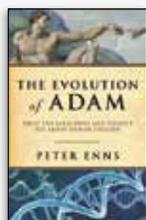
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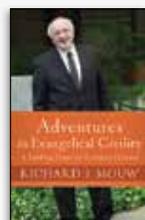
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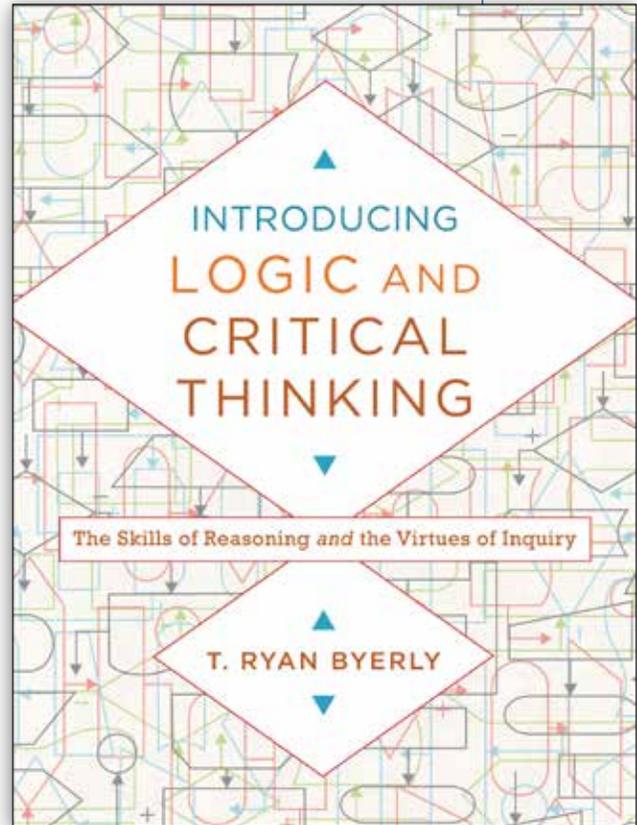
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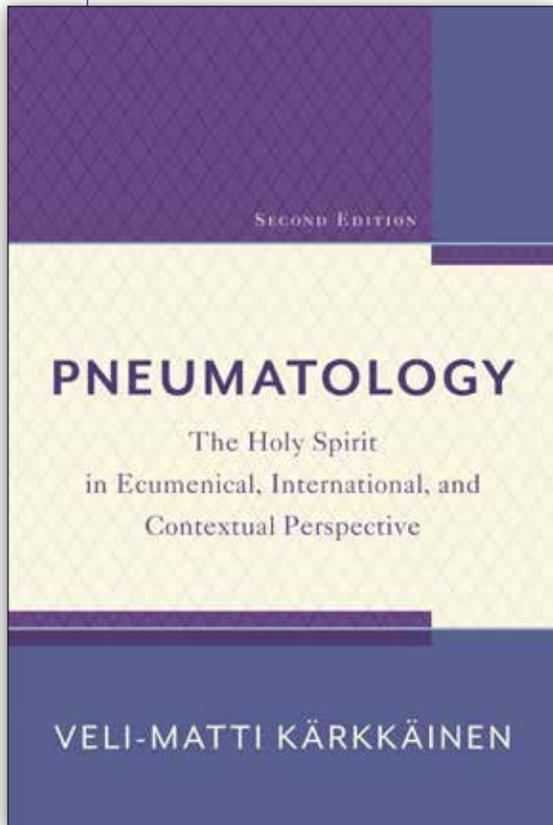
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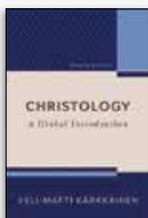
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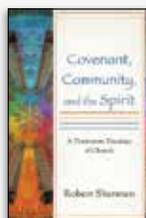
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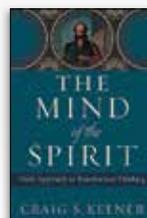
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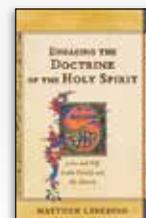
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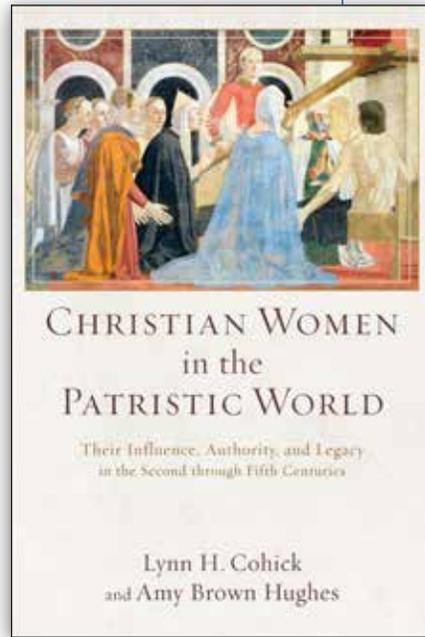
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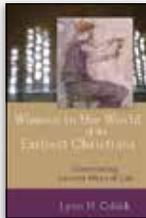
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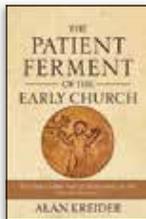
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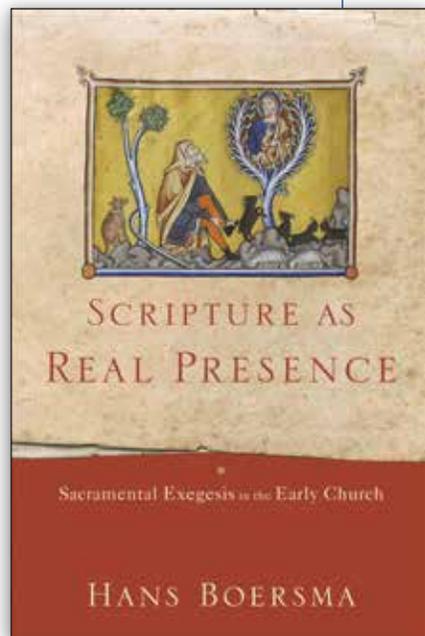
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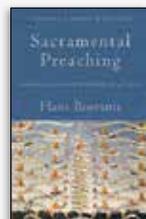
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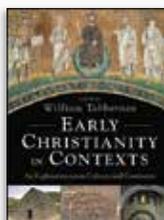
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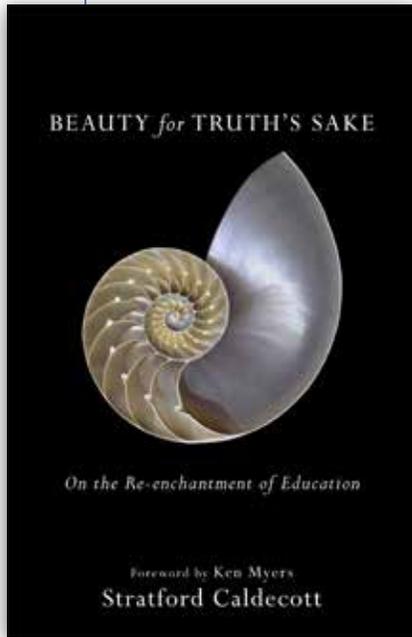


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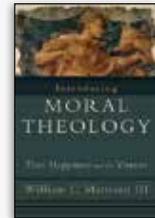
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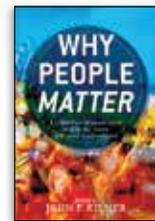
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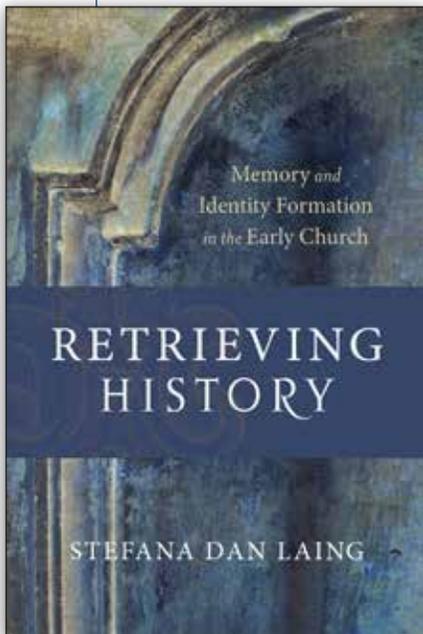
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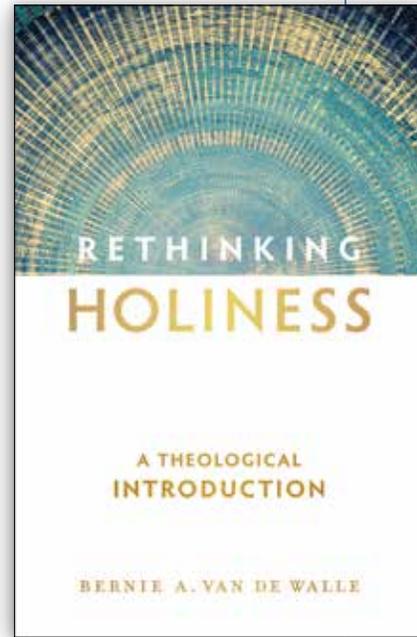
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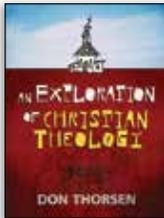
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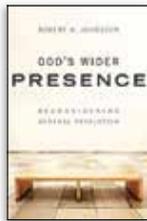
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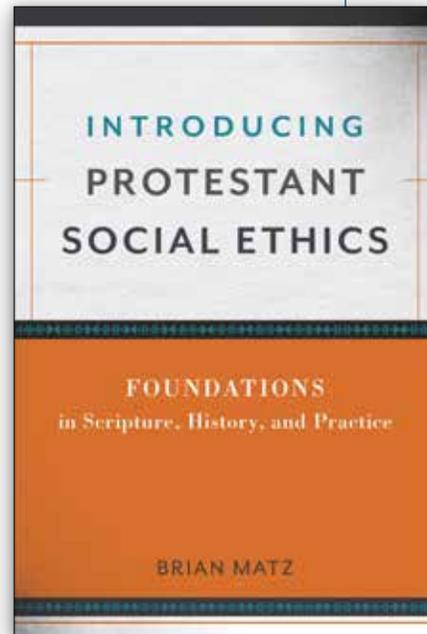
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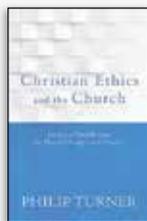
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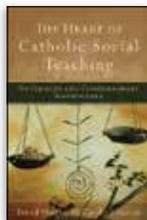
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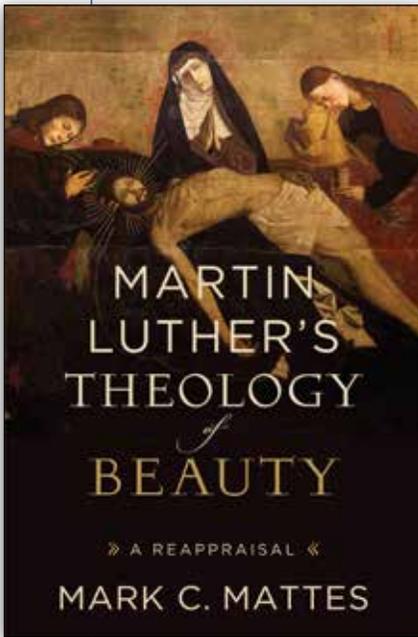
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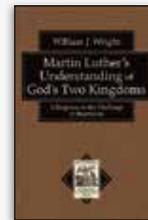
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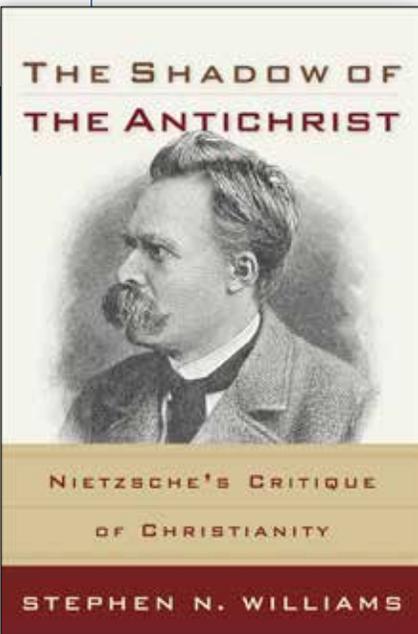
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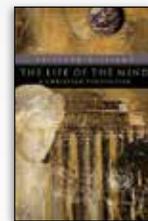
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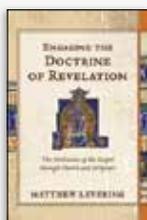
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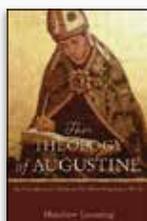
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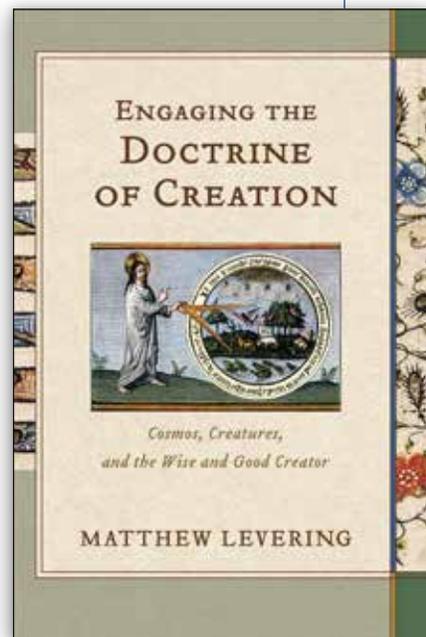
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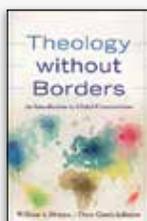
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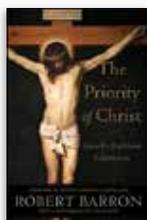
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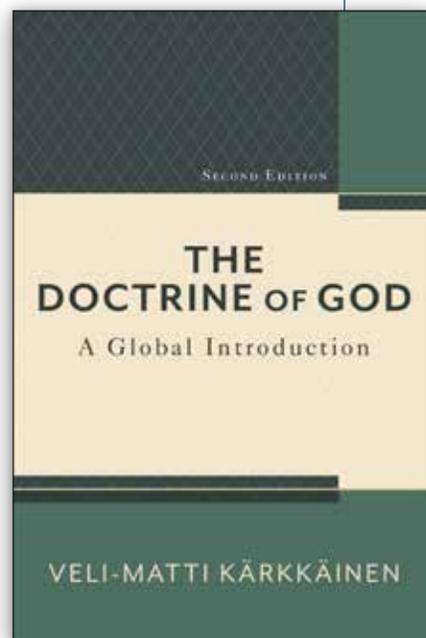
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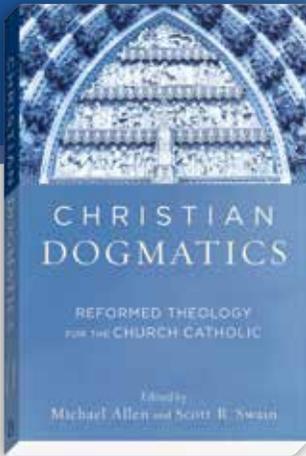


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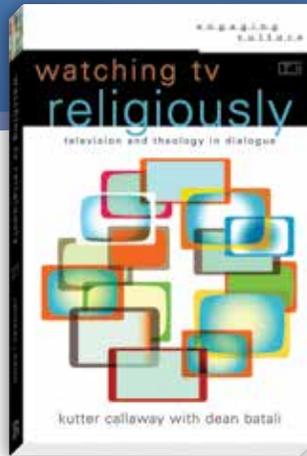
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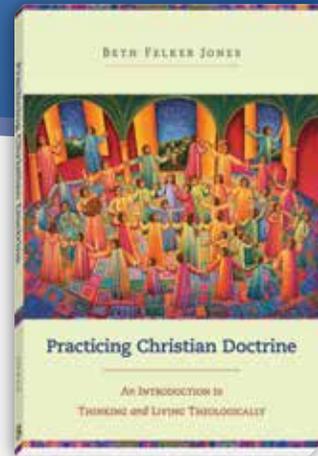
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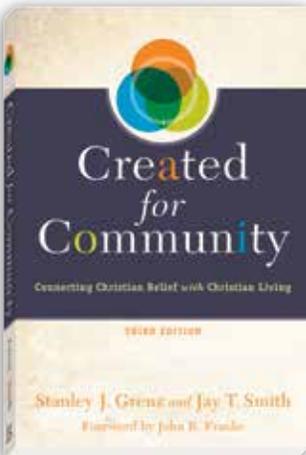


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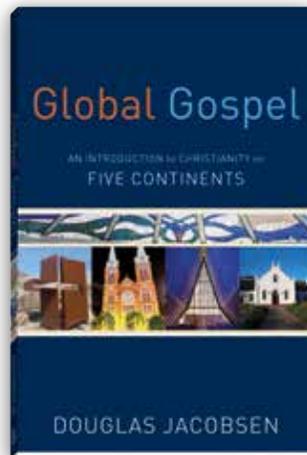


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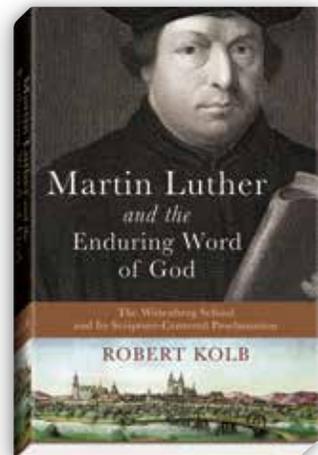


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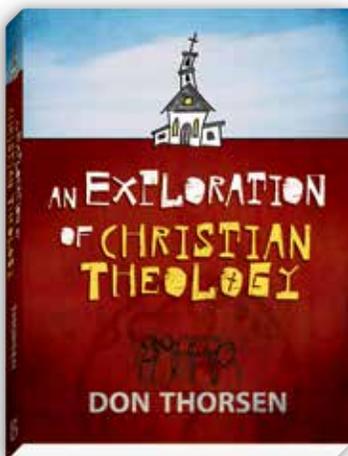


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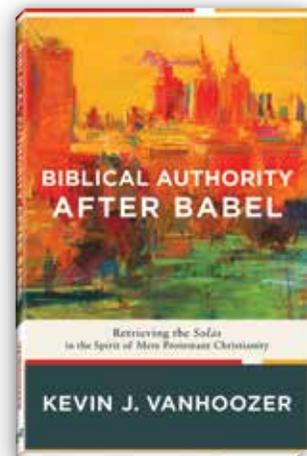
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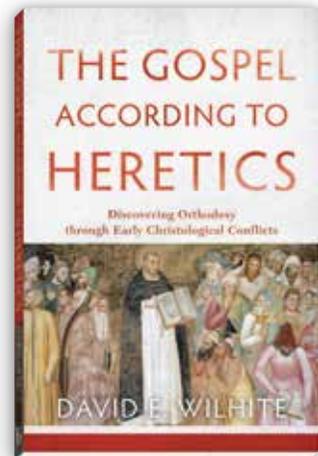
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