

Militant Grace

The Apocalyptic Turn and the Future of Christian Theology

Philip G. Ziegler

“Philip Ziegler is one of our best new-generation theologians, with a fearless proclamatory voice. His rigorous, imaginative explorations of radical biblical theology are particularly valuable in an era when romanticized spirituality seems to be displacing the church’s apostolic confession. This book will be tremendously rewarding as a resource for those seeking to be refreshed in their confidence in the essential integrity of the Word of God.”—**Fleming Rutledge**, author of *The Crucifixion: Understanding the Death of Jesus Christ*

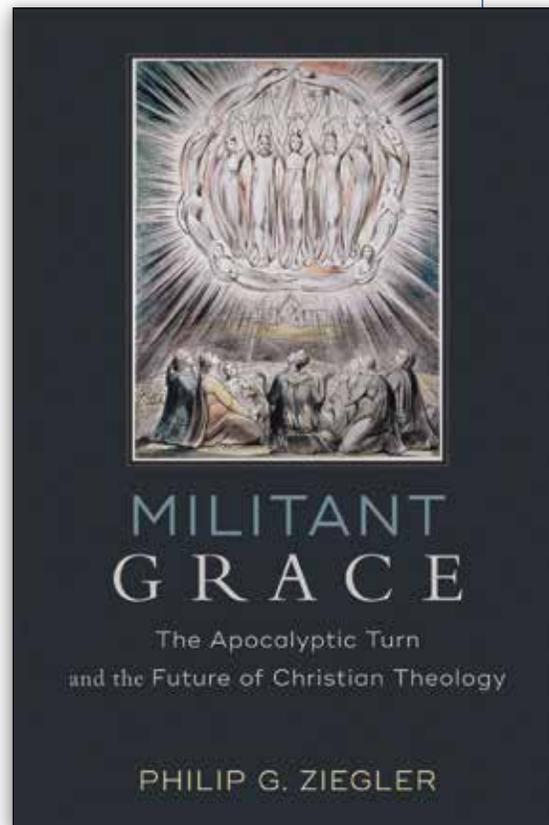
“Working at the creative interface between biblical studies and systematic theology, Ziegler brilliantly develops the apocalyptic turn in Pauline scholarship into a rich theological program. On this profound reading, Paul’s gospel speaks directly and boldly to the delusions and fears of a world in crisis.”—**John M. G. Barclay**, Durham University

“Anyone who believes that Christian doctrine cannot be grounded in an apocalyptic perspective needs to read *Militant Grace*. With his typical breadth of knowledge, clarity, and insightful observations, Ziegler shows that apocalyptic can inform Christians’ thinking about salvation and grace, ethics and discipleship. This book demonstrates that apocalyptic is not a fad but an essential aspect of interpreting the Bible and thinking theologically.”—**Nancy J. Duff**, Princeton Theological Seminary

“Ziegler’s long-standing interest in Pauline apocalyptic here engages the Reformed theological tradition to produce theology in ‘an apocalyptic key.’ Characterized by deep and generous engagement with exegetes and theologians alike and replete with stunningly fresh insights, *Militant Grace* will more than repay the careful reading it deserves.”—**Beverly Roberts Gaventa**, Baylor University

“This remarkable volume establishes Ziegler as the leading figure in shaping Christian theology in Pauline apocalyptic mode. Drawing on Martyn and Käsemann, Barth and Bonhoeffer, Calvin and Kierkegaard, Ziegler presents a clear, coherent, compelling vision of dogmatics and ethics ‘funded by a fresh hearing of New Testament apocalyptic.’ This is a serious work and demands to be taken seriously by all who would be faithful theologians in our time.”—**Douglas Harink**, The King’s University, Edmonton, Alberta

“From the title to the last word, Ziegler expounds God’s gracious apocalyptic advent in human history, and its outworking: a faith that is ‘militant in love.’ Bracing, erudite, passionate, exegetical, provocative—*Militant Grace* is destined to become a classic.”—**Susan Eastman**, Duke Divinity School

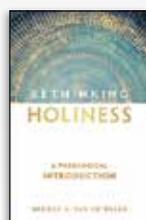


Philip G. Ziegler (ThD, University of Toronto/Victoria University) is personal chair in dogmatics at King’s College, University of Aberdeen. He is a senior fellow of the UK Higher Education Academy and is cofounder and cochair (with Douglas Harink) of the Theology and Apocalyptic network. Ziegler has written widely in the areas of systematic theology, apocalyptic theology, and theology and politics.

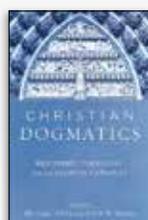

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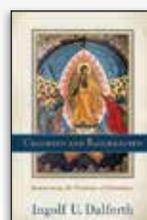
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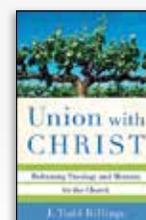
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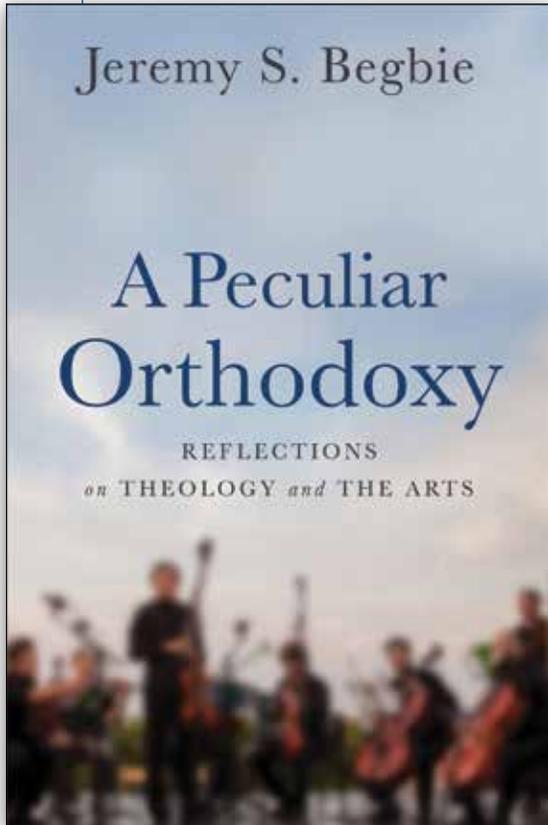
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Jeremy S. Begbie

World-renowned theologian Jeremy Begbie has been at the forefront of teaching and writing on theology and the arts for more than twenty years. Amid current debates and discussions on the topic, Begbie emphasizes the role of a biblically grounded creedal orthodoxy as he shows how Christian theology and the arts can enrich each other. He explains the importance of critically examining key terms, concepts, and thought patterns commonly employed in theology-arts discourse today, arguing that notions such as “beauty” and “sacrament” are too often adopted uncritically without due attention given to how an orientation to the Triune God’s self-disclosure in Christ might lead us to reshape and invest these notions with fresh content. Throughout *A Peculiar Orthodoxy*, Begbie demonstrates the power of classic trinitarian faith to bring illumination, surprise, and delight whenever it engages with the arts.

FROM THE BOOK

This burgeoning activity is surely in large part to be welcomed, auguring well for the future health of both theology and the arts. If I had reservations about the present-day scene, they would not concern the liveliness of the field or its seriousness or depth. My misgivings would rather involve the theological resources being drawn upon. I welcome the sheer range and variety of ecclesial traditions currently being deployed, but what often seems to be lacking is the sustained exercise of what some have called a “scriptural imagination”—a sustained immersion in biblical texts that enables us to perceive and live in the world in a way that is faithful to Scripture’s theological coherence, and this together with an attention to the classic creedal traditions that seek to convey and foster such an imagination.

Jeremy S. Begbie (PhD, University of Aberdeen) is Thomas A. Langford Research Professor of Theology at Duke Divinity School. He previously served as honorary professor of theology at the University of St. Andrews, associate principal of Ridley Hall, Cambridge, and an affiliated lecturer in the Faculty of Divinity at the University of Cambridge. A notable pianist, Begbie has lectured widely in the UK, the US, and South Africa. He is the author of *Resounding Truth*, *Voicing Creation’s Praise*, and *Theology, Music, and Time*. He also edited *Beholding the Glory: Incarnation through the Arts* and *Sounding the Depths: Theology through the Arts*.



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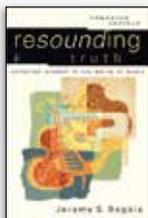
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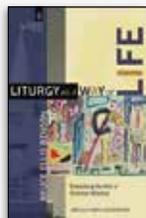
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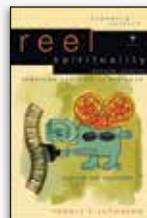
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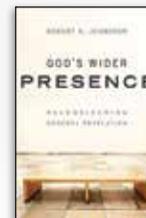
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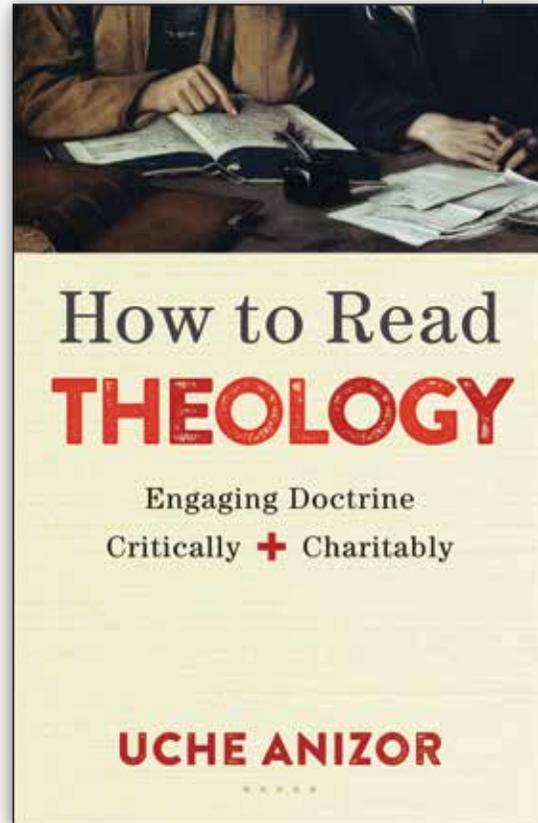
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Uche Anizor (PhD, Wheaton College) is associate professor of biblical and theological studies at Talbot School of Theology, Biola University. He is the author or coauthor of several books, including *Representing Christ: A Vision for the Priesthood of All Believers*.

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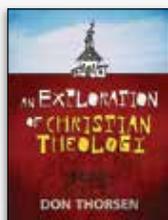
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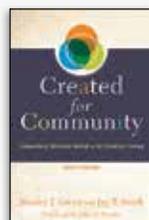
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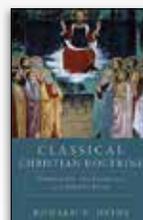
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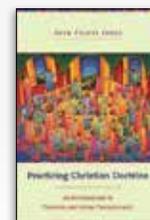
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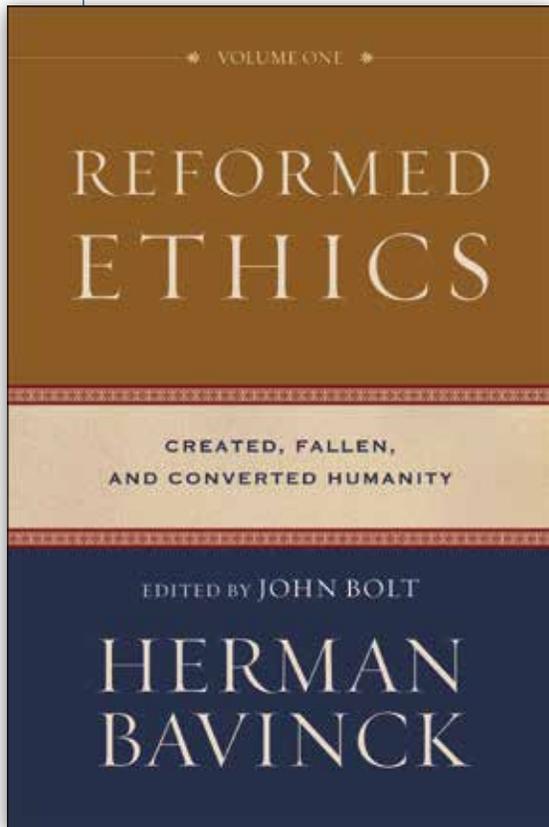
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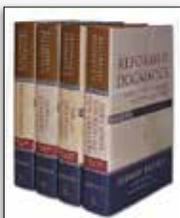
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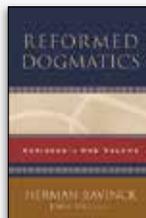
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John Bolt (PhD, University of St. Michael's College) is professor of systematic theology at Calvin Theological Seminary, where he has taught for more than twenty-five years. He is the editor of Bavinck's four-volume *Reformed Dogmatics*.

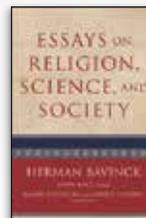
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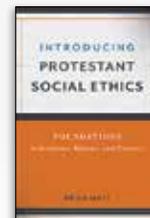
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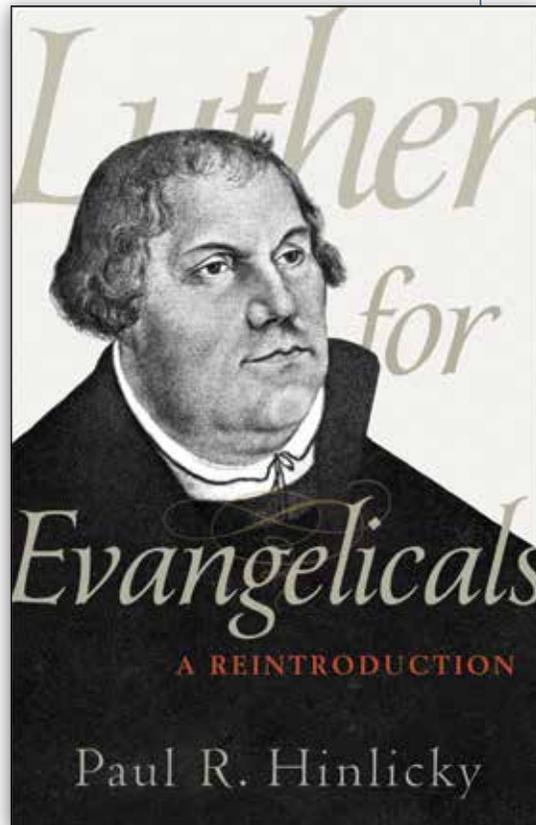
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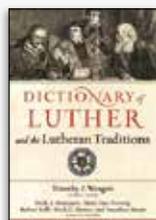
Paul R. Hinlicky (PhD, Union Theological Seminary, New York; DHabil, Comenius University, Bratislava) is Tise Professor of Lutheran Studies at Roanoke College. In addition to numerous contributions to edited volumes and journals, he is the author of *Divine Simplicity* and three critically acclaimed studies in systematic theology: *Beloved Community: Critical Dogmatics after Christendom*, *Luther and the Beloved Community: A Path for Christian Theology after Christendom*, and *Divine Complexity: The Rise of Creedal Christianity*. He is also coeditor of the *Oxford Encyclopedia of Martin Luther*.

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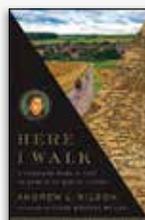
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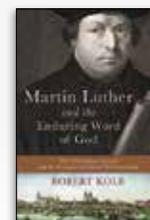
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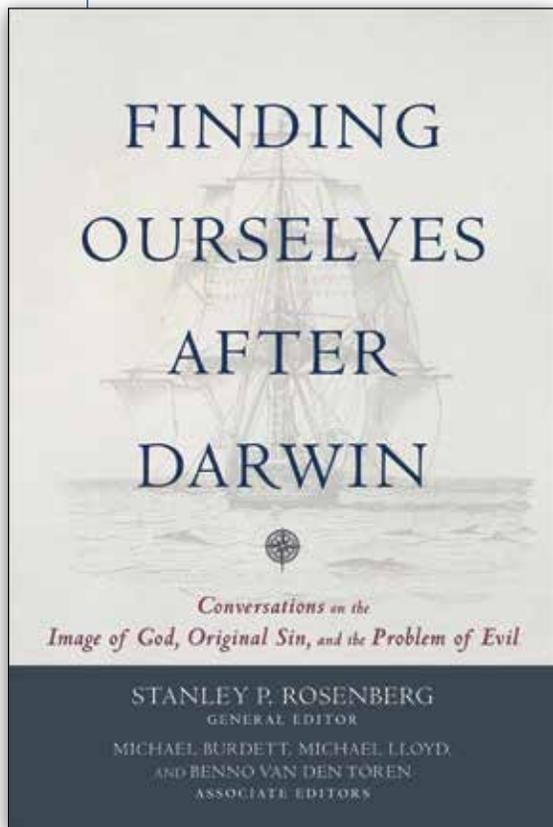


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Michael Burdett (DPhil, University of Oxford) is research fellow at Wycliffe Hall, Oxford, and director of studies in religion, science, and technology at SCIO.

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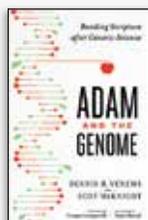
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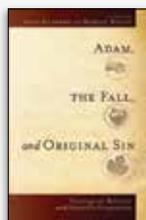
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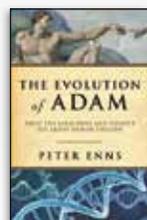
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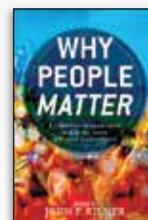
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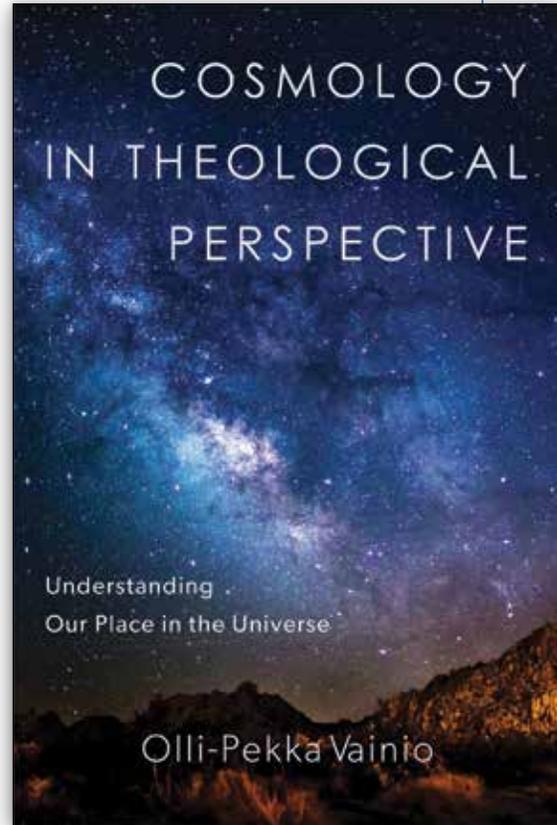
Olli-Pekka Vainio, a leading expert in science and theology, introduces cosmology from a “state of the question” perspective, examining the history of the idea in dialogue with C. S. Lewis. This work, which is related to a NASA-funded project on astrobiology, ties into the ongoing debate on the relationship between Christian theism and scientific worldview and shows what the stakes are for religion and theology in the rise of modern science. It will appeal to professors and students of science and religion, Christian worldview, theology, and philosophy as well as theologians, scientists, and science and religion readers.

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EXCERPT

A proper Christian attitude toward the cosmos is one of awe and wonder—and the desire to understand it ever more deeply. Alas, as humans we often fail to live up to the high ideals handed to us by our tradition. The process of understanding requires the unity of intellectual virtues, which are endemic to any good scientific practice. Perhaps the most important of these is the recognition of how little we know.



Olli-Pekka Vainio (DrTheol, Habil, University of Helsinki) is university lecturer of systematic theology in the faculty of theology at the University of Helsinki, Finland. He previously served as a resident scholar at the Center of Theological Inquiry and taught at the University of Oxford. Vainio is the author or editor of numerous volumes, including *Justification and Participation in Christ, Engaging Luther: A (New) Theological Assessment, Disagreeing Virtuously: Religious Conflict in Interdisciplinary Perspective, and Virtues: An Introduction to Theory and Practice.*

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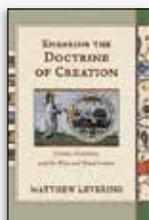
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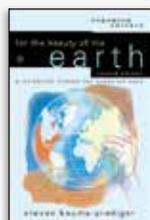
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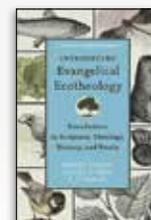
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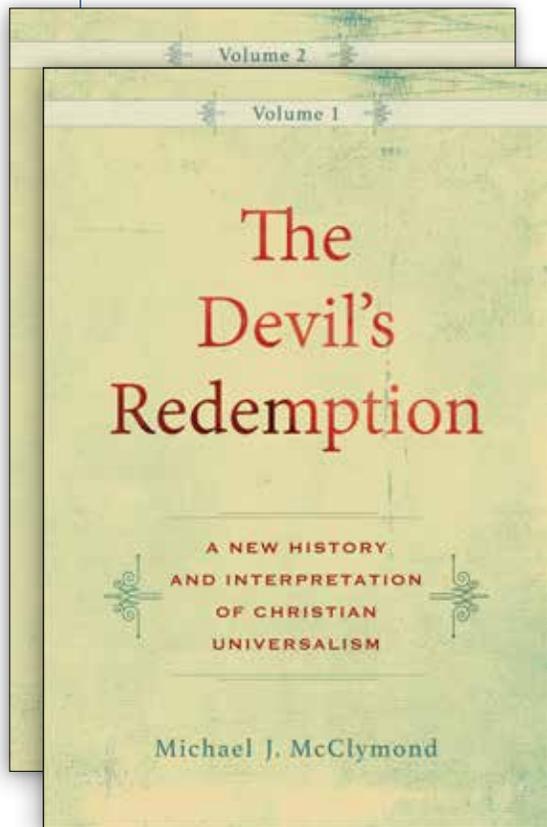
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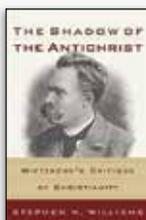
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Michael J. McClymond (PhD, University of Chicago) is professor of modern Christianity at St. Louis University. He previously held teaching or research appointments at Wheaton College, Westmont College, University of California—San Diego, and Emory University. He is the author of *Familiar Stranger: An Introduction to Jesus of Nazareth* (winner of a *Christianity Today* Book Award) and *Encounters with God: An Approach to the Theology of Jonathan Edwards* (winner of the Brewer Prize from the American Society of Church History). He also coedited and contributed to *The Rivers of Paradise: Moses, Buddha, Confucius, Jesus, and Muhammad as Religious Founders* and coauthored *The Theology of Jonathan Edwards*.

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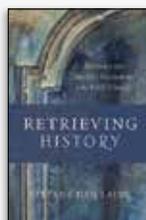
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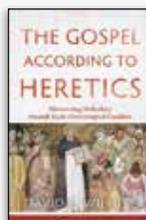
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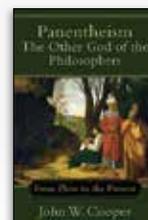
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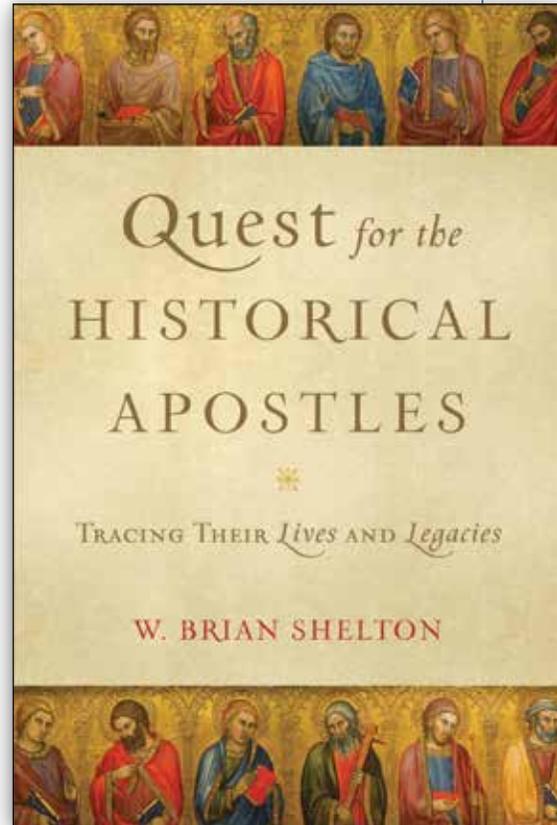
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ENDORSEMENTS

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W. Brian Shelton (PhD, Saint Louis University), an expert on early Christianity and patristics, is chief academic officer of Toccoa Falls College. He is a member of the Council for Christian Colleges and Universities' Leadership Development Institute and the Georgia Governor Teaching Fellowship Symposium.

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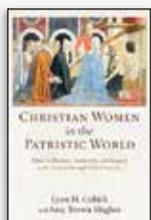
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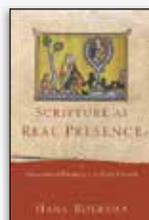
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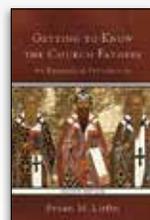
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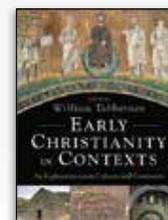
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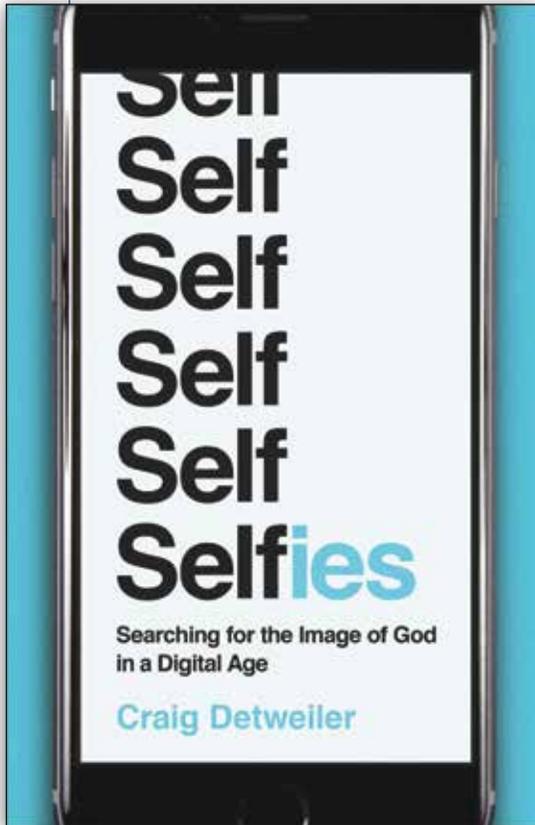
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Craig Detweiler

Selfies are ubiquitous. They can be silly or serious, casual or curated. Within moments, smartphone users can capture their images and post them across multiple social media platforms to a global audience. But do we truly understand the power of image in our image-saturated age? How can we seek God and care for each other in digital spaces?

Craig Detweiler, a nationally known writer and speaker, a professor of communication, and an avid social media user, examines the selfie phenomenon, placing selfies within the long history of self-portraits in art, literature, and photography. He shows how self-portraits change our perspectives of ourselves and each other in family dynamics, education, and discipleship. Challenging readers to push past unhealthy obsessions with beauty, wealth, and fame, Detweiler helps them develop a thoughtful, biblical perspective on selfies and social media and to put themselves in proper relation to God and each other. He also explains the implications of social media for an emerging generation, making this book a useful conversation starter in classrooms, homes, and churches. Each chapter ends with discussion questions and a photo assignment for creating a selfie in response to the chapter.

ENDORSEMENT

“*Selfies* helps us journey beyond our narcissistic culture, giving us language to move away from an ego-filled self-expression to our true identities hidden in Christ. Reflecting Detweiler’s impressive grasp of art history and deep wisdom attained in media ecology, *Selfies* is both an invaluable guide for understanding our techno world with all its trappings and a book full of delightful observations.”—**Makoto Fujimura**, Brehm Center for Worship, Theology, and the Arts, Fuller Theological Seminary

“Detweiler’s book is a Rosetta stone for people of faith bewildered by the seeming narcissism of the ubiquitous selfie.”—**Lisa Swain**, Biola University

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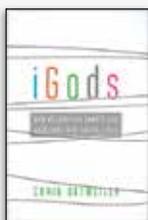
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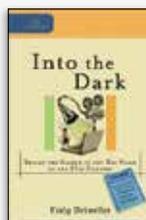
Craig Detweiler (PhD, Fuller Theological Seminary) is an author, award-winning filmmaker, and cultural commentator who has been featured in the *New York Times* and on CNN, NPR, Fox News, and ABC’s *Nightline*. He is president of The Seattle School of Theology and Psychology and the author of several books, including *iGods* and *Into the Dark: Seeing the Sacred in the Top Films of the 21st Century*. He is also the coauthor of *A Matrix of Meanings* and editor of *Halos and Avatars*.

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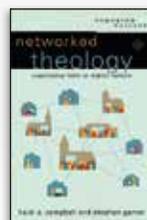
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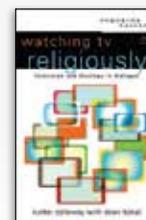
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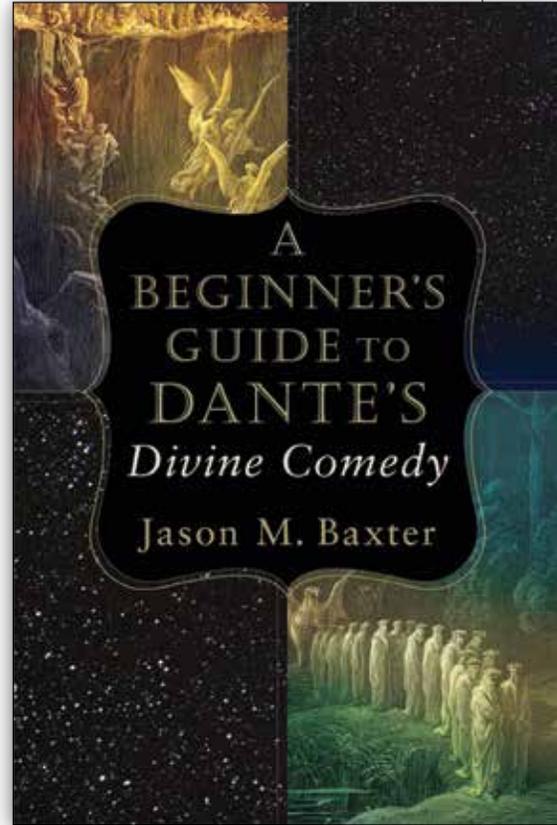
"Most modern readers of Dante are unable to follow the poet's journey except from a great distance, at too great a cultural, historical, and conceptual remove to understand and enjoy his imaginative landscape. Baxter's book provides the inestimable service of conducting the reader safely across that space of separation; it sets one upon the path, right at Dante's side."—David Bentley Hart, contributing editor for *First Things*

EXCERPT

The *Divine Comedy* is the greatest work by the Florentine poet Dante Alighieri (1265–1321)—some would say the greatest work of the Western imagination. And yet, although the *Comedy* is an undisputed masterpiece, it has a peculiar medieval flavor to it, which makes it taste quite different from a Homeric epic, a tragedy for the stage, or a realistic novel. And this strong medieval flavor can sometimes spoil our appreciation. I have had students confess to me that they had eagerly looked forward to the *Comedy*, but when they actually got to it, they were put off by the work's difficulty and confused by its poetic form. I would like, then, to mention some of the obstacles that the *Comedy's* medieval form poses to first-time readers.

The *Comedy* has been likened to a medieval cathedral. Medieval cathedrals have a sweeping grandeur as well as an all-encompassing design. The face of the church, the façade, is divided into hierarchical layers and orderly portals. In a similar way, Dante's poem is famous for its architectural order.

At the most basic level, the *Comedy* relates the story of a man lost in a dark wood and saved by the ancient Roman poet Virgil, who had been commissioned by a whole hierarchy of saints. The pilgrim—Dante himself—travels through hell, climbs the mountain of purgatory, and rises through the spheres of heaven on his way to see (and be seen by) God. All of these realms and landscapes through which the pilgrim passes are neatly ordered. Each terrace or descending level corresponds to and gives flesh to the moral philosophical principles of Dante's day.



Jason M. Baxter (PhD, University of Notre Dame) is associate professor of fine arts and humanities at Wyoming Catholic College, where he worked with the Distance Learning Program to produce an eighteen-part introduction to the *Divine Comedy*. Baxter also codirected the college's Rome Immersion Experience, designed to introduce students to the highlights of Roman art, architecture, history, and culture. He has been invited to speak at universities across the country on the modern relevance of the liberal arts and on topics pertaining to Dante.

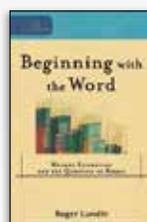
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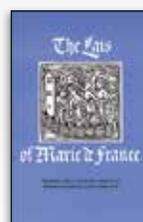
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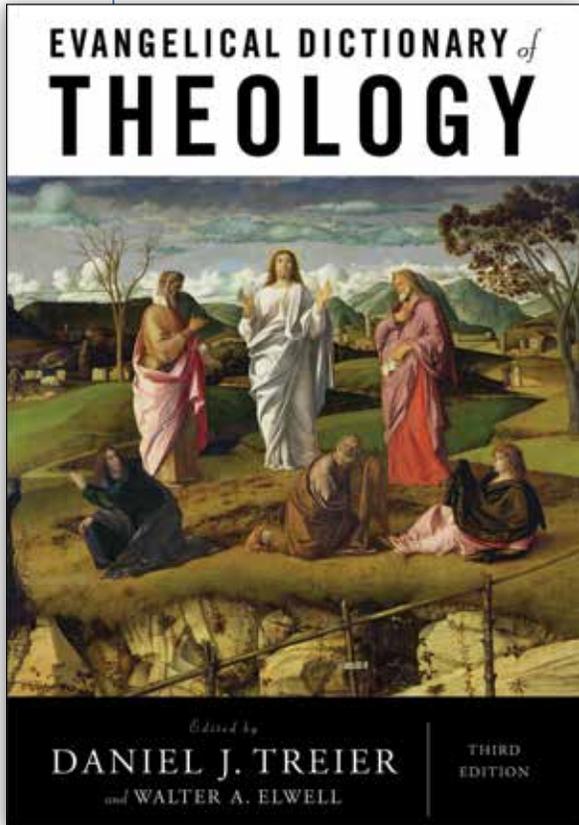
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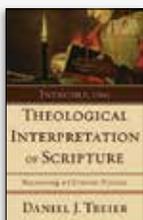
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Daniel J. Treier (PhD, Trinity Evangelical Divinity School) is Knuedler Professor of Theology at Wheaton College Graduate School. He is the author of *Introducing Theological Interpretation of Scripture* and the coeditor of several books, including *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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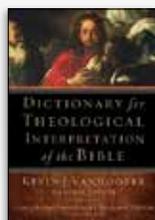
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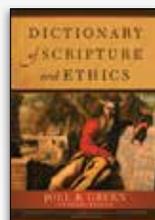


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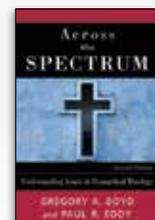
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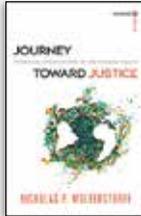
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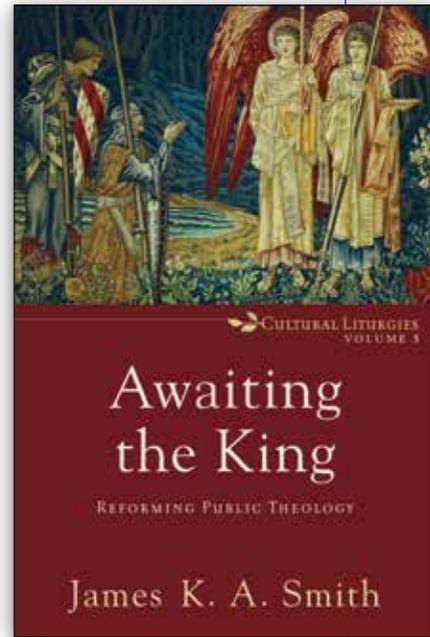
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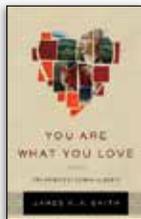
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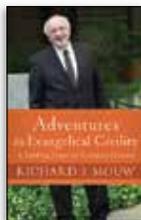
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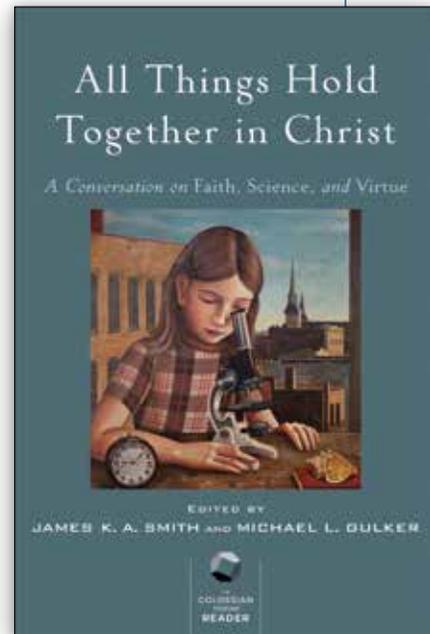
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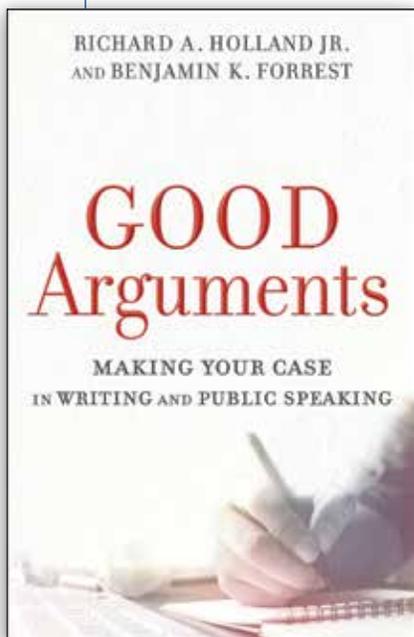
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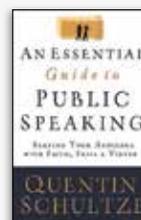
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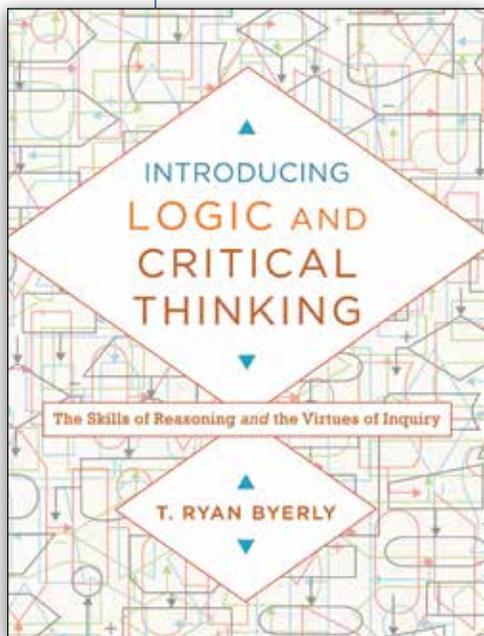
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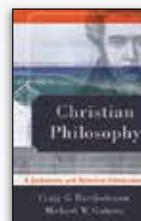
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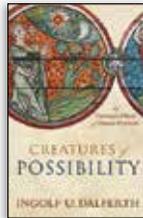
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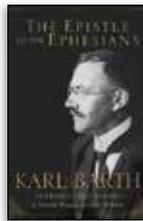
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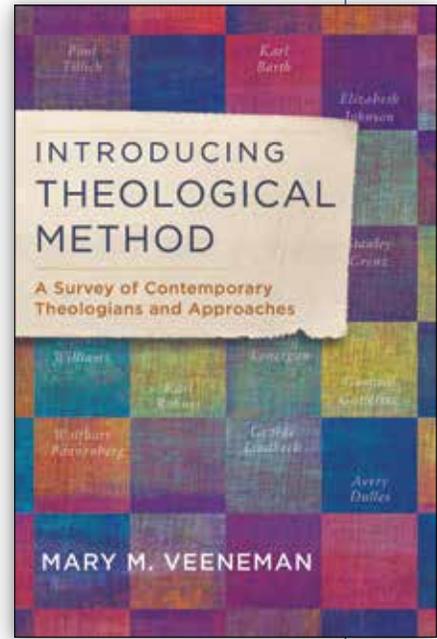


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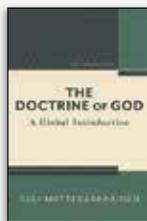


Veli-Matti Kärkkäinen (DrTheol, University of Helsinki) is professor of systematic theology at Fuller Theological Seminary and docent of ecumenics at the University of Helsinki, Finland. He is the author or editor of numerous books, including *Christology* and *The Doctrine of God*.

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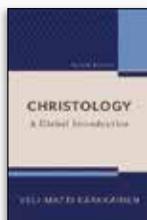
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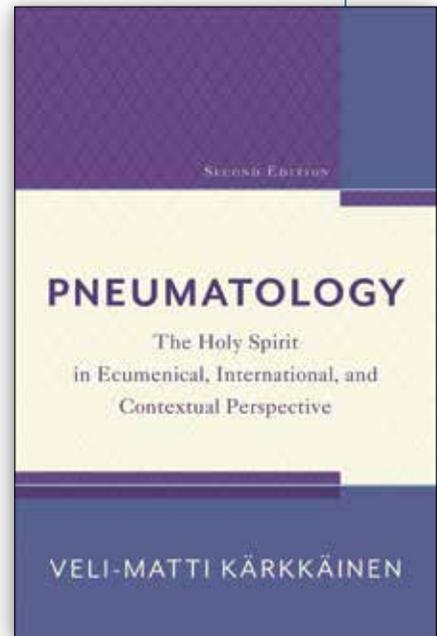
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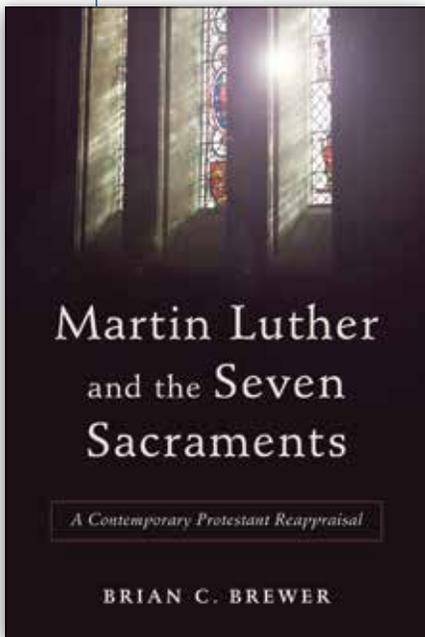
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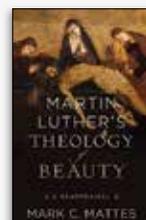
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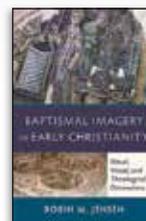
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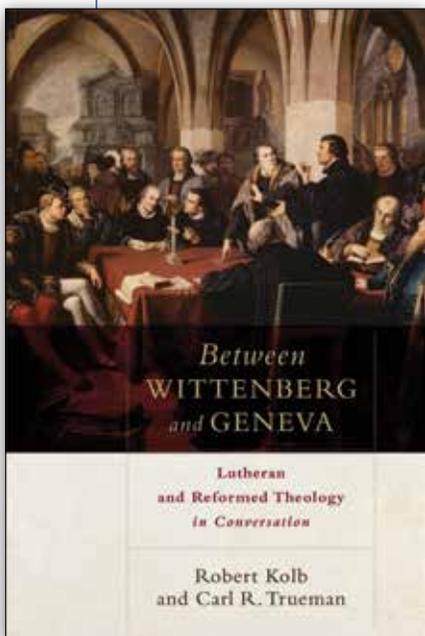
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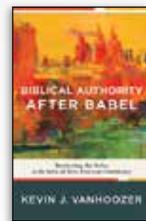
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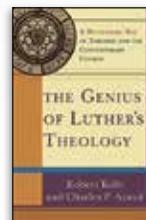
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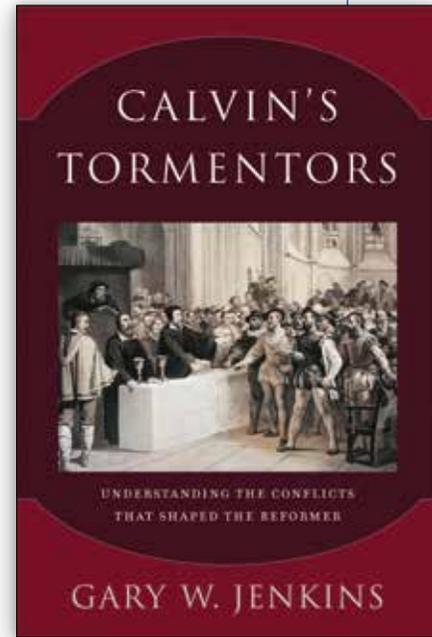
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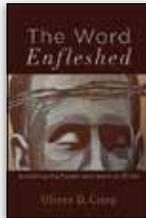
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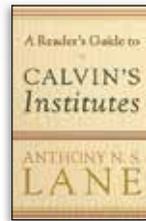


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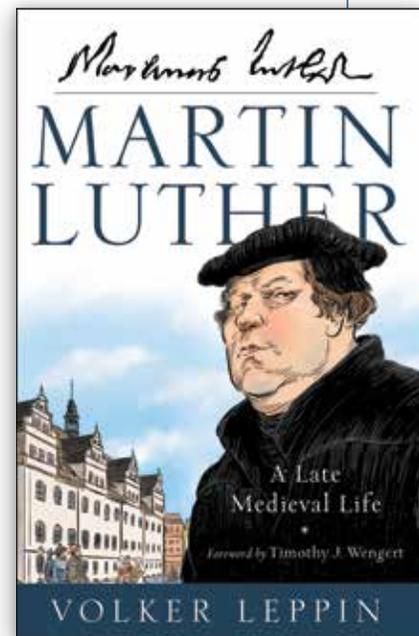
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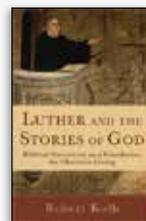
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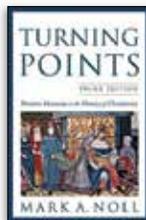
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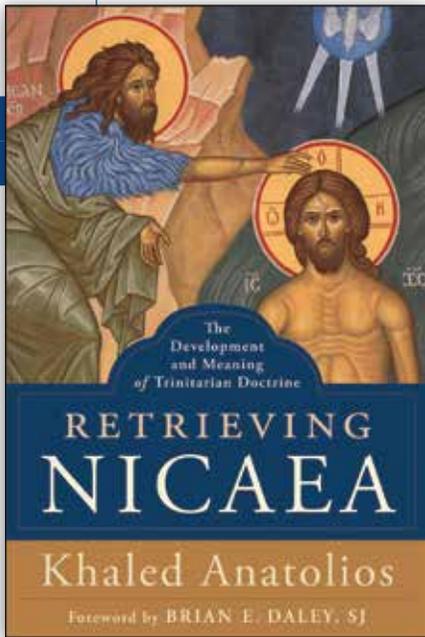
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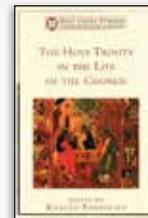
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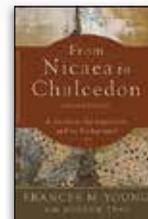
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Khaled Anatolios (PhD, Boston College) is professor of theology at the University of Notre Dame. He previously taught in the Boston College School of Theology and Ministry. He is the author of *The Holy Trinity in the Life of the Church* and two books on Athanasius.

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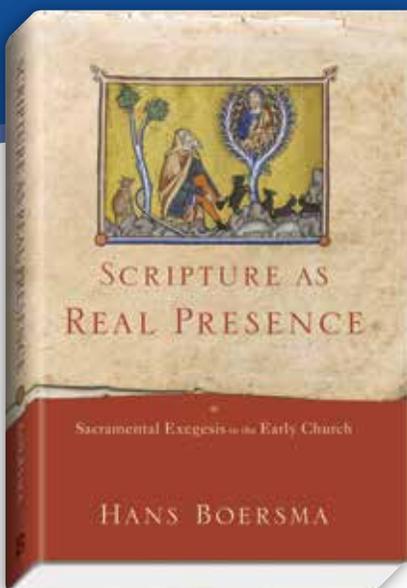


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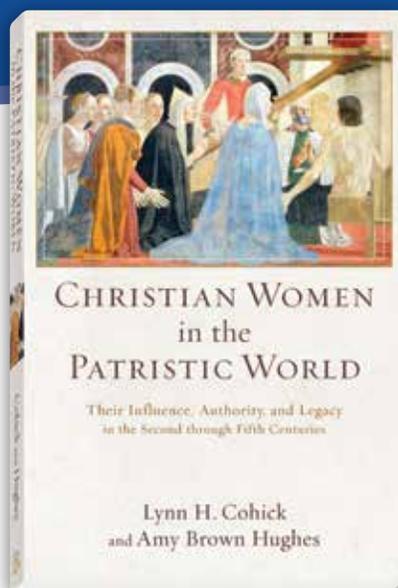


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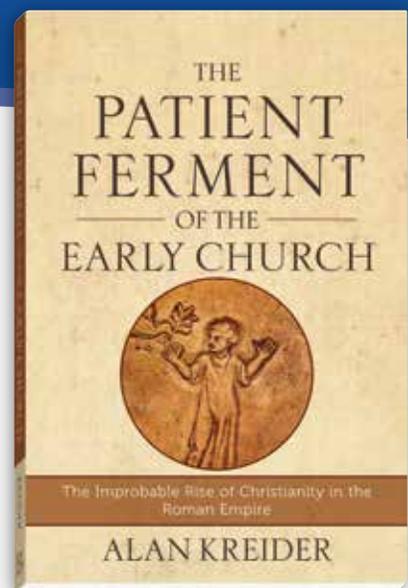
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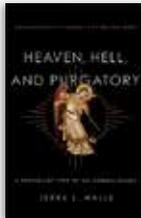
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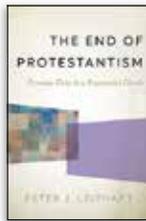
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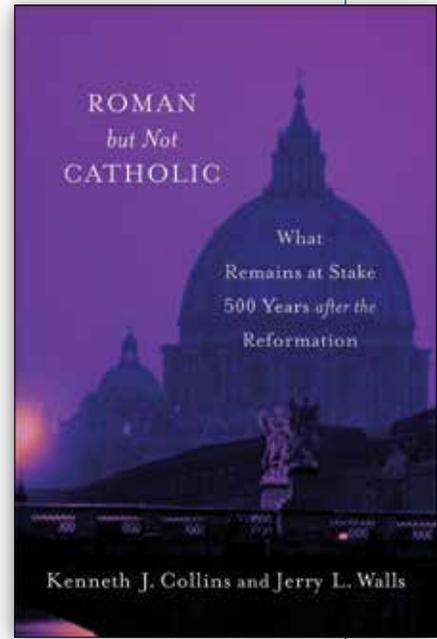
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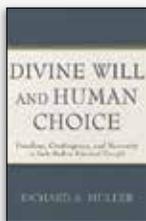
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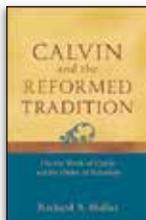
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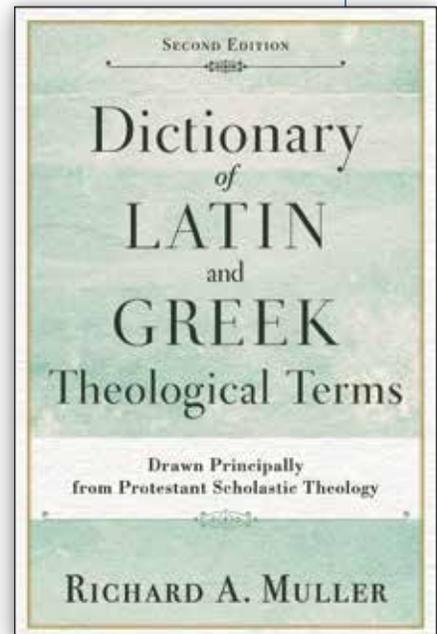
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