Throughout (Christian) history; the messianic event has been linked in the imagination to the idea of a consumption – and thus abrogation – of the (Jewish) Law. Although there is little scriptural basis for such an opposition; Law has been pit against Grace; Letter against Spirit; and the Jewish God of Judgment against the Christian God of Love. Even in secular Western thought; the pejorative connotations of the Law remain; most markedly in psychoanalytically influenced philosophies such as those of Jacques Lacan and Julia Kristeva. A similar tendency can also be detected in Alain Badiouâ€™s and Slavoj Žižekâ€™s more recent appraisals of Saint Paul as the founder of a universal gospel of justice and redemption; causing an irreversible rupture with Jewish legalism and particularism. To both philosophers – writing from the re-emerged radical left-wing of European political thought – the apostle’s (alleged) turning against the Law not only reveals the very matrix for every truly emancipatory politics; it also offers an impulse to wrestle free from decades of unfruitful identity politics and localist pragmatism. In line with a significant number of modern European – notably Protestant – theologians; philosophers and biblical scholars; Law is once more associated here with restrictive forces which stand in the way of universal human liberation.
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Public Faith and the Common Good: A Radical Messianic Proposal, in Political Theology (in print).
Monument and Memory (co-edited with J. Bornemark and M. Martinson), LIT Verlag, 2015.
Den gudomliga historien. Profetism, messianism och andens utveckling: Testing Messianic Ministries: How to exercise discernment and to 'test the spirits' of those who purport to teach God's truth. When confronted by false teaching, we are called to "earnestly contend for" the truth of the faith (Jude 1:3). That’s the proper response to untruth. On the other hand, we are commanded to "always be ready" to provide a reason for the hope that is within us (1 Pet. 3:5). That’s the call to be a witness to the truth. We are explicitly commanded to ask God for heavenly wisdom (James 1:5), though this is "not a wisdom of this age or of the rulers of this age, who are doomed to pass away" (1 Cor. 2:6-7)