

Exercises In New Creation From Paul To Kierkegaard Radical Theologies And

When exploring radical theologies and the concept of new creation, it is impossible to overlook the profound connections between the writings of Paul and Kierkegaard. Both these influential figures delve into the depths of human existence, paving the way for profound transformations and reimaginings of faith. In this article, we will explore the exercises in new creation as presented by Paul and Kierkegaard, analyzing their theological insights and the implications for contemporary believers.

The Radical Vision of Paul

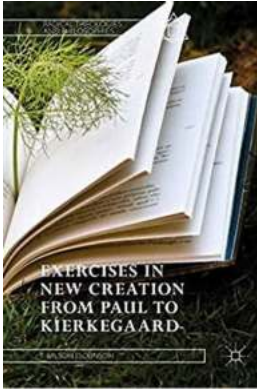
In his epistles, Paul presents an audacious vision of new creation. He argues that through Christ, believers are transformed into new creatures, liberated from the bondage of sin and death. This transformation, according to Paul, requires a radical reorientation of the self, necessitating a crucifixion of the old self and a resurrection into a new life in Christ.

Paul's exercise in new creation is not merely a theoretical concept; it demands active participation and engagement from believers. He urges individuals to "put off the old self" and "put on the new self" (Ephesians 4:22-24). This entails a process of spiritual renovation, characterized by the continual pursuit of righteousness, love, and the mind of Christ.

Exercises in New Creation from Paul to Kierkegaard (Radical Theologies and Philosophies)

by T. Wilson Dickinson (1st ed. 2018 Edition, Kindle Edition)

★★★★☆ 4 out of 5



Furthermore, Paul emphasizes the role of faith in this transformative process. He asserts that it is through faith in Christ that believers become partakers of the divine nature (2 Peter 1:4). This radical reconfiguration of the self requires a radical reorientation of one's beliefs and trust in the redemptive work of Christ.

Kierkegaard's Existential Leap

Building upon the foundations laid by Paul, the Danish philosopher Søren Kierkegaard introduces his own unique perspective on the exercises in new creation. Kierkegaard, often considered the father of existentialism, suggests that genuine Christian faith necessitates a radical existential leap.

For Kierkegaard, true faith involves a personal commitment and a profound inward transformation. He argues that faith is not a matter of intellectual assent or adherence to dogma but a passionate leap of trust in God. This existential leap demands that individuals go beyond the confines of reason and embrace the paradoxes and uncertainties of faith.

Kierkegaard's concept of subjective truth aligns closely with Paul's emphasis on personal engagement in the process of new creation. He urges individuals to face

the existential despair of their finite existence and to fully embrace the infinite possibilities and promises of faith. This transformative journey requires constant reflection, self-examination, and an ongoing wrestling with God.

Implications for Contemporary Believers

The exercises in new creation, as articulated by Paul and further developed by Kierkegaard, hold significant implications for contemporary believers. In an age marked by uncertainty, doubt, and spiritual apathy, the radical call to new creation challenges Christians to embark on a transformative journey of faith.

Firstly, believers are called to examine themselves and confront the areas of their lives that are in need of transformation. This requires honest self-reflection and the willingness to let go of old patterns, prejudices, and sins that hinder spiritual growth.

Secondly, the exercises in new creation demand an active pursuit of righteousness, love, and the mind of Christ. This involves cultivating a prayerful and obedient life, seeking God's guidance in every decision, and actively participating in the work of reconciliation, justice, and compassion in the world.

Lastly, the exercises in new creation require believers to embrace the uncertainties and paradoxes of faith. In a society that often seeks constant certainty and immediate results, the radical call to radical faith challenges believers to embrace the mystery and complexity of God's plan. It invites them to grapple with difficult questions, doubt their doubts, and trust in God's transformative power.

The exercises in new creation from Paul to Kierkegaard offer profound theological insights and practical guidance for contemporary believers. They remind us that Christianity is not merely a static set of beliefs but a transformative journey that

demands active participation, introspection, and a radical reorientation of the self. Embracing the radical call to new creation can lead to a more authentic, vibrant, and impactful Christian life, unlocking the fullness of God's transformative power.



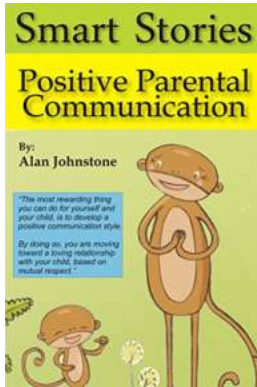
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This book unfolds a vision for philosophical theology centered on the practices of the care of the self, the city, and creation. Rooted in Paul's articulation of the wisdom of the cross, and in conversation with ecological, radical, and political theologies; continental philosophy; and political ecology, it addresses the challenge of injustice and ecological catastrophe. Part one reads 1 Corinthians as an exercise in reading and writing that shapes and changes relationships and capabilities. Part two follows this alternative path for theology through Derrida and Kierkegaard, and neglected trajectories in Origen, Augustine, and Luther. Along the way, reading and writing are explored as exercises that transform selves, communities, and even habitats. They are creaturely acts that can scandalize the dominant orders of consumption and competition for the ends of love and justice. This is a philosophical theology engaged with political ecology, exercises that help cultivate new creation.



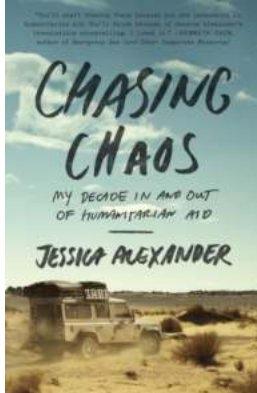
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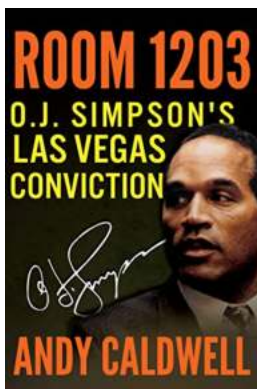
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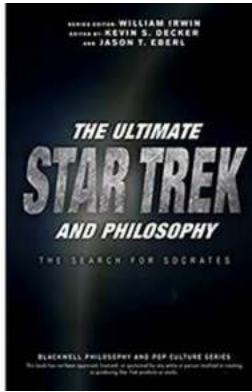
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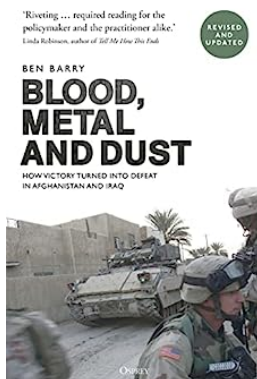
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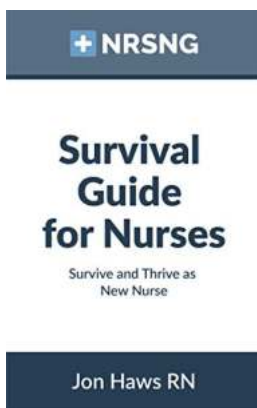
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