

Two Of My Recent Papers on Academia.edu

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Dear 🐿 readers of this blog, sorry for not posting anything since the Deluge or so. I've been busy going to Romania on Christmas, writing two super duper papers (see bellow), taking care of my wife who's eating for two again and interpreting for my dean from CTS during his lectures on our bible school and last, but not least at all, preparing to teach The Corinthian Letters, which only two weeks ago was totally out of my area of expertise.

Now as for these papers, you can probably judge from my jovial tone here that they did drive me crazy. I'm now having dreams and daily visions with Festus yelling at me, "Too much learning is driving you insane!" (Acts 26:24). But before they come and take me to Havlíčkův Brod (city in the Czech Rep. with a mental asylum) or even to Bohnice (city in the Czech Rep. with a mental asylum for dangerous psychopaths), let me introduce two of my recent papers. I will just paste links and annotations here.

(1) [The Full Gospel Intellectual Triumphalism: From Charles Parham to Amos Yong.](#)

In this essay, focused on Pentecostal intellectual life throughout it's history. I defined Pentecostal intellectual triumphalism as something endemic for the movement. It's two expressions are, as I argue here, anti-intellectualism, as well as some post-anti-intellectual Pentecostal endeavors, namely Amos Yong's quest for dialogue between religion and science.

(2) [Exodus in Biblical Prolepsis, Etiology and Eschatology](#)

I have argued throughout this paper that proleptical, etiological and eschatological dimensions of exodus unveil it's literary and biblical theological function as an exclamation mark within the main biblical storyline. In the first part, I indicated that Genesis might want to offer Abraham's continual exoduses as an answer to anti-exoduses of God's shattered creation. In the second part, I showed how literary theological power of exodus helped to shape the DH's double etiology of Israel's winning and losing her land. In the third part, I showed how the prophets employed exodus in their troubled historical settings in order to define a vector of hope pointing towards the future redemptive newness. These three applications of exodus can inform our OT theological sensibilities.

So much for my Academia. After clicking the link, you can obviously read those papers in entirety and comment on them. You can also follow me on Academia.edu, which I find to be quite a nice place to stay in.

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