

Notes

1 EXCAVATIONS

1. Giorgio Agamben, *The Signature of All Things: On Method*, translated by Luca D'Isanto with Kevin Attell (Brooklyn, NY: Zone Books, 2009), 89.
2. See John D. Caputo and Linda Martín Alcoff (eds.), *St. Paul among the Philosophers* (Bloomington: Indiana University Press, 2009), a collection bringing together these various positions.
3. David Macey, *The Lives of Michel Foucault* (London: Vintage, 1984). See in particular the introduction, "I, Michel Foucault . . .," xi–xxiii.
4. The term *déraison* has no real equivalent in English. The translator of *History of Madness* seems to have adopted "unreason" as the most straightforward option here.
5. Pierre Klossowski, "Sur quelques thèmes fondamentaux de la 'Gaya Scienza' de Nietzsche (1958)," in *Un si funeste désir* (Paris: Gallimard, 1963).
6. See in particular Friedrich Nietzsche, *The Gay Science: With a Prelude in Rhymes and an Appendix of Songs*, translated by Walter Kaufmann (New York, NY: Vintage Books, 1974), 279.
7. Not to be conflated with Gilles Deleuze's use of the term *devenir*, translated into English as "becoming."
8. For perhaps the most comprehensive critique of Foucault's notion of archaeology and the shift to a genealogical approach see Hubert L. Dreyfus and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics* (Brighton: Harvester, 1982).
9. "Grille" (often translated as "grid") is a metaphor frequently used by Foucault in DP and WK to describe power.
10. Jeremy Carrette, *Foucault and Religion: Spiritual Corporality and Political Spirituality* (London: Routledge, 2000), 1.
11. Slavoj Žižek, *Violence: Six Sideways Reflections* (London: Profile Books, 2008), 4.
12. See in particular Elizabeth A. Castelli, *Imitating Paul: A Discourse of Power* (Louisville, KY: Westminster/John Knox Press, 1991).
13. Heather McKay, "She Said to Him, He Said to Her: Power Talk in the Bible or Foucault Listens at the Keyhole," *Biblical Theology Bulletin*, 28.2 (1998), 45.
14. Sharon D. Welch, *Communities of Resistance and Solidarity: A Feminist Theology of Liberation* (New York, NY: Orbis Books, 1985), 11.

15. Stephen Carr, "Foucault amongst the Theologians," *Sophia*, 40.2 (December 2001), 43.
16. John D. Caputo and Gianni Vattimo, *After the Death of God* (New York, NY: Columbia University Press, 2007), 68.
17. James Bernauer, "The Prisons of Man: An Introduction to Foucault's Negative Theology," *International Philosophical Quarterly*, 27.3 (September 1987), 376.
18. Arthur Bradley, "Thinking the Outside: Foucault, Derrida and Negative Theology," *Textual Practice*, 16.1 (2002), 57.
19. Jacques Derrida, *Glas* (Paris: Galilée, 1974), 244.
20. Nietzsche, *Gay Science*, 279.
21. A summary of the events of 1978–9 is presented before the first of Foucault's reports reprinted in DE2, 663. A useful background is also provided by Michiel Leezenberg, "Power and Political Spirituality: Michel Foucault on the Islamic Revolution in Iran," in *Michel Foucault and Theology: The Politics of Religious Experience*, edited by James Bernauer and Jeremy Carrette (Aldershot: Ashgate Publishing, 2004), 99–115.
22. Conversely, Žižek has more recently suggested that Foucault's engagement with the Iranian Revolution was an "appropriate gesture" but performed for the wrong reasons. Foucault was right, according to Žižek, in recognizing the "emancipatory potential" of the events of 1978 but made a fundamental mistake in how he set about theorizing this potential. Like Heidegger's involvement with the Nazis, Foucault's conceptualization of the revolutionary event fails to distinguish between that which Žižek, following Badiou, terms "authentic" and the pseudo-event, which lacks a genuine possibility for universal change. Slavoj Žižek, *In Defence of Lost Causes* (London and New York, NY: Verso, 2008), 108–16.
23. Philip S. Gorski, "Historicizing the Secularization Debate: Church, State, and Society in Late Medieval and Early Modern Europe, ca 1300 to 1700," *American Sociological Review*, 65.1 (February 2000), 140.
24. Slavoj Žižek, *The Puppet and the Dwarf: The Perverse Core of Christianity* (Cambridge, MA: The MIT Press, 2003), 6.
25. Friedrich Wilhelm Nietzsche, *The Will to Power*, translated by Walter Kaufmann (New York, NY: Vintage Books, 1968), 146.
26. Philip Goodchild, *The Theology of Money* (Norwich: Canterbury Press, 2007).
27. Jean-Pierre Dupuy, *Pour un catastrophisme éclair: quand l'impossible devient certain* (Paris: Seuil, 2004).
28. While Marx and, ever increasingly, Hegel also play important roles in current debates, our discussion of these philosophers will be postponed until chapters 2 and 3 and focus specifically on conceptions of life and death in the case of Hegel and notions of power in the case of Marx.
29. Foucault, "La Retour de la Morale" in DE2, 1522.
30. "Philosophy and the Death of God" in *Religion and Culture by Michel Foucault*, edited by Jeremy Carrette (Manchester: Manchester University Press, 1999), 86.

31. Jacob Taubes, *The Political Theology of Paul*, translated by Dana Hollander (Stanford, CA: Stanford University Press, 2004), 79.
32. Friedrich Wilhelm Nietzsche, *Thus Spoke Zarathustra*, translated Walter Kaufmann (Harmondsworth: Penguin Books, 1978), 214.
33. Alain Badiou, *Saint Paul: The Foundation of Universalism* (Stanford, CA: Stanford University Press, 2003), 61.
34. Alain Badiou, "Who is Nietzsche?," *Pli*, 11 (2001), 7.
35. Friedrich Wilhelm Nietzsche, "Letter to Strindberg, 8th December 1888" in *Selected Letters of Friedrich Nietzsche*, edited by Christopher Middleton (Indianapolis, IN, and Cambridge: Hackett Publishing Company, 1996), 330.
36. Slavoj Žižek, *The Fragile Absolute* (London and New York, NY: Verso, 2000), 2.
37. Žižek, *Lost Causes*, 176.
38. Claudie Lavaud, "Badiou: lecteur de Saint Paul" in *Alain Badiou: Penser le multiple*, edited by Charles Ramond (Paris: L'Harmattan, 2002).
39. Etienne Balibar, "The History of Truth: Alain Badiou in French Philosophy" in *Think Again: Alain Badiou and the Future of Philosophy*, edited by Peter Hallward (London: Continuum, 2004), 38.
40. This is precisely what Pier Paolo Pasolini does in his 1968 screenplay *San Paolo. Progetto per un film* (Torino: Einaudi, 1977).
41. Giorgio Agamben, *The Time that Remains: A Commentary on the Letter to the Romans*, translated by Patricia Dailey (Stanford, CA: Stanford University Press, 2005), 104–8.
42. Benjamin D. Crowe, *Heidegger's Phenomenology of Religion: Realism and Cultural Criticism* (Bloomington: Indiana University Press, 2008), 139.
43. See Ward Blanton's excellent chapter dedicated to this in *Displacing Christian Origins: Philosophy, Secularity and the New Testament* (Chicago, IL: Chicago University Press, 2007), 105–27.
44. Walter Benjamin, *On the Concept of History* (1940). Available at <http://www.marxists.org/reference/archive/benjamin/1940/history.htm>
45. Mark C. Taylor, *Erring: A Postmodern A/theology* (Chicago, IL, and London: University of Chicago Press, 1984), 51.
46. John D. Caputo, "Introduction: Postcards from Paul" in *St. Paul among the Philosophers*, edited by John D. Caputo and Linda Martín Alcoff (Bloomington and Indianapolis: Indiana University Press, 2009), 14.
47. Slavoj Žižek, *Welcome to the Desert of the Real* (London and New York, NY: Verso, 2002), 88.

2 BETWEEN LIFE AND DEATH

1. Badiou, *Saint Paul*, 4.
2. Dunn points out how there are only 16 references to the name Jesus (alone) in the entire Pauline corpus (Rom 3:26, 8:11; 1 Cor 12:3; 2 Cor 4:5b, 10 (twice), 11 (twice), 14, 11:4; Gal 6:17; Phil 2:10; 1 Thess 1:10, 4:14 (twice); also Eph 4:21) in James D. G. Dunn, *The Theology of Paul the Apostle* (London: T&T

- Clark, 2003), 196. As Agamben reminds us, *Christos* in Paul's letters should always be translated as "Messiah" and it is only the result of "a millenary tradition that left the word *christos* untranslated" that the term Messiah is rendered absent in Paul's texts and Christ read as a proper name. See Agamben, *Time that Remains*, 15–16.
3. Žižek, *Desert of the Real*, 46–7.
 4. It is generally thought that Paul was beheaded during the reign of Nero. Scholars remain divided as to probable date of his execution. In June 2009, Pope Benedict XVI announced the results of the excavation of a tomb discovered in the Basilica of Saint Paul Outside the Walls believed to be that of the apostle. The confirmation that the bones contained within the tomb have been carbon dated to the first or second century, thus strongly suggesting the tomb does, in fact, contain the remains of the apostle has added another chapter to the story of Paul's death.
 5. Georges Bataille, *Inner Experience*, translated by Leslie Ann Boldt (Albany: State University of New York Press, 1988), 7.
 6. Alexandre Kojève, *Introduction à la lecture de Hegel* (Paris: Gallimard, 1947), 539. As a result of this text based on lectures given at l'École des Hautes Études between 1933 and 1939, Alexandre Kojève came to be widely regarded as the ambassador for Hegel in France.
 7. Georg Wilhelm Friedrich Hegel, *Hegel's Preface to the Phenomenology of Spirit*, translated by Yirmiyahu Yovel (Princeton, NJ, and Oxford: Princeton University Press, 2005), 128.
 8. Bataille, *Inner Experience*, 71.
 9. Maurice Blanchot, *The Infinite Conversation*, translated by Susan Hanson (Minneapolis: University of Minnesota Press, 1992), 209.
 10. Georges Bataille, "Letter to X, Lecturer on Hegel" in *The Bataille Reader*, edited by Fred Botting and Scott Wilson (Oxford: Blackwell, 1997), 296–300; 296.
 11. Jean Baudrillard, *Symbolic Exchange and Death*, translated by Iain Hamilton Grant (London: Sage Publications, 1993), 158. See also Georges Bataille, "Hegel, Death and Sacrifice" in *Yale French Studies*, 78 (1990), 9–28.
 12. James Miller, *The Passion of Michel Foucault* (London: Flamingo, 1994), 5.
 13. Hervé Guibert, *To the Friend Who Did Not Save My Life* (London: Quartet Books, 1995).
 14. David Halperin, *Saint Foucault: Towards a Gay Hagiography* (Oxford and New York, NY: Oxford University Press, 1995), 163.
 15. For a discussion of the posthumous publications authorized by Daniel Defert since Foucault's death and the motivations behind the decisions to publish certain texts and not others see "'Je crois au temps': Daniel Defert légataire des manuscrits de Michel Foucault," propos recueillis par Guillaume Bellon, *Revue Recto/Verso*, 1 (June 2007).
 16. Patrick French, "Michel Foucault: Life as a Work of Art" in *The Art of the Project: Projects and Experiments in Modern French Culture*, edited by Johnnie Gratton and Michael Sheringham (New York, NY, and Oxford: Berghahn Books, 2005), 213.

17. The fundamental difference between the eternal life rendered possible by the Christ-event and a biopolitical conception that remains restricted to physical, worldly existence is emphasized by John Milbank in his essay "Paul Against Biopolitics." Our claim here is not contra Milbank that Paul is biopolitical but, rather, that the structure of Paul and Foucault's articulation of the relationship between life and death bears important similarities. See John Milbank, "Paul Against Biopolitics," *Theory, Culture & Society*, 25.7–8 (2008), 125–72.
18. Jeffrey Nealon, *Foucault Beyond Foucault: Power and its Intensifications since 1984* (Stanford, CA: Stanford University Press, 2008).
19. Ernst H. Kantorowicz, *The King's Two Bodies: A Study in Medieval Political Theology* (Princeton, NJ: Princeton University Press, 1957), 13.
20. John Ziesler, *Paul's Letter to the Romans* (London and Philadelphia, PA: SCM Press, 1989), 75.
21. Rom 2:6; Rom 9:17; Rom 9:29; Rom 11:7–10; 1 Cor 10:8–11; Heb 3:16–17.
22. The question of Paul's reference to death as a "power" has posed problems for various scholars. I have chosen to interpret it not as a power that competes with divine power but rather as an instrument of God's wrath, acting on his behalf in the same way an executioner would act on behalf of a king. A more detailed analysis of Paul's understanding of power will be carried out in the next chapter.
23. Mika Ojakangas, "Impossible Dialogue on Bio-Power: Agamben and Foucault," *Foucault Studies*, 2 (November 2005), 23.
24. Roger Chartier, *The Cultural Origins of the French Revolution*, translated by Lydia G. Cochrane (Durham, NC: Duke University Press, 1991), 125–6.
25. Mika Ojakangas, "On the Pauline Roots of Biopolitics: Apostle Paul in Company with Foucault and Agamben," *Journal of Cultural and Religious Theory* 11.1 (Winter 2010), 92–110.
26. Agamben, *Time that Remains*, 28.
27. Ernst Käsemann, *Commentary on Romans*, translated by Geoffrey W. Bromiley (London: SCM Press, 1980), 158.
28. Further examination of these two signifiers will take place in chapter 4 in relation to the more specific question of ethical subjectivity.
29. Martinus C. de Boer, *The Defeat of Death: Apocalyptic Eschatology in 1 Corinthians 15 & Romans 5* (Sheffield: Sheffield Academic Press, 1988), 176.
30. Agamben, *Time that Remains*, 26.
31. Giorgio Agamben, *Homo Sacer: Sovereign Power and Bare Life*, translated by Daniel Heller-Roazen (Stanford, CA: Stanford University Press, 1998), 83.
32. For discussion on survival, see Achille Mbembe, "Necropolitics," *Public Culture*, 15.1 (2003) and Giorgio Agamben, *Remnants of Auschwitz: The Witness and the Archive*, translated by Daniel Heller-Roazen (New York, NY: Zone Books, 1999).
33. This point is taken up by Žižek in "Against Human Rights," *New Left Review* 34 (July–August 2005).
34. Agamben, *Homo Sacer*, 188; referred to in Ojakangas, "Impossible Dialogue on Bio-Power," 14–5.

35. See in particular Gerhard Kittel (ed.), *Theological Dictionary of the New Testament Vol. 4*, translated by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1995), 194–214.
36. The idea of a population that is continually on the move is of central importance to Foucault's discussion later in the lecture series of the emergence of pastoral power as part of the Jewish tradition and its subsequent appropriation and development within Christianity.
37. See in particular Žižek, *Puppet and the Dwarf*, 108ff.
38. *Theological Dictionary of the New Testament Vol. 4*, 210.
39. Agamben, *Time that Remains*, 50.
40. James D. G. Dunn, *Romans 9–16* (Dallas, TX: Word, 1988), 576.
41. In light of Israel's land reclamation policies that have displaced large swathes of the Palestinian population, there is an uncomfortable irony at work here that merits further examination elsewhere. See, for example, Eyal Weizman's *Hollow Land: Israel's Architecture of Occupation* (London and New York, NY: Verso, 2007).
42. *TDNT*, 214.

3 POWER

1. Patrick ffrench, *The Cut: Reading Bataille's Histoire de l'Œil* (Oxford: Oxford University Press, 2000), 101.
2. *Ibid.*, 53.
3. Nick Crossley, "The Politics of the Gaze: Between Foucault and Merleau-Ponty," *Human Studies*, 16.4 (October 1993), 404.
4. Taylor, *Erring*, 62.
5. In Galatians 3:13, Paul makes a reference to Deuteronomy 21:23, which states that "anyone hung from a tree is under God's curse." Gorman also emphasizes the significance of crucifixion under the *Pax Romana* as something that is frequently overlooked by modern commentators. Michael J. Gorman, *Cruciformity: Paul's Narrative Spirituality of the Cross* (Grand Rapids, MI, and Cambridge: Eerdmans, 2001), 5.
6. Ziesler, *Paul's Letter to the Romans*, 112.
7. The idea that wrath embodies a process of cause and effect rather than representing anger or fury is explored later in the chapter.
8. Ernst Käsemann, *Perspectives on Paul* (London: SCM Press, 1971), 18.
9. Nietzsche, *Will to Power*, 278.
10. David Couzens Hoy, "Power, Repression, Progress: Foucault, Lukes, and the Frankfurt School," in *Foucault: A Critical Reader*, edited by David Couzens Hoy (Oxford: Basil Blackwell, 1986), 129.
11. Louis Althusser, "Ideology and Ideological State Apparatuses (Notes towards an Investigation)," in *Lenin and Philosophy and other essays*, translated by Ben Brewster (London: NLB, 1971); Judith Butler, *The Psychic Life of Power* (Stanford, CA: Stanford University Press, 1997), 109.

12. Rudolph Bultmann, *Theology of the New Testament*, translated by Kendrick Grobel, 2 vols. (London: SCM Press, 1965), I, 191.
13. Dunn, *Theology of Paul*, 53.
14. John A. T. Robinson, *The Body: A Study in Pauline Theology* (London: SCM Press, 1977), 11.
15. Dunn, *Theology of Paul*, 71.
16. Käsemann, *Perspectives on Paul*, 14.
17. Robert H. Gundry, *Sōma in Biblical Theology: With Emphasis on Pauline Anthropology* (Cambridge: Cambridge University Press, 1976), 50 and 80.
18. "Spirit of his Son" can be taken to refer to the Holy Spirit as can other references to the divine Spirit such as "Spirit of God," "Spirit of Christ," and so on.
19. Dunn, *Theology of Paul*, 57.
20. Käsemann, *Perspectives on Paul*, 3.
21. Nietzsche, *Will to Power*, 355.
22. Scott Lash, "Genealogy and the Body: Foucault/Deleuze/Nietzsche," *Theory, Culture and Society*, 2.2 (1984), 6.
23. See Maurice Merleau-Ponty, *Phenomenology of Perception* (London and New York, NY: Routledge, 2002).
24. Dunn, *Theology of Paul*, 55 and 62.
25. Daniel Boyarin, *A Radical Jew: Paul and the Politics of Identity* (Berkeley and London: University of California Press, 1994), 56.
26. Krister Stendahl, *Final Account: Paul's Letter to the Romans* (Minneapolis, MN: Fortress Press, 1995), 2.
27. Käsemann, *Perspectives on Paul*, 23.
28. Lash, "Genealogy and the Body," 4–5.
29. For a detailed explanation of Derrida's notion of "transcendental contraband," see the earlier discussion in chapter 1 on negative theology in Foucault and Derrida.
30. Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York, NY, and London: Routledge, 1999), 181.
31. Dan Beer, *Michel Foucault: Form and Power* (Oxford: Legenda, 2002), 81.
32. Dunn, *Theology of Paul*, 28–31.
33. Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Philadelphia, PA: Fortress Press, 1984), 46.
34. Michel Foucault, "La Vérité et les formes juridiques," in DE1, 1406–1514. See also Nietzsche, *The Gay Science*, 168.
35. Stephen D. Moore, *Poststructuralism and the New Testament: Derrida and Foucault at the Foot of the Cross* (Minneapolis, MN: Fortress Press, 1994), 93.
36. Žižek, *Fragile Absolute*, 106–7.
37. See for example Michel Foucault, "Le Jeu de Michel Foucault" in DE2, 298–329.
38. Dunn, *Theology of Paul*, 40–2.
39. For an extended discussion of Agamben's understanding of bare life in contrast to Foucault's notion of biopolitical life see chapter 2.
40. C. H. Dodd, *The Epistle of Paul to the Romans* (London: Hodder and Stoughton, 1932), 22–3.

41. Ziesler, *Paul's Letter to the Romans*, 75.
42. Nietzsche, *Will to Power*, 549–50.
43. Anthony Tyrell Hanson, *The Wrath of the Lamb* (London: S.P.C.K., 1957), 68.
44. Käsemann has suggested that Paul introduces the term “righteousness” (δικαιοσύνη) in Romans 3:21–26 to emphasize that God’s saving activity, which is directed toward creation as a whole (in contradistinction to the idea of individual justification by faith), is not exhausted in the act of grace effected in the Christ-event. It is not a renewal or extension of existing covenants but, rather, eschatological promise. Käsemann, *Commentary on Romans*, 93ff.
45. Žižek, *Fragile Absolute*, 147–58.
46. John Milton, *The Complete Poems* (London: Penguin Books, 1998), 119–462.
47. Žižek, *Fragile Absolute*, 157–8.
48. Recently Jewish scholars have come to recognize Paul’s importance as representing one option for Judaism in the first century. For a detailed discussion of this see in particular Boyarin, *A Radical Jew*.
49. E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (London: SCM Press, 1977), 442ff. It is worth noting that Sanders is responding in particular to Rudolph Bultmann’s attempt to think Paul’s understanding of salvation the other way around, from plight to solution.
50. See for example, James D. G. Dunn, “Who Did Paul Think He Was? A Study of Jewish-Christian Identity,” *New Testament Studies*, 45.2 (March 1995), 174–93; Dunn, *Theology of Paul*, 536.
51. Stendahl, *Final Account*, 2.
52. Many scholars dismiss the relevance of the accounts in Acts since Paul himself does not refer to the experience in terms of a “conversion.” For Stendahl, Paul sees himself as being “called” by God to carry out a specific task, the Gentile mission, in the same way that prophets were called by God in the Old Testament. *Ibid.*, 2–3.
53. James D. G. Dunn, “Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ,” in *Pauline Theology Volume IV: Looking Back, Pressing On*, edited by E. Elizabeth Johnson and David M. Hay (Atlanta, GA: Society of Biblical Literature, 1997), 74.
54. For a detailed discussion of Galatians 2.16, see Richard B. Hays, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1–4:11* (Chicago, CA: Scholars Press, 1983), 141–2.
55. Richard B. Hays, “ΠΙΣΤΙΣ and Pauline Christology: What is at Stake?” in *Pauline Theology Vol IV*, 46.
56. Sanders, *Paul and Palestinian Judaism*, 509.
57. Žižek, *Puppet and the Dwarf*, 13–4.
58. Richard Kearney, “Paul’s Notion of Dunamis: Between the Possible and the Impossible” in *St Paul among the Philosophers*, edited by John D. Caputo and Linda Martin Alcoff (Bloomington: Indiana University Press, 2009), 142.
59. Žižek, *Puppet and the Dwarf*, 14–5.
60. Todd May, *Gilles Deleuze: An Introduction* (Cambridge: Cambridge University Press, 2005), 57.
61. Žižek, *Fragile Absolute*, 121.
62. Žižek, *Puppet and the Dwarf*, 24.

63. Scholars take different positions with reference to how the two forms of power are juxtaposed in Foucault's work. Lois McNay describes Foucault's as risking a "slippage" occurring through his a presentation of power that appears to fall back upon the negative notion of power that Foucault is trying to escape from. *Foucault: A Critical Introduction* (Cambridge: Polity Press, 1994), 100. Conversely, Dan Beer has identified a certain privileging of disciplinary power, see *Michel Foucault: Form and Power* (Oxford: Legenda, 2002), 92.

4 ETHICAL SUBJECTS

1. Jean Baudrillard, *Forget Foucault*, translated by Nicole Dufresne (Los Angeles, CA: Semiotext(e), 2007), 58.
2. Jean Baudrillard, *Simulations*, translated by Paul Foss, Paul Patton, and Philip Beitchman (Los Angeles, CA: Semiotext(e), 1983), 45.
3. Michel Foucault, "La société disciplinaire en crise," DE2, 533 (my translation).
4. The originally planned volumes were as follows: 2. *La chair et le corps*, 3. *La croisade des enfants*, 4. *La femme, la mère et l'hystérique*, 5. *Les pervers*, and 6. *Population et races*.
5. Colin Gordon, "Governmental Rationality: An Introduction," in *The Foucault Effect: Studies in Governmentality*, edited by Graham Burchell, Colin Gordon, and Peter Miller (Hemel Hempstead: Harvester Wheatsheaf, 1991), 4.
6. Arnold I. Davidson, "Archaeology, Genealogy, Ethics," in *Foucault: A Critical Reader*, 227.
7. In an interview with D. Trombadori for *Il Contributo* in 1980, Foucault describes how recognizing the creative, inventive possibilities available to those who are able to identify and criticize existing forms of power means that his research is founded on "a postulate of absolute optimism." Michel Foucault, "Entretien avec Michel Foucault," DE2, 912 (my translation). However, in another interview given to Hubert Dreyfus and Paul Rabinow in 1983, Foucault explains how his "position leads not to apathy but to a hyper- and pessimistic activism." Michel Foucault, "On the Genealogy of Ethics: An Overview of a Work in Progress" in *Michel Foucault: Beyond Structuralism and Hermeneutics*, edited by Hubert L. Dreyfus and Paul Rabinow (Chicago, IL: University of Chicago Press, 1983), 232.
8. Giorgio Agamben, *The Kingdom and the Glory: For a Theological Genealogy of Government (Homo Sacer II, 2)*, translated by Lorenzo Chiesa (Stanford, CA: Stanford University Press, 2011), xiii.
9. The debate between Schmitt and Petersen emerged as a result of a footnote in Petersen's *Der Monotheisms* in which he argued for the theological impossibility of Schmitt's political theology. This is said to have prompted Schmitt to write *Political Theology II: The Legend of the Elimination of any Kind of Political Theology*. Petersen's claim is based on the theological argument that the eschatological kingdom of God can in no way resemble secular, earthly existence. Striving toward a political utopia can only ever be commensurate with the

- coming of the anti-Christ. For a full discussion of the Schmitt-Petersen debate see György Geréby, “Carl Schmitt and Erik Peterson on the Problem of Political Theology: A Footnote to Kantorowicz” in *Monotheistic Kingship: The Medieval Variants*, edited by Aziz Al-Azmeh and János M. Bak (Budapest: CEU Medievalia, 2004), 31–61.
10. Agamben, *The Kingdom and the Glory*, xi.
 11. See in particular, the conversation between Foucault and Deleuze, reproduced as “Intellectuals and Power” in *Language, Counter-Memory, Practice*, 208. Cf. Foucault, DE2, 523–4.
 12. Brian S. Rosner, *Paul, Scripture and Ethics: A Study of 1 Corinthians 5–7* (Leiden: E. J. Brill, 1994), 11.
 13. Agamben, *Time that Remains*, 28.
 14. Foucault, “On the Genealogy of Ethics,” 231.
 15. Castelli, *Imitating Paul*, 122.
 16. Bengt Holmberg, *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles* (Lund: CWK Gleerup, 1978), 81.
 17. For a sustained discussion of the motif of “building up” in Paul, see Valérie Nicolet Anderson, *Constructing the Self: Thinking with Paul and Michel Foucault* (Tübingen: Mohr Siebeck, 2012).
 18. For a discussion of the complex issue of meat consumption in first-century Greco-Roman society, most notably Corinth, see Justin J. Meggitt, “Meat Consumption and Social Conflict in Corinth,” *Journal of Theological Studies*, 45.1 (April 1994), 137–41.
 19. Troels Engberg-Pedersen, *Paul and the Stoics* (Edinburgh: T&T Clark, 2000).
 20. Michel Foucault, “The Minimalist Self: Interview with Stephen Riggins” in *Politics, Philosophy, Culture: Interviews and Other Writings, 1977–1984* (London and New York, NY: Routledge, 1988), 12.
 21. Todd May, “To Change the World, to Celebrate Life: Merleau-Ponty and Foucault on the Body,” *Philosophy & Social Criticism*, 31.5–6 (September 2005), 527.
 22. Gilles Deleuze, *Foucault* (Paris: Minuit, 1986), 107–9.
 23. Todd May, “Philosophy as a Spiritual Exercise in Foucault and Deleuze,” *Angelaki*, 5.2 (August 2000), 223–29.
 24. May, *Gilles Deleuze*, 1–8.
 25. Peter Hallward, “Gilles Deleuze and the Redemption from Interest,” *Radical Philosophy*, 81 (January/February 1997), 8.
 26. This is an argument that Hallward goes on to develop extensively in Peter Hallward, *Out of this World: Deleuze and the Philosophy of Creation* (London and New York, NY: Verso, 2006), although he does not pursue further comparison with Paul.
 27. Shabab Al-Din Suhrawardī (1155–1191) was a Persian philosopher and founder of the “School of Illumination,” an important school of Islamic philosophy.
 28. May, *Gilles Deleuze*, 35.
 29. Hallward, “Gilles Deleuze and the Redemption from Interest,” 10.
 30. Claire Colebrook, *Gilles Deleuze* (London and New York, NY: Routledge, 2002), 99.

31. Gilles Deleuze, *The Logic of Sense*, translated by Mark Lester (New York, NY: Columbia University Press, 1990), 103.
32. Gilles Deleuze and Félix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, translated by Brian Massumi (Minneapolis: University of Minnesota Press, 1987), 234ff.
33. Ian Matheson, *I am Legend* (London: Robinson Publishing, 1987), 150–1.
34. Žižek, *Violence*, 46.
35. Martin Heidegger, *Gesamtausgabe*, Bd.1 (Frankfurt am Main: Klostermann, 1978), 200.
36. Giorgio Agamben, *Stanzas: Word and Phantasm in Western Culture*, translated by Ronald L. Martinez (Minneapolis: University of Minnesota Press, 1993), xvi.
37. ffrench, *Cut*, 126.
38. See, for example, Georges Didi-Huberman, *Invention of Hysteria: Charcot and the Photographic Iconography of the Salpêtrière* (Cambridge, MA: MIT Press, 2003). I chose this example here because of its important resonances with Foucault's account of Charcot's practice in *Psychiatric Power*.
39. Pliny the Elder, *Natural History: A Selection*, translated by John F. Healy (London: Penguin Books, 1991), 331–2.
40. See also Newman's article, "The Sublime is Now" in *Barnett Newman: Selected Writings and Interviews*, edited by John P. O'Neill (Berkeley and Los Angeles: University of California Press, 1990), 170–3, and Jean-François Lyotard's "Newman: The Instant" in *The Inhuman: Reflection on Time* (Stanford, CA: Stanford University Press, 1991), 78–88.
41. Agamben, *Kingdom and the Glory*, 240.
42. Augustine, *The Confessions*, translated by Albert C. Outler (Mineola, NY: Dover Publications, 2002), Book 13, Chapter 37, 302.
43. Agamben, *Kingdom and the Glory*, 245–6.
44. See for example Halperin's discussion of S&M in reference to a Foucauldian ethics or care of the self in *Saint Foucault*, 87ff.
45. For a detailed discussion of Paul's attitude toward financial assistance see F. Gerald Downing, *Cynics and Christian Origins* (Edinburgh: T&T Clark, 1992), 9–17.
46. Abraham J. Malherbe, *Paul and the Popular Philosophers* (Minneapolis, MN: Fortress Press, 1989), 47–8.
47. According to Downing, Paul's Cynic attitude toward the law is most pronounced in Galatians. F. Gerald Downing, *Cynics, Paul and the Pauline Churches* (London and New York, NY: Routledge, 1998), 74ff.

CONCLUSION: POWER WITHOUT POLITICS?

1. Badiou made this suggestion during an interview with Ward Blanton and Susan Spitzer given on the occasion of the conference "Paul, Political Fidelity and the Philosophy of Alain Badiou: A Discussion of Incident at Antioch" held at the University of Glasgow, February 13–14, 2009. His call for a "politics without party" is articulated in an interview with Peter Hallward entitled

- “Politics and Philosophy: An Interview with Alain Badiou” published as an appendix to *Ethics: An Essay on the Understanding of Evil* (London: Verso, 2002), 95ff.
2. Foucault, *Language, Counter-Memory, Practice*, 207–8.
 3. Peter Sloterdijk, *Critique of Cynic Reason*, translated by Michael Eldred (Minneapolis: University of Minnesota Press, 1988).
 4. Louisa Shea, *The Cynic Enlightenment: Diogenes in the Salon* (Baltimore, MD: The Johns Hopkins University Press, 2010), 185.
 5. See, for example, “St Paul’s and Corporation of London Halt Legal Action against Occupy Camp,” *The Guardian*, November 1, 2011. Available at <http://www.guardian.co.uk/uk/2011/nov/01/st-pauls-corporation-occupy-camp>. Accessed: December 31, 2012.
 6. See, for example, Fraser’s discussion on the vote held on Women Bishops in Fall 2012. “After the bishops vote, I’m ashamed to be part of the Church of England,” *The Guardian*, November 21, 2012. Available at <http://www.guardian.co.uk/commentisfree/belief/2012/nov/21/female-bishops-ashamed-church-of-england>. Accessed: December 31, 2012.
 7. Foucault, “On the Genealogy of Ethics,” 262.

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