BIBLICAL SCHOLARSHIP IN THE AGE OF BIO-POWER: ALBERT SCHWEITZER AND THE DEGENERATE PHYSIOLOGY OF THE HISTORICAL JESUS

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ABSTRACT

Cinema Theory has for a long time been haunted by the question: is noir a genre of its own kind or a kind of anamorphic distortion affecting different genres? From the very beginning, noir was not limited to hard-boiled detective stories; reverberations of noir motifs are easily discernible in comedies (Arsenic and Old Lace), in westerns (Pursued), in political and social dramas (All the King's Men, The Lost Weekend), etc. Do we have here a secondary impact of something that originally constitutes a genre of its own (the noir crime universe), or is the crime film only one of the possible fields of application of the noir logic? That is, is noir a predicate that entertains toward the crime universe the same relationship as toward comedy or western, a kind of logical operator introducing the same anamorphic distortion in every genre to which it is applied, so that finding its strongest application in the crime film turns on nothing but historical contingency (Žižek, Tarrying with the Negative: Kant, Hegel, and the Critique of Ideology, 1993, pp. 9-10)?

KEYWORDS

Albert Schweitzer; historical Jesus; film noir; crime

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The picture of Albert Schweitzer above is provided courtesy of the International Albert Schweitzer Foundation. Contemporary theories about the historical Jesus can be found on the Historical Jesus Theories web page. Go to the Chronological List of all Early Christian Writings. Please buy the CD to support the site, view it without ads, and get bonus stuff! Albert Schweitzer: Albert Schweitzer, Alsatian-German theologian, philosopher, organist, and mission doctor in equatorial Africa, who received the 1952 Nobel Prize for Peace for his efforts in behalf of “the Brotherhood of Nations.” The eldest son of a Lutheran pastor, Schweitzer studied philosophy and theology at.

His book Von Reimarus zu Wrede (1906, The Quest of the Historical Jesus) established him as a world figure in theological studies. In this and other works he stressed the eschatological views (concerned with the consummation of history) of Jesus and St. Paul, asserting that their attitudes were formed by expectation of the imminent end of the world.