



Larry L. Welborn is Professor of New Testament and Early Christianity at Fordham University. He is the author of *Paul's Summons to Messianic Life: Political Theology and the Coming Awakening* (Columbia University Press, 2015) and *The Young against the Old: Generational Conflict in First Clement* (Fortress Academic, 2018), and is a contributor to the Marxism issues of *The Bible and Critical Theory*. He serves as editor of the book series *Synkrisis: Comparative Approaches to Early Christianity in Greco-Roman Culture* (Yale University Press).

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## Select Monographs

*Paul's Summons to Messianic Life: Political Theology and the Coming Awakening* – Columbia University Press, 2015

“Taubes, Badiou, Agamben, Žižek, Reinhard, and Santner have found in the Apostle Paul’s emphasis on neighbor-love a positive paradigm for politics. By thoroughly reexamining Pauline eschatology, L. L. Welborn suggests that neighbor-love depends upon an orientation toward the messianic event, which Paul describes as the ‘now time’ and which he imagines as ‘awakening.’ Welborn compares the Pauline dialectic of awakening to attempts by Hellenistic philosophers to rouse their contemporaries from moral lethargy and to the Marxist idea of class consciousness, emphasizing the apostle’s radical spirit and moral relevance.”

*The Young against the Old: Generational Conflict in First Clement* – Fortress Academic, 2018

“The so-called First Epistle of Clement has long intrigued historians of early Christianity. It responds to a crisis in the Corinthian church by enjoining an ethic of subordination especially to the *presbyteroi* and *episkopoi*, but the exact nature of that conflict has eluded scholars. L. L. Welborn sets out a clear methodology for reconstructing the historical situation behind the letter, then examines the conventions of its deliberative rhetoric, its blending of citations from the Old Testament and Paul’s letters, and its reliance on *topoi* from Greco-Roman civic discourse. He then presents a compelling argument for the letter’s occasion. First Clement assails a ‘revolt’ among the youth against their elders, invoking epithets and characterizations that were, as Welborn demonstrates at length, common in political discourse supporting the status quo. At length, Welborn proposes two possible scenarios for the precise nature of the ‘revolt’ in Corinth—a revolt possibly inspired by memories of the apostle Paul—and details the replacement of a Pauline ethic with a strict code of subordination.”