

The thesis offers an interpretation of Paul's political thought and political theology in the context of current philosophy. The first part presents a methodological basis of the work: the concept of political theology is conceived as a methodological tool that enables us to concentrate on interrelations and mutual effects of religion and politics and to expose implicit or explicit political meanings and implications of religious ideas. The second methodological subchapter deals with Max Weber's approach to "economic ethics of world religions": Weber concentrates on historical crossroads and switches which are a result of random chain of coincidences and factors forming a specific relation to values (*Wertbeziehung*) which enables us to understand further historical development. Paul's missionary activity and theology is seen as such historical crossroad with far-reaching social consequences. Another part elaborately deals with the most important and influential interpretations of Paul in current non-Christian philosophy: Jacob Taubes, Alain Badiou, Giorgio Agamben. The attention is given not only to presentation of their interpretations but also to utilizations and interpretative gaps, which could be observed in the way these authors read and understand Paul. Though for different reasons, for all of them Paul is a founding figure of a set of political attitudes, which are fully or partly being seen as inspirational for our current political situation. The third part contains our own interpretation of Paul's political theology, which is partly based on previous philosophical approaches to Paul's political theology, but treats some of the topics differently and incorporates some aspects of Paul's theology, which were missing in the existing interpretations. The attention is given especially to socio-political meaning of the imaginary contained in Paul's vision of the Church as the body of Christ; the time experience and vision of history; the concept of "katechon"; Paul's understanding of equality/inequality; Paul's understanding of justice in comparison to ancient political theories; citizenship in heaven and depoliticization; Paul's universalism and its explicit/implicit limitations; rise of orthodoxy as a source of social identity, accompanied by the rise of intolerance; love as the source of social bond. The concluding chapter briefly considers the actuality of Paul's theology, which is seen especially in his concept of love as an integrative power and the very condition of sociality. The source of love for Paul however lies in God's merciful deed and justification, for our post-Christian situation the source of love could be sought in the experience of gift.