

## **Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback**

Revision of author's thesis (doctoral)--University of Chicago, 2008 under title: The word made flesh and the mazy page: symbol and allegory in Coleridge's philosophy of faith.

'In this study, Patrick and Scult are well informed on the theory of "discourses as power" but they do not linger over dense theoretical issues. Rather they show in concrete cases how discourse works. Their study of Job both puts such theory to good advantage, and shows us Job afresh. The book is lucid, disciplined, and accessible, a great help in time of trouble.'  
(Walter Brueggemann)

The fundamental book of Eliezer Schweid is a modern interpretation of the Bible as narrative and law which can reopen the dialogue of contemporary Jews with the Bible, from which a dynamic Jewish culture can continue to draw its inspiration. The approach draws at the same time from the philosophical modernism of Hermann Cohen, the dialogical philosophy of Buber, the religious phenomenology of Heschel, and the insights of contemporary Biblical scholars, including literary analysts of the Bible. Schweid helps us to appreciate the broader message of the narrative of creation and settlement of the land in its ecumenical and planetary dimensions. The world is God's creation, and its resources are to be deployed as necessary for the sustenance and need-fulfillment of all peoples and all creatures equally—a message very much relevant to the ecological crisis facing us all at the present time.

Place is fundamental to human existence. However, we have lost the very human sense of place in today's postmodern and globalized world. Craig Bartholomew, a noted Old Testament scholar and the coauthor of two popular texts on the biblical narrative, provides a biblical, theological, and philosophical grounding for place in our rootless culture. He illuminates the importance of place throughout the biblical canon, in the Christian tradition, and in the contours of contemporary thought. Bartholomew encourages readers to recover a sense of place and articulates a hopeful Christian vision of placemaking in today's world. Anyone interested in place and related environmental themes, including readers of Wendell Berry, will enjoy this compelling book.

This introductory 2003 guide offers examples of different types of contemporary theology and Christian doctrine in relationship to postmodernity.

Epistemology and Biblical Theology pursues a coherent theory of knowledge as described across the Pentateuch and Mark's Gospel. As a work from the emerging field of philosophical criticism, this volume explores in each biblical text both narrative and paraenesis to assess what theory of knowledge might be presumed or advocated and the coherence of that

## Read Free Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback

structure across texts. In the Pentateuch and Mark, primacy is placed on heeding an authenticated and authoritative prophet, and then enacting the guidance given in order to see what is being shown-in order to know. Erroneous knowing follows the same boundaries: failure to attend to the proper authoritative voice or failure to enact guidance creates mistaken understanding. With a working construct of proper knowing in hand, points of contact with and difficulties for contemporary philosophical epistemologies are suggested. In the end, Michael Polanyi's scientific epistemology emerges as the most commensurable view with knowing as it appears in these foundational biblical texts. Therefore, this book will be of interest to scholars working across the fields of Biblical studies and philosophy.

Hans W. Frei (1922-1988) was one of the most influential American theologians of his generation. Early in his career he drew attention to the importance of biblical narratives; he helped make Karl Barth once again a creative voice in contemporary theology; and he served as a model of what his colleague, George Lindbeck, has called "postliberal theology." This volume collects ten of Frei's lectures and essays, many of them never before published. Addressing audiences of theologians, biblical scholars, and literary critics, Frei explores the implications of his work for hermeneutics and Christology, and discusses Barth, Schleiermacher, and his own teacher, H. Richard Niebuhr. William Placher has provided an introduction to Frei's life and work, and the volume ends with an essay by George Hunsinger on Frei's significance for theology today. This collection provides an unrivaled introduction to Frei's work.

How does a biblical narrative shape the life and action of its readers ? This question is receiving a wide interest in contemporary theology. Reading the 'Bible as literature' has provided a renewed interest in the creation of meaning in biblical narrative. Moreover, there is a current of narrative theology and ethics, which views human life and action as a form of narrative. narrative is approached through the philosophy of Paul Ricoeur. The narrative theory of this hermeneutic philosopher offers the means for comprehending the formative force of narrative, as well as the limits of narrative figuration. Ricoeur's interest in the relation between narrative and ethics and his view of the tensions between text and reader are applied to an interpretation of the biblical Joseph narrative from Genesis. The results of this interpretation are used to treat problems of narrative ethics and narrative theology. similarities between biblical narrative and the narrative of one's life, a narrative does not answer all problems for its readers. As a story of reconciliation and providence the Joseph narrative makes a strigent appeal of transformation to its readers. It is up to the reader to answer this call by reading for good.

Fall of the Angels focuses on a biblical tradition whose significance has been recognised, elaborated and explored in literature and art outside the Bible. Its extensive influence on religion and culture during the last two millenia is reflected in the wide variety of interpretations of this tradition among communities as they came to terms with religious identity in

the face of opposition.

Essays on how Jewish philosophers, both historical and modern, including Philo, Saadia Gaon, Ibn Tibbon, Spinoza, and Maimonides, have interpreted the Bible narrative.

Leggere l'Ecclesiaste. Studio di Craig G. Bartholomew. Questo volume esplora l'ermeneutica e l'esegesi biblica, mantenendo un'attenzione prioritaria alla lettura dell'Ecclesiaste. Un'attenzione particolare è rivolta allo sviluppo del metodo storico critico nel contesto della modernità e alle sue implicazioni per la lettura dell'Ecclesiaste. At the end of the twentieth century there is no agreement among scholars about how to read Ecclesiastes. Some read it as deeply pessimistic while others read it as an affirmation of joy. Ecclesiastes is thus a fertile site for an analysis of the hermeneutical issues impacting on biblical exegesis. This volume explores the interface of hermeneutics and biblical exegesis while keeping its focus on the reading of Ecclesiastes. Particular attention is paid to the development of the historical critical method in the context of modernity and its implications for the reading of Ecclesiastes. The postmodern turn in biblical interpretation is analysed in terms of the challenge it presents to historical criticism. It is argued in conclusion that Christian scholars ought to practice a biblical hermeneutic shaped integrally by a Christian perspective and the contours of such an approach are mapped out. From this perspective ecclesiastes is read as an ironie exposure of an empiricistic epistemology which seeks wisdom through personal experience and analysis alone.

Virtually no one would deny the extent and intensity of suffering in the world. Can one also consistently hold that there is an omniscient, omnipotent, perfectly good God? This book argues that the difficult questions raised by the problem of suffering can be considered best in the context of biblical narratives.

Christianity believes in a God who acts in history. The Bible tells us the story of God's actions in Israel, culminating in the ministry of Jesus of Nazareth and the spreading of the gospel from Jerusalem to Rome. The issue of history is thus unavoidable when it comes to reading the Bible. Volume 4 of the Scripture and Hermeneutics Series looks at how history has dominated biblical studies under the guise of historical criticism. This book explores ways in which different views of history influence interpretation. It considers the implications of a theology of history for biblical exegesis, and in several case studies it relates these insights to particular texts. "Few topics are more central to the task of biblical interpretation than history, and few books open up the subject in so illuminating and thought-provoking a manner as this splendid collection of essays and responses." Hugh Williamson, Regius Professor of Hebrew, University of Oxford, England ". . . breaks new ground in its interdisciplinary examination of the methodology, presuppositions, practices and purposes of biblical hermeneutics, with a special emphasis on the relation of faith and history." Eleonore Stump, Robert J. Henle Professor of Philosophy, Saint Louis University, United States "This volume holds great promise for the full-fledged

## Read Free Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback

academic recovery of the Bible as Scripture. It embodies an unusual combination of world-class scholarship, historic Christian orthodoxy, bold challenges to conventional wisdom, and the launching of fresh new ideas." Al Wolters, Professor of Religion and Theology, Redeemer University College, Ontario, Canada "The essays presented here respect the need and fruitfulness of a critical historiography while beginning the much-needed process of correcting the philosophical tenets underlying much modern and postmodern biblical research. The result is a book that mediates a faith understanding, both theoretical and practical, of how to read the Bible authentically as a Christian today." Francis Martin, Chair, Catholic-Jewish Theological Studies, John Paul II Cultural Center, Washington, D.C. Not only is history central to the biblical story, but from a Christian perspective history revolves around Jesus Christ. All roads of human activity before Christ lead up to him, and all roads after Christ connect with him. A concern with history and God's action in it is a central characteristic of the Bible. The Bible furnishes us with an account of God's interactions with people and with the nation of Israel that stretches down the timeline from creation to the early church. It tells us of real men, women, and children, real circumstances and events, real cultures, places, languages, and worldviews. And it shows us God at work in human affairs, revealing his character and heart through his activities. "Behind" the Text examines the correlation between history and the Bible. For the scholar, student, and informed reader of the Bible, this volume highlights the importance of history for biblical interpretation, and looks at how history has and should influence interpretation. Biblical literature is as philosophically savvy as any ancient intellectual tradition, using story, law, and poetry to reason with us.

This book explores the conjuncture of human agency and divine volition in the biblical narrative - sometimes referred to as "double causality." A commonly held view has it that the biblical narrative shows human action to be determined by divine will. Yet, when reading the biblical narrative we are inclined to hold the actors accountable for their deeds. The book, then, challenges the common assumptions about the sweeping nature of divine causality in the biblical narrative and seeks to do justice to the roles played by the human actors in the drama. God's causing a person to act in a particular way, as He does when He hardens Pharaoh's heart, is the exception rather than the rule. On the whole, the biblical heroes act on their own; their personal initiatives and strivings are what move the story forward. How does it happen, then, that events, remarkably, conspire to realize God's plan? The study enlists concepts and theories developed within the framework of contemporary analytic philosophy, featured against the background of classical and contemporary bible commentary. In addressing the biblical narrative through these perspectives, this book holds appeal for scholars of a variety of disciplines - bible studies, philosophy, religion and philosophical theology -- as well as for those who simply delight in reading the Bible.

Patrick Downey finds comedy at the heart of the Western philosophical and theological tradition. In *Serious Comedy* Downey tracks tragedy and comedy from the beginning of Western thought to the twentieth century, beginning with an in-depth examination of Aristotle and three Platonic dialogues: the *Republic*, the *Phaedrus*, and the *Symposium*. In the book's second section Downey argues that the Bible is at heart a comedic narrative and analyzes the philosophical and theological implications of this comedy. In the third section Downey traces comedy and

## Read Free Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback

tragedy in classic and modern philosophers such as Machiavelli, Dante, Hegel, Nietzsche, and Kierkegaard. Readers with an interest in classical philosophy and theology, political philosophy, and narrative theory will be particularly interested in this insightful and thoughtful perspective on the Western tradition.

In *Narrative Theology and the Hermeneutical Virtues*, Goodson offers a philosophical analysis of the arguments and tendencies of the narrative theologies of Hans Frei and Stanley Hauerwas. Goodson concludes that the movement of narrative theology needs the language and logic of the virtues in order for it to survive within the modern academy.

The book proposes a hermeneutical theory which uses modern approaches to literary texts for the exegesis of biblical narratives. This theory is then applied to the exegesis of Genesis 21:1-21, and involves the evaluation of the New Criticism, rhetorical criticism, structuralism and narrative analysis, reader-response criticism, the historical-critical method, as well as deconstruction. To satisfy the postulate of pluralism in interpretation, the theory draws upon a variety of ancient and modern sources such as Aristotle, T. S. Eliot, Hans Urs von Balthasar, and Paul Ricoeur.

*Biblical Semantic Logic* first appeared in 1981, and seeks to show that the study of biblical and ancient Near Eastern languages and literatures can be established on a logical basis. In a new prologue for this edition, Gibson reviews some of the scholarly treatment of the topic since the appearance of the first edition. He addresses the topics of originality and infinity and also suggests that deep areas of literary creativity resemble cosmology and pure mathematics. Gibson then demonstrates how the central areas of biblical usage (names, predicates expressions of quantity, idioms) can be mapped employing some contemporary philosophy, logic and linguistics. There is criticism of some previous scholarly interpretations, especially where these have led to the underestimation of the conceptual and logical sensitivity of biblical narrative.

The Exodus has a risky and combative character that links individuals to their unconscious, to the uncertainty of their reality, and to the possibility of the disturbing event of the incalculable arrival of the Other. This encounter with the unknown does not expect a messianic salvation but a human solution, which is aware that change requires the abandonment of self-referential identities. This eccentricity is more than evasive desertion or escapism, but an experiment with new modes of organizing community that grows on the responsibilities that go with it. This collected volume gathers contemporary philosophical perspectives on the Exodus, examining the story's symbolic potentials and dynamics in the light of current social political events. The imagination of the Promised Land, the figure of the migrant, the provisional and precarious dwelling of the camp, the promise of a better future or the gradual estrangement from inherited habits are all challenges of our time that are already conceptualized in the Exodus. The authors reaffirm the pertinence of the story by addressing the fundamental link between the ancient narrative and the human condition of the 21st century.

One of the author's previous works, entitled "A (Hi)story of Language and Being in the Bible," explored the relationship between man and language from the point of view of the biblical narrative, using linguistics and philosophy to analyze the way the ancient text describes the birth, the evolution, and the end of language. This analysis was used to produce a "meta-narrative," that is, a narrative that recounts the story of the metaphysical world opened up by language, following the metaphor crafted by Martin Heidegger that describes language as the "House of Being." In this previous work, the outline of this meta-narrative was presented in technical language, with its metaphorical elements intertwined with the language of philosophy, linguistics, and exegesis. The power of metaphors nonetheless lies in the fact that they appeal to the senses as much as to the mind. In the same manner, the meta-narrative can only shine when it is told in a language that is as

## Read Free Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback

close to the senses as possible: poetic language. The present work represents such a retelling of the story of language and being in the bible, as a prose story devoid of any technical language so that man can see himself as one of the dwellers of the House of Being that it depicts, and change his own relationship with language. This story begins with the building of the House of Being by the first man. It then shows how the house evolves, both shaped by man and shaping him: how it is split into numerous houses as a result of man's arrogance; how new building techniques will radically change the houses' structure, and how man will discover the village formed by all the houses of being. Ultimately, he will travel and make these houses new homes, and the village will slowly be transformed into a city, before the end comes, and the purpose of language in man's destiny is revealed.

In Intolerance, Polemics, and Debate in Antiquity politico-cultural, philosophical, and religious forms of critical conversation in the ancient Near Eastern, Biblical, Graeco-Roman, and early-Islamic world are discussed. The contributions enquire into the boundaries between debate, polemics, and intolerance, and address their manifestations in both philosophy and religion.

Biblical narrative learning is a non-critical educational approach for Christian communities with diverse learning backgrounds, involving three sets of movement: inquire and invent, interpret and imagine-inspire, and imitate and impart. It is grounded in humankind's universal capacity to teach and learn through stories and built on practices in narrative learning, along with biblical narratives. The Gospel of John provides a model for this interpretive process that continues the teaching of living in a loving relationship with God and one another. John uses many literary devices to enhance an affective and reflective learning. The literary devices create the familiar-strange effect. John's narrative fosters remembrance of the Story and guides the learner to adequate faith in God. It inculcates adequate faith to wait in suspense, while the Jesus Story and our stories, when they are remembered, create new understanding and transform the life experiences of the person.

This book analyzes a rich and diverse body of philosophical and theological literature concerning the import of narrative for the understanding of morality. Nelson begins by examining the theses that to understand oneself, a tradition, and history as a whole, they must be understood in the context of a narrative. Recent philosophical writings on the relation of narrative to the moral concepts of social groups and individuals-including Alasdair MacIntyre's proposal for the rehabilitation of an ethic of virtue shaped by narrative-are explored. Issues discussed include the freedom of moral agents in relation to their narratives, the relation between narrative and universal moral rules, and the problem of relativism. Next, Nelson classifies theological uses of narrative as belonging to either a liberal-universalistic or postliberal-particularistic tradition and considers the implications of construing scripture as narrative for the problematic relation between scripture and ethics. The work of Stanley Hauerwas, the foremost narrativist in Christian ethics, is analyzed at length. Nelson argues that while narrative is a necessary focus, it does not exhaust the methodological agenda. Narrative

is not, as its advocates sometimes suggest, a universal solvent for every theological problem and disagreement. An adequate Christian ethics must not lose sight of the universal, narrative-independent features of morality. Since the realm of the moral is an interweaving of narrative-dependent and narrative-independent features, Christian ethics stands to profit from both narrativist (coherentist) and rationalist (foundationalist) insights. The role of narrative is demonstrably a major topic of conversation across several fields in religious studies today. Particularly designed for scholars in ethics, theology, and the philosophy of religion, the book is a reliable guide to an expanding literature and a judicious introduction to these interdisciplinary discussions.

Human beings are a cultural species. This predicament enables them to take on many different cultural identities, all of which transcend the bounds of natural behavior of other species. To contemplate this predicament through philosophy is to reflect on such questions as, What makes cultural forms of life possible? What is encompassed in them? What lies at their core? What distinguishes them from natural forms of life? What brings them about, sustains, and causes them to change? Philosophical answers to these questions predate abstract ways of thinking, as they are sometimes embedded in ancient mythical and religious narratives. Such is the story told in the first three chapters of the book of Genesis in the Bible, revealing how human beings became the cultural beings that they are. This study suggests how that ancient and most celebrated story in the literature of the West may be read as harboring insightful philosophical observations on the cultural nature of human beings. It first focuses on the very concept of cultural forms of life, revealing its complicated conceptual links to natural forms of life. It then offers an interpretive framework for reading mythical, symbolic narratives. Using these ideas, it provides a philosophical reading of the Biblical narrative, disclosing it to harbor a metaphysically oriented conception of nature and two insightful philosophical overviews of the cultural nature of human beings. Both overviews endow human beings with an ability to manipulate nature, but in different ways: the first by subjugating parcels of nature to human will; the second by subjugating human beings themselves to a value-laden conception of things and ethical forms of life. Thus, human beings are portrayed as natural creatures possessed of a cultural nature that enables them to transform nature and recreate themselves through their unique cultural predicament.

A critical account of Ricoeur's theory of narrative interpretation and its contribution to theology.

How can the stories of the Hebrew Bible be read for their ethical value? Eryl W. Davies uses the narratives of King David in order to explore this, basing his argument on Martha Nussbaum's notion that a sensitive and informed commentary can unpack the complexity of fictional accounts. Davies discusses David and Michal in 1 Sam. 19:11-17; David and Jonathan in 1 Sam. 20; David and Bathsheba in 2 Sam. 11; Nathan's parable in 2 Sam. 12; and the rape of Tamar in 2 Sam. 13. By examining these narratives, Davies shows that a fruitful and constructive dialogue is possible between

## Read Free Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback

biblical ethics and modern philosophy. He also emphasizes the ethical accountability of biblical scholars and their responsibility to evaluate the moral teaching that the biblical narratives have to offer.

What if the Hebrew Bible wasn't meant to be read as 'revelation'? What if it's not really about miracles or the afterlife – but about how to lead our lives in this world? The Philosophy of Hebrew Scripture proposes a new framework for reading the Bible. It shows how biblical authors used narrative and prophetic oratory to advance universal arguments about ethics, political philosophy and metaphysics. It offers bold new studies of biblical narratives and prophetic poetry, transforming forever our understanding of what the stories of Abel, Abraham, Jacob, Joseph, Moses and David and the speeches of Isaiah and Jeremiah, were meant to teach. The Philosophy of Hebrew Scripture assumes no belief in God or other religious commitment. It assumes no previous background in Bible. It is free of disciplinary jargon. Open the door to a book you never knew existed. You'll never read the Bible the same way again.

Jews from all ages have translated the Bible for their particular times and needs, but what does the act of translation mean? Aaron W. Hughes believes translation has profound implications for Jewish identity. The Invention of Jewish Identity presents the first sustained analysis of Bible translation and its impact on Jewish philosophy from the medieval period to the 20th century. Hughes examines some of the most important Jewish thinkers -- Saadya Gaon, Moses ibn Ezra, Maimonides, Judah Messer Leon, Moses Mendelssohn, Martin Buber, and Franz Rosenzweig -- and their work on biblical narrative, to understand how linguistic and conceptual idioms change and develop into ideas about the self. The philosophical issues behind Bible translation, according to Hughes, are inseparable from more universal sets of questions that affect Jewish life and learning.

JOSH is an imaginary, fictional version of the Biblical story of Jesus of Nazareth told by his mother, Mary. While the story relies upon and alludes to the Biblical narrative, it contains little of the symbolism and cultural philosophy and prophecy on which the original story is based. The questions that inspired this retelling were, "What would Jesus (aka 'Josh') be like if he were born today? What would his life be like if he were born into our world? How would our world be different if he hadn't come two-thousand years ago? How would he change this world if he was born now? The focus of this story is on the human character of The One whose simple life and radical message changed the course of history for time and eternity.

Elucidates the Scriptural moral tradition by subjecting ethically challenging biblical texts to moral philosophical analysis.

One of the author's previous works, entitled A (Hi)story of Language and Being in the Bible, explored the relationship between man and language from the point of view of the biblical narrative, using linguistics and philosophy to analyze the way the ancient text describes the birth, the evolution, and the end of language. This analysis was used to produce a "meta-narrative," that is, a narrative that recounts the story of the metaphysical world opened up by language, following the metaphor crafted by Martin Heidegger that describes language as the "House of Being." In this previous work, the outline of this meta-narrative was presented in technical language, with its metaphorical elements intertwined with the language of philosophy, linguistics, and exegesis. The power of metaphors nonetheless lies in the fact that they appeal to the senses as much as to the mind. In the same manner, the meta-narrative can only shine when it is told in a language that is as close to the senses as possible: poetic language. The present work represents such a retelling of the story of language and being in the bible, as a prose

## Read Free Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback

story devoid of any technical language so that man can see himself as one of the dwellers of the House of Being that it depicts, and change his own relationship with language. This story begins with the building of the House of Being by the first man. It then shows how the house evolves, both shaped by man and shaping him: how it is split into numerous houses as a result of man's arrogance; how new building techniques will radically change the houses' structure, and how man will discover the village formed by all the houses of being. Ultimately, he will travel and make these houses new homes, and the village will slowly be transformed into a city, before the end comes, and the purpose of language in man's destiny is revealed. About the author: Antón Bousquet is an independent researcher specialized in the philosophy of language, the philosophy of religion, and comparative cultural studies. He holds a Master's degree in Linguistics from the University of Grenoble III in France and a Ph.D. in Comparative Literature and Intercultural Studies from Fujen Catholic University in Taiwan. A former teacher of French as a foreign language, he has worked in different parts of Europe, the Middle-East, and Asia.

Man's language certainly is one of the most important elements distinguishing him from the other creatures roaming the earth. According to Martin Heidegger, it is the "House of Being," man's home and what shapes his own nature. This metaphor is the starting point of the present work, which aims at telling the (hi)story of the relationship between man's language and his being, using the biblical narrative as a roadmap giving us a vision of the origin of language, of its evolution, and of its end. The biblical narrative here serves as a source for the creation of a "meta-narrative," that is, a new narrative that depicts the metaphysical world opened up by language: the (hi)story of man's relationship with the house of being. Based on the description offered by the Bible, this meta-narrative tells how the House of Being comes to be built. It describes how this house becomes a village composed of scattered houses following the confusion of tongues at Babel; how the introduction of literacy radically transforms their dwellers' relation to their own temporality, and how the learning of a foreign language, which comes as a consequence of the Babylonian captivity, offers man the opportunity to appropriate a foreign house and leads him to a homecoming that unveils the nature of his home. Following the Pentecost, the village formed by all the houses becomes a city, as men begin to translate the scriptures into every language, that is, as exchanges occur between all the houses. Finally, the end of language and its relation with man's destiny is examined, in relation to the last days. Rooted in the philosophy of Heidegger and the spirituality of Karfried graf von Dürckheim, this work proposes a new vision of the nature of language and of its role in man's destiny, one that uses the Bible as a guide but that is nonetheless not bound by its horizon.

This third book in a series of successful introductory textbooks by Craig Bartholomew and Michael Goheen builds on their previous projects, *The Drama of Scripture* and *Living at the Crossroads*, to offer a comprehensive narrative of philosophical thought from a distinctly Christian perspective. After exploring the interaction among Scripture, worldview, theology, and philosophy, the authors tell the story of philosophy from ancient Greece through postmodern times, positioning the philosophers in their historical contexts and providing Christian critique along the way. The authors emphasize the Reformed philosophical tradition without neglecting other historical trajectories and show how philosophical thought relates to contemporary life.

*The Drama of Scripture* provides an engaging overview of the storyline and theology of the Bible. The authors work their way through the Bible as a drama with six acts – creation, sin, Israel, Jesus, mission and new creation. Their study provides an introduction to the Bible and a commentary on important passages, while helping the reader relate their story to the Bible story at each point.

[Copyright: eef793854e1501de59ee91da14fde396](https://www.amazon.com/dp/B08F793854)