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 initiate and impart. It is grounded in humanistic 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 the teaching that teaches through stories and enacts many literary devices to enhance an effective 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 incalculates adequate faith to wait in response, while the Jesus Story and their stories, when they are remembered, create new meaning and transform the life experience of the person.

In Biblical Philosophy, Dru Johnson examines how the texts of Christian Scripture argue philosophically with ancient and modern readers alike. He demonstrates how biblical literature bears the distinct markers of a philosophical style in its use of literary and philosophical strategies to reason about the nature of reality and our place within it. Johnson questions traditional definitions of philosophy and compares the Hebraic style of philosophy with the intellectual projects of ancient Egypt, Mesopotamia, and Hellenism. Identifying the generic features of the Hebraic philosophical style, Johnson traces its development from its localization in Hellenistic Judaism to its retrieval by the New Testament authors. He also shows how the Gospel and letters of Paul exhibit the same generic markers, modes of argument, particular argument forms, and philosophical convictions that define the Hebraic style, while they engaged with Hellenistic rhetoric. His volume offers a model for thinking about philosophical styles in comparative philosophical discussions.

This book is a fine example of what can be contributed to theological understanding through a study of narrative. The author contends that the presence of a disembodied Voice in the Book of Genesis has a profound effect upon the nature of the story and the way in which the plots of various sub-narratives develop. His approach is distinctive in his use of semiotic theory to show how the style and plots of specific narratives lead to new perceptions and understandings of the mysterious discourse of the divine Voice.

E. Min Chan discusses how to read Old Testament narrative from an ethical perspective. He employs a linguistic and literary approach to Biblical interpretation, using close study of the narrative of Josiah in the book of Kings, and argues that such an approach makes the most of the genre-characteristics of Old Testament narrative.

The Exodus is 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 inescapable 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 occupation, but an experiment with new modes of organizing community that grows on the responsibilities that go with it.

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 is an important contribution to the discourse analysis of the text of the Bible.
This work presents the Creation stories of Genesis 1-11 as an account of the mutal relationship between God and humankind. Using a ‘close-reading’ methodology, the author provides a literary and exegetical analysis of Genesis 1-11. The examination of the text’s literary artistry evokes a re-examination of some widely accepted assumptions about this text’s theological perspective. The sequence of the narrative is seen as motivated by a two conflicting tendencies: the question behind them is God’s freedom of choice or the choice behind God? This question is seen as being pushed to escalating extremes, bringing the brink of absurdity in the Tower and City narrative. Thus, the principle of freedom of choice, and its repeated examination in the context of various conflicts, forms the central thematic axis along which the Creation narrative unfolds, and through which a coherent theology emerges which treats this principle as the most exalted of moral values.

This groundbreaking text introduces new key concepts, and provides insightful interpretations. It explores the role of narrative in theological interpretation and the relationship between God and human agency.

Only the most naive or tendentious among us would go so far as to deny the extent and intensity of suffering in the world. Can one hold, consistently with the common view of suffering in the world, that there is an omnipotent, omnipotent, perfectly good God? This book argues that one can. Wandering in Darkness presents the moral psychology and ‘value theory’ within which one typical traditional theodicy, namely, that of Thomas Aquinas, is best understood. The author’s account is grounded in two major aspects of Aquinas’s thought. The first is the loci of ethics and the second is the question of God’s freedom of choice. The book sets out to offer a solution to the challenge of evil and the problem of evil within the Christian tradition.

The question of how the stories of the Hebrew Bible are read for their ethical value? Eryl W. Davies uses the narratives of King David in order to explore this, having his argument on Martha Nussbaum's notion that a sensitive and informed commentator can unpack the complexity of fictional accounts. Davies discusses David and Michal in 1 Sam. 18:11-17; 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 formal and constructive dialogue is possible between biblical ethics and modern philosophers. He also emphasizes the ethical accountability of biblical scholars and their responsibility to evaluate the moral teaching that the biblical narratives have to offer.

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 presents the biblical stories of history as being about the will of God rather than the moral or ethical implications of the biblical narratives. It introduces readers to the playfulness of how Jewish tradition midrashically addresses the Bible.

An alternative epistemic orientation to the study of ethics than that of traditional Western or Hellenic-Christian philosophy. The Unbinding of Isaac makes the works of these three thinkers accessible to those outside philosophy and Jewish studies while also introducing readers to the playfulness of how Jewish tradition midrashically addresses the Bible. 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 acts in our world. From the perspective of history, the essays examine the connections between history and theology, and look at how history has influenced the study of interpretation.

Modern biblical scholarship's commitment to the historical-critical method in its efforts to write a history of Israel has created the central and unavoidable problem of writing an objective and critical history of Palestine through the biblical literature with the methods of Biblical Archaeology. 'Biblical Narrative and Palestine's History' brings together key essays on historical method and the archaeology and history of Palestine. The essays employ comparative and formalistic techniques to illuminate the allegorical and interpretive in Old Testament narrative traditions from Genesis to Nehemiah. In so doing, the volume presents a detailed account of central and radical changes in both our understanding of biblical traditions and the archaeology and history of Palestine. The study offers an analysis of Biblical narrative as rooted in ancient Near Eastern literature since the Bronze Age.

This collection of essays honors Kevin J. Vanhoozer by representing the current state of evangelical hermeneutics in light of his work. The volume consists of three parts: The Biblical Script, Great Performances, and Theodrama Today. Each part contains wide-ranging contributions from well-known scholars, who address important topics for contemporary hermeneutics in dialogue with Vanhoozer's influential work. Kevin J. Vanhoozer is today's leading evangelical theologian of biblical interpretation. He is one of the most influential voices in contemporary hermeneutics, and in academic theology he is one of his generation's most influential evangelicals.

Paul Ricœur (1913), prominent French philosopher, is one of the most versatile thinkers of our time. Moreover, he is known to be an extremely gifted lecturer, who is able to set forth ethical issues very lucidly. His tradition and profundity are also evident in the two texts that are central to this book, i.e. The Problem of the Foundation of Moral Philosophy and ‘Can Forgiveness Be Evaluated?’ These lectures constitute a remarkable effort on the part of Ricœur to find an original and more radical foundation of ethics than can be expressed in any law. He demonstrates quite convincingly why the law is not the primary category of ethics. He further deals with the question of what might be the ethical orientation of ethics. Finally, he deals with the specific role of forgoing. The two lectures by Ricœur, which have been translated here from French with technical notes and an introduction and three multi-disciplinary commentaries have been added, not only elucidate a fundamental question in the field of ethics, but, in a more general sense, they are also fine examples of philosophical reasoning.

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

What, if anything, does Jesus of Nazareth have to do with philosophy? This question motivates this collection of essays from leading theologians, philosophers, and biblical scholars. Part I explores Jesus in his first-century cultural and historical context, attending to intellectual influences and contributions to contemporaneous patterns of thought. Part II examines how Jesus influenced two of the most prominent medieval philosophers. It concludes with a significant chapter on the reception of Christian ethics by Aquinas in his Summa theologica. It deals with the question of the extent to which the Catholic Church has embraced the moral teaching of the New Testament.

This work presents the Creation stories of Genesis 1-11 as an account of the mutual relationship between God and humankind. Using a ‘close-reading’ methodology, the author provides a literary and exegetical analysis of Genesis 1-11. The examination of the text’s literary artistry evokes a re-examination of some widely accepted assumptions about this text’s theological perspective. The sequence of the narrative is seen as motivated by a two conflicting tendencies: the question behind them is God’s freedom of choice or the choice behind God? This question is seen as being pushed to escalating extremes, bringing the brink of absurdity in the Tower and City narrative. Thus, the principle of freedom of choice, and its repeated examination in the context of various conflicts, forms the central thematic axis along which the Creation narrative unfolds, and through which a coherent theology emerges which treats this principle as the most exalted of moral values.

This book presents the Creation stories of Genesis 1-11 as an account of the mutual relationship between God and humankind. Using a ‘close-reading’ methodology, the author provides a literary and exegetical analysis of Genesis 1-11. The examination of the text’s literary artistry evokes a re-examination of some widely accepted assumptions about this text’s theological perspective. The sequence of the narrative is seen as motivated by a two conflicting tendencies: the question behind them is God’s freedom of choice or the choice behind God? This question is seen as being pushed to escalating extremes, bringing the brink of absurdity in the Tower and City narrative. Thus, the principle of freedom of choice, and its repeated examination in the context of various conflicts, forms the central thematic axis along which the Creation narrative unfolds, and through which a coherent theology emerges which treats this principle as the most exalted of moral values.

This book presents the Creation stories of Genesis 1-11 as an account of the mutal relationship between God and humankind. Using a ‘close-reading’ methodology, the author provides a literary and exegetical analysis of Genesis 1-11. The examination of the text’s literary artistry evokes a re-examination of some widely accepted assumptions about this text’s theological perspective. The sequence of the narrative is seen as motivated by a two conflicting tendencies: the question behind them is God’s freedom of choice or the choice behind God? This question is seen as being pushed to escalating extremes, bringing the brink of absurdity in the Tower and City narrative. Thus, the principle of freedom of choice, and its repeated examination in the context of various conflicts, forms the central thematic axis along which the Creation narrative unfolds, and through which a coherent theology emerges which treats this principle as the most exalted of moral values.

Online Library Biblical Narrative In The Philosophy Of Paul Ricoeur A Study In Hermeneutics And Theology Paperback
secular perspectives. It is, quite simply, the essential requirement of a Christian view of the world. Bold and incisive, The Essentials of Christian Thought will prompt thoughtful readers and students to more consciously appropriate the core of their faith, guarding against ideas that subtly but necessarily invite compromise.

This study pioneers the use of philosophy of religion in the study of the Hebrew Bible. After identifying the need for a legitimate philosophical approach to Israelite religion, the volume traces the history of interdisciplinary relations and shows how descriptive varieties of philosophy of religion can aid the clarification of the Hebrew Bible’s own metaphysical, epistemological, and moral assumptions. Two new interpretative methodologies are developed and subsequently applied through an introduction to what the biblical texts took for granted about the nature of religious language, the concept of deity, the properties of Yhwh, the existence of gods, religious epistemology, and the relation between religion and morality.

Renowned scholar Craig Bartholomew, coauthor of the bestselling textbook The Drama of Scripture (75,000 copies sold), writes in his main area of expertise—hermeneutics—to help seminarians pursue a lifetime of biblical interpretation. Integrating the latest research in theology, philosophy, and biblical studies, this substantive hermeneutics textbook is robustly theological in its approach, takes philosophical hermeneutics seriously, keeps the focus throughout on the actual process of interpreting Scripture, and argues that biblical interpretation should be centered in the context and service of the church—an approach that helps us hear God’s address today.

Copyright code: e448b50b84d6b7364a3f2b8101d5d239c
Copyright: test.cinema5d.com