

The Beginning Of Wisdom Reading Genesis A Companio

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Less Than Perfect - Ann Spangler 2018-08-07

What can the Bible's most flawed men and women reveal about who God is and how he reaches out to less-than-perfect people? In *Less Than Perfect*, bestselling author Ann Spangler takes us beyond cardboard cutouts of 38 biblical characters to show us how these were real individuals who had dreams, temptations, and weaknesses just like us. Whether considering the murderous Herodias, the scheming Jacob, or the doubting Sarah, Spangler approaches both familiar and lesser known characters with fresh eyes. We meet each of these individuals again as if for the first time as Spangler offers a dramatic retelling of their lives, insight into the historical and cultural context of their time, and key takeaway points for our lives today. Each chapter includes questions for discussion or reflection, making *Less Than Perfect* ideal for individual or group Bible study. Entertaining, informative, and inspirational, *Less Than Perfect* gives you a big picture view of the Bible even as it takes you into the hearts and minds of people with struggles just like yours. As you learn more about the individuals who are part of your spiritual family tree, you'll discover why God loves to use imperfect people to tell his perfect story of redemption.

[The Scripture and Hermeneutics Seminar, 25th Anniversary](#) - Zondervan, 2022-10-11

A celebration of 25 years of the Scripture and Hermeneutics Seminar

that features contributions from a diverse lineup of today's most respected scholars. For twenty-five years, the Scripture and Hermeneutics Seminar has produced a steady stream of influential, global, diverse, ecumenical and world-class research and publications that have impacted a generation of scholars now in mid-career, teaching or ministering at various universities, seminaries, divinity schools, or churches around the globe. The volumes of the seminar have resourced countless classrooms and have been cited thousands of times in scholarly research and in the pulpits and Bible studies worldwide. In celebration of the 25th year of the seminar (1997-2022), this compendium reflects on its work and impact. It offers new essays that chart the value of the seminar for biblical interpretation and the needs of biblical interpretation in the future, and includes stories from the formative SAHS community. This volume distills the work of the seminar for a new generation of students, opening to them a gateway to the community and to the resources developed over the past two decades. Tightly organized, carefully arranged and cross-referenced, this volume: Highlights the work of a significant movement in biblical interpretation in the academy Charts a path of biblical interpretation from the past to the future Helps readers understand the philosophical and theological commitments that undergird biblical interpretation Helps readers construct a theological hermeneutics that yields a deeper, richer reading of Scripture Introduces

readers to stories of the seminar from scholars and ministers impacted by it. This celebratory volume not only gives a unique perspective on the architecture of biblical interpretation in the first quarter of the twenty-first century, but it is offered in hope of preparing fertile soil for the next generation of women and men to cultivate biblical interpretation for years to come. The volume features essays by Craig Bartholomew, David Beldman, Amber L. Bowen, Susan Bubbers, Jean-Louis Chrétien, Havilah Dharamraj, Bo Lim, Murray Rae, J. Aaron Simmons, Anthony Thiselton, and John Wyatt.

Reading Ruth: Birth, Redemption, and the Way of Israel - Leon Kass
2021-04-06

"Through a close reading of the Book of Ruth, Leon Kass and Hannah Mandelbaum transform how we see the story and how we see ourselves. A marvelous gem of a book."—Russ Roberts "A thoughtful and thought-provoking book."—Booklist Through close reading and responsive commentary, *Reading Ruth: Birth, Redemption, and the Way of Israel* vivifies this much-loved biblical text, enabling readers to imagine how a widowed woman from an alien nation becomes the ancestress of the greatest Israelite king. As the authors (granddaughter and grandfather) also show, the Book of Ruth is about much more than the Cinderella-like rise of a woman from misery to glory. Ruth's story sheds light on certain enduring questions of human life, and on the Hebrew Bible's answers to those questions: the meaning of national membership and identity; the nature and limits of female friendship, marital love, and familial obligations; the importance of attachment to the land; and, especially, the redemptive powers for human life of childbirth, loving-kindness, and loyal devotion.

The Fall Reconsidered - Igal German 2016-05-27

The sin narratives of Genesis 3 and 4 have been scrutinized by biblical interpreters throughout the centuries. Some exegetical traditions have separated the story of Cain-Abel from the preceding Edenic narrative, thus undermining the unity of the Primeval History. The book synthesizes the sin narratives of Adam-Eve and Cain-Abel and examines a wide range of premodern biblical interpretations attesting to their literary and

theological unity. This study makes a case for reading these primordial narratives as one familial saga that conveys to the reader the origins of human defiance against God.

Introducing Biblical Hermeneutics - Craig G. Bartholomew
2015-11-10

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.

Leading a Worthy Life - Leon R. Kass 2017-12-19

Most American young people, like their ancestors, harbor desires for a worthy life: a life of meaning, a life that makes sense. But they are increasingly confused about what such a life might look like, and how they might, in the present age, be able to live one. With a once confident culture no longer offering authoritative guidance, the young are now at sea—regarding work, family, religion, and civic identity. The true, the good, and the beautiful have few defenders, and the higher cynicism mocks any innocent love of wisdom or love of country. We are super-competent regarding efficiency and convenience; we are at a loss regarding what it's all for. Yet because the old orthodoxies have crumbled, our "interesting time" paradoxically offers genuine opportunities for renewal and growth. The old Socratic question, "How to live?", suddenly commands serious attention. Young Americans, if liberated from the prevailing cynicism, will readily embrace weighty questions and undertake serious quests for a flourishing life. All they (and we) need is encouragement. This book provides that necessary encouragement by illuminating crucial (and still available) aspects of a worthy life, and by defending them against their enemies. With chapters

on love, family, and friendship; human excellence and human dignity; teaching, learning, and truth; and the great human aspirations of Western civilization, it offers people who are looking on their own for meaning, and as well as to people who are looking to deepen what they have been taught or to square it with the spirit of our time.

Beginning With Genesis - William J. Wright 2022-06-02

History repeats itself. That is particularly true in the book of Genesis, a book of beginnings which moves from a dark, cold, watery hopelessness through inspiring highs and incredible lows toward faith in the God who is ever-present and active in the affairs of the men and women of the selected stories that comprise Genesis. This book explores those ups and downs and demonstrates a pattern that allows us to discern God's love and care despite our disobedience and failure. We also explore why, despite commands to fill the earth and become nations, Adam (after the fratricide), Abraham, and Isaac only had two children, and examine possible lessons these examples offer.

The Emergence of Subjectivity in the Ancient and Medieval World - Jon Stewart 2020-03-24

The Emergence of Subjectivity in the Ancient and Medieval World: An Interpretation of Western Civilization represents a combination of different genres: cultural history, philosophical anthropology, and textbook. It follows a handful of different but interrelated themes through more than a dozen texts that were written over a period of several millennia and, by means of an analysis of these texts, presents a theory of the development of Western civilization from antiquity to the Middle Ages. The main line of argument traces the various self-conceptions of different cultures as they developed historically, reflecting different views of what it is to be human. The thesis of the volume is that through examination of these changes we can discern the gradual emergence of what we today call inwardness, subjectivity, and individual freedom. As human civilization took its first tenuous steps, it had a very limited conception of the individual. Instead, the dominant principle was that of the wider group: the family, clan, or people. Only in the course of history did the idea of what we now know as individuality begin to

emerge, and it took millennia for this idea to be fully recognized and developed. The conception of human beings as having a sphere of inwardness and subjectivity subsequently had a sweeping impact on all aspects of culture, including philosophy, religion, law, and art: indeed, this notion largely constitutes what is today referred to as modernity. It is easy to lose sight of the fact that this modern conception of human subjectivity was not simply something given, but rather the result of a long process of historical and cultural development.

Die Religionskritik Spinozas als Grundlage seiner Bibelwissenschaft - Leo Strauss 1981

Auf dem Weg des Regenbogens - Paul G. Zolbrod 1999

Das Buch Deuteronomium - David Hoffmann 1922

Genesis - Abraham Kuruvilla 2014-02-17

Genesis: A Theological Commentary for Preachers engages hermeneutics for preaching, employing theological exegesis that enables the preacher to utilize all the narrative units of the book to craft effective sermons. This commentary unpacks the crucial link between Scripture and application: the theology of each preaching text, i.e., what the author is doing with what he is saying. Genesis is thus divided into thirty-five narrative units and the theological focus of each is delineated. The overall theological trajectory/theme of the book--divine blessing: creating for blessing (Gen 1-11), moving towards blessing (Gen 12-24), experiencing the blessing (Gen 25-36), and being a blessing (Gen 37-50)--is thus progressively developed. The specificity of these theological ideas for their respective texts makes possible a sequential homiletical movement through each pericope of the book, enabling the expositor to discover valid application for sermons. While the primary goal of the commentary is to take the preacher from text to theology, it also provides two sermon outlines for each of the thirty-five units of Genesis. The unique approach of this work results in a theology-for-preaching commentary that promises to be useful for anyone teaching through

Genesis with an emphasis on application.

Human Agency and Divine Will - Charlotte Katzoff 2020-06-15

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.

Was Noah Good? - Carol M. Kaminski 2014-04-24

The juxtaposition of 'favour' and 'righteousness' in the flood narrative raises an interpretative and theological problem: Is Noah chosen because of divine favour or because of his piety? Source-critical scholars identify two different theologies by J and P: J understands Noah's election to be an act of grace whereas P emphasizes Noah's righteousness as the basis for his election. Scholars who interpret the flood narrative according to its final form argue that Noah is chosen because he is righteous. This view is problematic, however, since in the *primaeval* history grace is shown to the 'undeserving', thus it is characteristically unmerited. This book entails an exegetical analysis of, and according to, the final form of the text, with particular attention being given to the meaning and function of these verses in the Toledot structure. Kaminski argues

against the commonly held view that Noah finds favour because he is righteous, and seeks to demonstrate that divine favour is unmerited in accordance with the theme of grace in the *primaeval* history and in Genesis as a whole. Thus what sets the flood story in motion is not Noah's righteousness, but the divine favour he finds.

A Theology of Literature - William Franke 2017-07-14

With the tools of far-reaching revolutions in literary theory and informed by the poetic sense of truth, William Franke offers a critical appreciation and philosophical reflection on a way of reading the Bible as theological revelation. Franke explores some of the principal literary genres of the Bible—Myth, Epic History, Prophecy, Apocalyptic, Writings, and Gospel—as building upon one another in composing a compactly unified edifice of writing that discloses prophetic and apocalyptic truth in a sense that is intelligible to the secular mind as well as to religious spirits. From Genesis to Gospel this revealed truth of the Bible is discovered as a universal heritage of humankind. Poetic literature becomes the light of revelation for a theology that is discerned as already inherent in humanity's tradition. The divine speaks directly to the human heart by means of infinitely open poetic powers of expression in words exceeding and released from the control of finite, human faculties and the authority of human institutions. CHRIS BENDA: The main title of your book, *A Theology of Literature*, is rather expansive in scope - it's the title of a manifesto - while the subtitle, *The Bible as Revelation in the Tradition of the Humanities*, narrows the focus to a particular text. This title seems to adumbrate your conception of the relationship between literature and the Bible. What is that relationship? WILLIAM FRANKE: Picking up on your suggestions, I would say that the book is a manifesto for literature as a revelation of the highest sort of truth of which the human heart and intellect are capable, and at the same time a manifesto for theology as the source and core of traditions of human knowledge. The Bible is taken as an outstanding example of both types of discourse, literature and theology, in some of their most marvelous and miraculous revelatory capacities. CB: In the introduction to your book, you ask, "What is a theological reading of the Bible, and what is a literary reading?" This

question suggests different methods, different purposes, different outcomes. But you put forward another way of thinking about the relationship between the theological and the literary. What is that way? WF: The usual idea of the "Bible as literature" is that one can read the Bible just as good literature without presupposing any kind of religious belief. This makes it palatable to many who would otherwise not be interested. My approach, likewise, is to read the Bible for all that it is worth as literature, but I find precisely there the Bible's most challenging and authentic theology. Understanding literature in its furthest purport requires a kind of belief in language and the word. It entails a hopeful, loving, and faithful sort of understanding of what is said, and that already constitutes the rudiments of a theology. This is to take the Bible as an especially revealing example of a humanities text. The greatest of these texts generally contain an at least implicitly theological (or sometimes a/theological) dimension to the extent that they envision the final purpose of life and the meaning of the world as a whole. Whether or not they speak of "God," such texts are in a theological register wherever the unity and origin of existence are in question. Personalizing this origin as "God" is one interpretation that remains inevitable and imaginatively compelling for us, since we are persons. CB: You are not reading the Bible as literature in the same way that many others have been doing over the last several decades (even though Robert Alter, one of the foremost practitioners of that art, appears frequently in the pages of your book). Which aspects of the "Bible as literature" approach are, in your view, problematic, at least for your project, and which do you find of continuing value? WF: The tendency to reduce the Bible to mere literature is the approach that I wish to eschew. I emphasize that the Bible is truly revelatory as literature. This enables us to understand theological revelation, too, in a non-dogmatic sense, as having a much more general human validity. Appreciating the literary qualities and excellence of the Bible remains as crucial to my project as to the traditional approach. However, I stress that these literary features are not merely aesthetic effects or ornaments. They can be revelatory of the real. The ultimately real and true, which exceeds objectification and its

inevitable oppositions, cannot be apprehended except through the imagination. CB: When you speak of the Bible as revelation, what do you mean? WF: I mean especially that it enables uncanny insight into the nature of reality as a whole and in its deepest core. Revelation conveys an infinite intelligence of life and of everything that concerns us as humans. I recognize knowledge as "revealed" to the extent that it rises beyond ordinary limits to a degree of knowing that somehow fathoms the whole or total or infinite. This means for many that revelation comes from God. But even before presupposing that we know anything about God, we can simply let revelation emerge from this extraordinary capacity of the mind to transcend itself toward what it cannot comprehend. In certain encounters with others, we can experience an infinite depth of love and life that boggles the mind and exceeds comprehension. It can transform our lives. Theological revelation is a compelling interpretation, handed down over generations in the human community, of this register of experience. CB: You seem to make a distinction between revelation and theological revelation. What is that distinction, and what import does it have for your argument? WF: No, I would rather emphasize the continuity between theological revelation and revelation in a more general, phenomenological sense of things simply coming to be known or openly "disclosed." This is important for keeping theology connected with the rest of human knowledge, although human knowledge itself, all along, has also harbored something that transcends it and all its finite means. I say "all along" because this problematic of the self-transcendence of knowledge towards an extra-worldly Other can be traced to the Axial Age in the middle of the first millennium BCE. Of course, a relationship with the Other who reveals himself or herself or itself as God belongs to the full sense of theological revelation as understood in biblical tradition. I consider this as a degree of revelation of our relationship with others envisaged in its absoluteness. CB: What do you mean when you talk about the "poetic potential" of language? Does all language have such potential, even what we might not typically think of as poetic - or even literary? WF: Language has infinite potential for meaning, and poetic language shows and

exploits this potential most intensively. Language can be thought of as beginning with one word like "OM" that means everything all at once. By a process of disambiguation, more limited and specific meanings are differentiated from each other and assigned to different words. However, poetic language reverses this process and allows us to hear the multiple meanings buried in our metaphors and to divine the original unity of meaning in language behind the rationally differentiated senses of words in the language that we pragmatically employ, yet with loss of its potential wholeness of meaning. CB: Your book is concerned with the Bible as a humanities text. What is a humanities text and what does a humanities text do? Might we think of any text as having the potential to be a humanities text, as long as it is read "humanistically"? WF: Yes. Being a humanities text is a matter of how a text is read. But certain texts lend themselves more than others to touching on matters of deep and perennial human concern: life and death and love and war, greed and heroism, suffering and hope for liberation, redemption, etc. CB: You state that, prior to modernity, texts, including the Bible, "exercise[d] sovereign authority in determining [their] own meaning and in interrogating the reader and potentially challenging the reader's insight and very integrity." In secular modernity, by contrast, "texts taken as specimens for analysis are dissected according to the will and criteria of a knowing subject considered to be wholly external to them." What implications have modern, secular readings of the Bible, and of literature more generally, had for human knowledge and, indeed, for human existence; and how does our present time - what you call "the 'post-secular' turn of postmodern culture" - change how we relate to the Bible and literature? WF: The modern, secular era is the era of the individual knowing subject. The self-conscious human subject becomes the ground and foundation of all knowing, emblematically with Descartes's "I think therefore I am" as the inaugural proposition of modern philosophy. Hegel construed the history of philosophy this way. Texts become artifacts created by finite human subjects. Prior to this modern era and its constitutive Narcissism, the creation of the text was a much more open affair. It was not under the control of a unitary finite subject, the author.

Human authors could be channels for revelations from beyond their own ken. Readers could explore texts for revelations from a higher authority than just the author's own intention. Augustine's reading the Bible as meaning infinitely more than its presumable human authors, starting with Moses, were able to comprehend is a good example (Confessions, Book X-XIII). CB: You quote John 1:14 ("The Word became flesh and dwelt among us") and claim that this statement "announces a general interpretive principle: the meaning of tradition is experienced only in its application to life in the present." Could you unpack that a bit? WF: Meaning in literature and life is much more than just an intellectual sense or dictionary definition. How words mean for us is rooted in our way of existing in the world. They have to take on our own flesh and dwell in and with us in order to realize their full potential to signify. This fact is conveyed poetically by the doctrine of the Incarnation that is clairvoyantly and beautifully expressed in the Gospel of John. CB: A Theology of Literature largely consists of explorations of the revelatory aspects of varying literary genres in the Bible. You look at mythology, epic, history, prophecy, apocalyptic, literature, poetry, and gospel. In the conclusion of your book, you suggest that "[a]ll of these genres, in some manner, are summed up and recapitulated in the Gospel." This is convenient, since we can't discuss each of these genres in depth. How, in brief, does the Gospel provide such a summation and recapitulation? WF: The gospel is a prophetic word in which the archetypal myth of Genesis and the epic history of Exodus and the words of the prophets are fulfilled by the apocalyptic event of Christ as Savior. It contains the life history of the Redeemer and includes many of his own sayings uttered with all their poetry ("Consider the lilies of the field, how they grow; they toil not, neither do they spin," etc.). It brings all these various forms and genres of revelation to a culmination in a word that exceeds all genres, not least history, in order to recast the mold of meaning and the very meaning of "truth." Its truth is made in being enacted and incorporated by those who believe in it and live it. In the terms of I John 1: 6, these are those who would "do the truth." CB: Your book is able to cover significant portions of the Bible despite its brevity, but of course it can't cover everything.

The legal materials are one type of literature that doesn't get extended treatment, so I'm curious how you might understand them as revelatory texts within the tradition of the humanities. WF: The legal materials fundamentally express a relationship with God. They enable Israel to live in fellowship with the Lord and as sanctified by his love. "O Lord how I love thy law!" (Psalm 119: 97) exclaims the psalmist. The legal prescriptions in the Bible reveal God and the way to God in very particular circumstances and social conditions. But the relationship with God that they model is potentially valid in all times and places for those who wish to embrace the law as a gift for living in intimacy with the Almighty. CB: What dangers might accompany the recovery of texts as authoritative sources of truth in our post-secular, postmodern age? How might those dangers, should they exist, be avoided or met? WF: The authority of texts read in the perspective of a theology of literature never exempts the readers from responsibility for the implications and consequences that they draw from the text. The authoritativeness of the infinite potential for meaning that is inherent in these texts is in a dimension of depth that underlies all meanings and all being and all creatures. It does not valorize some over others. These determinations are always made by human beings, and they alone bear the responsibility for their choices and acts. The power and authority of the text resides in its infinite potential before the emergence of any divisive distinctions and oppositions. This type of authority of the text does not absolve humans of responsibility. It rather reveals their infinite responsibility for whatever authority they claim or evoke. They give this authority a determinate shape and particular application that is all their own. They are answerable for whether or not their interpretation respects and protects all creatures and creation. Questions by Chris Benda, Divinity Librarian, Vanderbilt University

Political Philosophy and Revelation - James V. Schall 2013

A collection of Fr. James Schall's recent essays, *Political Philosophy and Revelation* offers a learned, erudite, and coherent statement on the relationship between reason and revelation in the modern world. It addresses political philosophy in the context of an awareness of other

humane and practical sciences, including history, literature, economics, theology, ethics and metaphysics.

Flucht aus der Sklaverei - Francis Bok 2004-02-24

Er ist erst sieben Jahre alt, er ist stolz, auf den Markt zu gehen und Eier zu verkaufen. Er weiß nicht, dass dies der letzte Tag seines bisherigen Lebens ist. Dass er seine Familie nie wiedersehen wird. Dass er von gewissenlosen Banditen entführt wird, die ihn an eine arabische Familie verkaufen. Dass er fortan deren Sklave sein wird ...

Die Geschichte von Adam und Eva - Stephen Greenblatt 2018-03-12
Bestsellerautor Stephen Greenblatt über die größte Erzählung der Menschheit Warum fasziniert uns die Geschichte von Adam und Eva noch heute? Unsere Vorstellungen vom Paradies, von Scham und Sünde, unsere Ideen von Gut und Böse und unser Frauenbild - wie sehr wurden sie von dieser Urerzählung geprägt? Bestsellerautor und Pulitzer-Preisträger Stephen Greenblatt widmet sich diesem mächtigsten aller Menschheitsmythen. In vielen Geschichten schildert er nicht nur das Erbe von Adam und Eva in der christlichen Kultur seit Augustinus und Dürer. Er zeigt uns auch, dass dieser Mythos eine existenzielle Frage berührt, die auch die moderne Wissenschaft nicht beantworten kann - was es nämlich heißt, ein Mensch zu sein.

A Teacher for All Generations - Eric Farrel Mason 2011-10-28

This collection of essays honors James C. VanderKam on the occasion of his sixty-fifth birthday and twentieth year on the faculty of the University of Notre Dame. An international group of scholars including peers specializing in Second Temple Judaism and Biblical Studies, colleagues past and present, and former students offers essays that interact in various ways with ideas and themes important in VanderKam's own work. The collection is divided into five sections spanning two volumes. The first volume includes essays on the Hebrew Bible and ancient Near East along with studies on Qumran and the Dead Sea Scrolls. Essays in the second volume address topics in early Judaism, Enoch traditions and Jubilees, and the New Testament and early Christianity.

Ethics at the Beginning of Life - James Mumford 2013-06-14

Many of the most controversial moral decisions we face hinge upon

competing descriptions of life, and never is this truer than at the beginning of life. James Mumford draws upon phenomenology (a branch of continental philosophy) to question the descriptive adequacy, the essential 'purchase upon reality', of many of the approaches, attitudes and arguments which make up beginning of life ethics today. He argues that many of the most prevalent positions and practices in our late modern culture have simply failed to take into account the reality of human emergence, the particular way that new members of our species first appear in the world. Historically, phenomenologists have been far more interested in death than in birth. Mumford therefore first develops his own phenomenological investigation of human emergence, taking leads and developing approaches from phenomenologists both French and German, both living and dead. In the second half of the book phenomenology is finally applied to ethics, and acute moral questions are divided into two kinds: first those concerning 'what' it is that we are dealing; and, secondly, the more contextual 'where' questions relating to the situation in which the subject is found. Finally, although this book primarily constitutes a philosophical rather than a religious critique of contemporary ethics, with the findings from continental philosophy being brought to bear upon core convictions of English-speaking 'liberal' moral and political philosophers, Mumford concludes by exploring an alternative theological basis for human rights which might fill the vacuum created.

Seven Days that Divide the World, 10th Anniversary Edition - John C. Lennox 2021-10-12

Now revised and updated--John Lennox's acclaimed method of reading and interpreting the first chapters of Genesis without discounting either science or Scripture. What did the writer of Genesis mean by "the first day?" Are the seven days in Genesis 1 a literal week or a series of time periods? If I believe that the earth is 4.5 billion years old as cosmologists believe, am I denying the authority of Scripture? With examples from history, a brief but thorough exploration of the major interpretations, and a look into the particular significance of the creation of human beings, Lennox suggests that Christians can heed modern scientific knowledge

while staying faithful to the biblical narrative. He moves beyond a simple response to the controversy, insisting that Genesis teaches us far more about the God of Jesus Christ and about God's intention for creation than it does about the age of the earth. With this book, Lennox offers a careful and accessible introduction to a scientifically-savvy, theologically-astute, and Scripturally faithful interpretation of Genesis. Since its publication in 2011, this book has enabled many readers to see that the major controversy with which it engages can be resolved without compromising commitment to the authority of Scripture. In this newly revised and expanded edition, John clarifies his arguments, responds to comments and critiques of the past decade since its first publication. In particular, he describes some of the history up to modern times of Jewish scholarly interpretation of the Genesis creation narrative as well as spelling out in more detail the breadth of views in the Great Tradition of interpretation due to the early Church Fathers. He shows that, contrary to what many people think, much of the difficulty with understanding the biblical texts does not arise from modern science but from attempting to elucidate the texts in their own right.

Democracy and the History of Political Thought - Patrick N. Cain
2021-06-23

This volume provides a fresh perspective on current democratic theory and practice by recovering the rich evaluations of democracy in the history of political thought. Each author addresses a single thinker's reflections on the virtues and defects of democracy and the relationship between democracy and other regimes. Together, these essays explore the tensions within the democratic way of life that arise from an attachment to equality, liberty, citizenship, law, and the divine. Above all, this work aims at recovering a more complex understanding of democracy, connecting the perennial questions of political philosophy to the perplexities and crises of modern democracy.

Founding God's Nation - Leon R Kass 2021-01-05

In this long-awaited follow-up to his 2003 book on Genesis, humanist scholar Leon Kass explores how Exodus raises and then answers the central political questions of what defines a nation and how a nation

should govern itself. Considered by some the most important book in the Hebrew Bible, Exodus tells the story of the Jewish people from their enslavement in Egypt through their liberation under Moses's leadership to their covenantal founding at Sinai and the building of the Tabernacle. In Kass's analysis, these events begin the slow process of learning how to stop thinking like slaves and become an independent people. The Israelites ultimately found their nation on three elements: a shared narrative that instills empathy for the poor and the suffering, the uplifting rule of a moral law, and devotion to a higher common purpose. These elements, Kass argues, remain the essential principles for any freedom-loving nation today.

The Hebrew Bible and Philosophy of Religion - Jaco Gericke 2012-11-01

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.

Portraying Violence in the Hebrew Bible - Matthew Lynch 2020-04-30

Examines four key ways that writers of the Hebrew Bible conceptualize and critique acts of violence.

The Beginning of Wisdom - Leon Kass 2003-05-20

Imagine that you could really understand the Bible...that you could read, analyze, and discuss the book of Genesis not as a compositional mystery, a cultural relic, or a linguistic puzzle palace, or even as religious doctrine, but as a philosophical classic, precisely in the same way that a truth-seeking reader would study Plato or Nietzsche. Imagine that you could be led in your study by one of America's preeminent intellectuals and that he would help you to an understanding of the book that is

deeper than you'd ever dreamed possible, that he would reveal line by line, verse by verse the incredible riches of this illuminating text -- one of the very few that actually deserve to be called seminal. Imagine that you could get, from Genesis, the beginning of wisdom. The Beginning of Wisdom is a hugely learned book that, like Genesis itself, falls naturally into two sections. The first shows how the universal history described in the first eleven chapters of Genesis, from creation to the tower of Babel, conveys, in the words of Leon Kass, "a coherent anthropology" -- a general teaching about human nature -- that "rivals anything produced by the great philosophers." Serving also as a mirror for the reader's self-discovery, these stories offer profound insights into the problematic character of human reason, speech, freedom, sexual desire, the love of the beautiful, pride, shame, anger, guilt, and death. Something as seemingly innocuous as the monotonous recounting of the ten generations from Adam to Noah yields a powerful lesson in the way in which humanity encounters its own mortality. In the story of the tower of Babel are deep understandings of the ambiguous power of speech, reason, and the arts; the hazards of unity and aloneness; the meaning of the city and its quest for self-sufficiency; and man's desire for fame, immortality, and apotheosis -- and the disasters these necessarily cause. Against this background of human failure, Part Two of The Beginning of Wisdom explores the struggles to launch a new human way, informed by the special Abrahamic covenant with the divine, that might address the problems and avoid the disasters of humankind's natural propensities. Close, eloquent, and brilliant readings of the lives and educations of Abraham, Isaac, Jacob, and Jacob's sons reveal eternal wisdom about marriage, parenting, brotherhood, education, justice, political and moral leadership, and of course the ultimate question: How to live a good life? Connecting the two "parts" is the book's overarching philosophical and pedagogical structure: how understanding the dangers and accepting the limits of human powers can open the door to a superior way of life, not only for a solitary man of virtue but for an entire community -- a life devoted to righteousness and holiness. This extraordinary book finally shows Genesis as a coherent whole, beginning with the creation of the

natural world and ending with the creation of a nation that hearkens to the awe-inspiring summons to godliness. A unique and ambitious commentary, a remarkably readable literary exegesis and philosophical companion, *The Beginning of Wisdom* is one of the most important books in decades on perhaps the most important -- and surely the most frequently read -- book of all time.

The Cambridge Companion to Genesis - Bill T. Arnold 2022-05-12

Essays explaining diverse methods and reading strategies, providing a dependable guide to understanding the Book of Genesis.

Genesis 1-11 - David Carr 2022-06-30

Carr analysiert die biblische Urgeschichte eng am Text und ordnet sie zugleich in den Kontext des Alten Orients ein. Die Interpretation der bedeutungsschweren und vielschichten Erzählungen wird jeweils eingeleitet von einer annotierten Übersetzung sowie einem Blick auf Entstehung und Vorstufen des tradierten Textes. Daran schließt sich die Auslegung des Endtextes an, die alte und neue exegetische Einsichten verbindet und dabei auch feministische, queere, ökologische und andere Zugänge berücksichtigt.

Political Themes in the Hebrew Scriptures - J. Gleicher 2010-03-15

This volume collects explorations of various selections from the Hebrew scriptures, focusing on these texts' sacred teachings and their implications for issues of law, justice, and rulership. Representative examples include the Book of Genesis, the Moses narrative, and the Decalogue and other laws.

In the Shadow of Progress - Eric Cohen 2008-07-15

We live in an age of unprecedented human mastery -- over birth and death, body and mind, nature and human nature. In every realm of life, science and technology have brought remarkable advances and improvements: we are healthier, wealthier, and more comfortable than ever before. But our gratitude for the benefits of progress increasingly mixes with concern about the meaning and consequences of our newfound powers. If we can dream about a new age of genetic medicine, we can also shudder at a new age of weapons of mass destruction. As we welcome longer lives, we wonder if we will still value human life as we

should. In *The Shadow of Progress: Being Human in the Age of Technology* is a deep and lively reflection on the moral challenges of the technological age. Eric Cohen, a leading voice in America's bioethics debates, offers a tour of the complex dilemmas at the intersection of science and morality, moving seamlessly from contemporary subjects like stem cells and evolution to classic texts like the Hebrew Bible and Francis Bacon's "New Atlantis." Why are the wealthiest people in human history the least likely to want children? What kind of civilization will we become if we seek cures for the sick by destroying human embryos? What is lost when we relieve human sadness by altering the chemical balance of the brain, or enhance human performance by altering the biological workings of the body? In this age of scientific wonders, have we forgotten what sets human beings apart from everything else in the natural world? Can the fruits of modern science ever satisfy our deepest longings -- for love, for virtue, and for transcendence? In the end, Cohen argues, there are no easy answers. Our challenge is to live simultaneously with gratitude and fear, pride and shame, sobriety and hope, in this new age of technology.

Shaming the Devil - Jacobs 2004-08-23

Wheaton College professor Jacobs once again displays his considerable gifts in this collection of essays originally published in the *Weekly Standard*, *First Things* and the Christian review *Books & Culture*. As in his earlier collection, *A Visit to Vanity Fair*, Jacobs's range of interests and the breadth of his reading is extraordinary, along with the depth of his Christian humanism. His recurring theme here is the promises and limits of the modern era, as seen through some of its most celebrated figures: Jean-Jacques Rousseau, Albert Camus, W. H. Auden, Iris Murdoch and Wole Soyinka. Even an essay on Sappho's poetry becomes a meditation on modern erotic politics, in dialogue with the Song of Solomon. A final section on Jacobs's sometimes comical attempts to install the Linux operating system on his own computer explores information technology, that quintessentially modern achievement. The tone here is somewhat more serious than in *Vanity Fair*, but never inaccessible, not least because Jacobs never takes himself too seriously.

Notwithstanding the relatively conservative venues where Jacobs publishes, his writing is also utterly free of ideological cant, and his reading even of those with whom he disagrees is marked by generosity, humor and humility. Every writer longs for readers of Jacobs's integrity and creativity; discerning readers will revel in the chance to let Jacobs read aloud, as it were, over their own shoulder.

Religion, Menschenrechte und Menschenrechtspolitik - Antonius Liedhegener 2010-04-27

60 Jahre nach der Allgemeinen Erklärung der Menschenrechte sind Menschenrechte auf dieser Welt nach wie vor keine Selbstverständlichkeit. Derzeit scheint vor allem die transkulturelle Geltung der Menschenrechte in Frage zu stehen. Im Zentrum dieses mit philosophischen und politischen Mitteln ausgetragenen Konflikts stehen vielfach Religion und Religionen. Der Band fragt nach dem Potential von Religionen zur Stärkung oder Schwächung des Menschenrechtsgedankens. Die Beiträge liefern neue Einsichten in die historischen und aktuellen Vermittlungsprozesse zwischen Religion und Menschenrechten im Christentum und in anderen Weltreligionen wie Islam, Hinduismus und Konfuzianismus. Außerdem präsentiert er erstmals eine Reihe von empirischen Fallstudien, die zeigen, in welchem überraschendem Maße Religionen als politische Akteure selbst menschenrechtsrelevante Politik betreiben. Dem Zusammenhang von Religion und Menschenrechten eignet eine reale politische Kraft.

Did Adam and Eve Really Exist? - C John Collins 2013-04-23

Applying well-informed critical thinking to questions raised by theologians and scientists alike, Collins examines the relevant biblical and Second Temple Jewish texts, to discover whether they really do support the traditional position. He also considers the biblical view of human uniqueness and dignity, and relates these to everyday moral and religious experience, asking whether these too are evidence. He concludes with a description of some sample scenarios for a scientific understanding of human origins. Extensive appendices examine how the material in Genesis relates to similar material from Mesopotamian myths. Collins' goal is to enable readers to think through the issues for

themselves. His analysis will strengthen confidence that the traditional Christian story equips us better than any alternatives to engage with life as it is actually encountered in the modern world.

The Gospel of Our King - Bruce Riley Ashford 2019-04-16

This accessible overview shows how the Bible—with its 66 books, dozens of authors, and multiple genres—comes together to provide an overarching story about God the King and explains how the Christian gospel and mission address the totality of human life. Written by a biblical scholar and a theologian, *The Gospel of Our King* shows how any account of gospel and mission can only be understood in light of the whole biblical testimony. The authors help us understand the Bible's overarching narrative as the story that encompasses everything. This story, revealed by God and centered on Jesus the King, enables us to know and love God and to fulfill his purpose for our lives. It is the framework within which we come to understand the Christian worldview, the Christian gospel, and the Christian mission. When we understand how the whole Bible fits together to shape the totality of a Christian's life, we will be prepared to show the goodness of Christ and the gospel to others in our personal, social, cultural, and global contexts.

The Road Trip that Changed the World - Mark Sayers 2012-05-01

Can't find no satisfaction? There's no shortage of prescriptions for restlessness out there: Seek adventure. Live your life. Don't hold back. Sound familiar? *The Road Trip that Changed the World* is a book challenging the contemporary conviction that personal freedom and self-fulfillment are the highest good. Like the characters in a Jack Kerouac novel, we've dirtied the dream of white picket fences with exhaust fumes. The new dream is the open road—and freedom. Yet we still desire the solace of faith. We like the concept of the sacred, but unwittingly subscribe to secularized, westernized spirituality. We're convinced that there is a deeper plot to this thing called life, yet watered-down, therapeutic forms of religion are all we choose to swallow, and our personal story trumps any larger narrative. This is the non-committal culture of the road. Though driving on freely, we have forgotten where we're headed. Jesus said His road is narrow. He wasn't some aimless

nomad. He had more than just a half tank of gas—He had passion, objectives, and a destination. Do you?

[The Selfless Gene](#) - Charles Foster 2009-09-17

In *THE SELFLESS GENE*, Charles Foster assesses the claims of Neo-Darwinists and Young Earth Creationists, demonstrating that orthodox Christianity is not incompatible with what evolutionary biology says about our world. The real issue, he argues, centres around the ethical implications of natural selection, and what such a system – based on selfishness, waste and death – might say about the loving creator God of the Christian faith. Intelligent, provocative and accessible, *THE SELFLESS GENE* offers the prospect of a reasoned dialogue between faith and scientific study, and a reconciliation of what are popularly seen as two opposing worldviews. In *THE SELFLESS GENE*, Charles Foster assesses the claims of Neo-Darwinists and Young Earth Creationists, demonstrating that orthodox Christianity is not incompatible with what evolutionary biology says about our world. The real issue, he argues, centres around the ethical implications of natural selection, and what such a system – based on selfishness, waste and death – might say about the loving creator God of the Christian faith. Intelligent, provocative and accessible, *THE SELFLESS GENE* offers the prospect of a reasoned dialogue between faith and scientific study, and a reconciliation of what are popularly seen as two opposing worldviews.

A Teacher for All Generations (2 vols.) - Eric F. Mason 2011-10-28

These essays honor James C. VanderKam on the occasion of his sixty-fifth birthday and twentieth year on the faculty of the University of Notre Dame. Essays from an international group of scholars address various topics in Second Temple Judaism and biblical studies.

Buch der Natur - Konrad von Megenberg 1475

Apples of Gold in Pictures of Silver - Yuval Levin 2012-07-10

Leon R. Kass has been helping Americans better understand the human condition for over four decades—as a teacher, writer, scholar, public

champion of the humanities, and defender of human dignity. From bioethics to civic education, from interpreting the Bible to weighing the moral implications of modern science, Kass has offered wisdom, guidance, and instruction. In this volume, fifteen of Kass's admirers, including students, colleagues, and friends, honor his work by reflecting on the broad range of subjects to which he has devoted his life's work. Some of the essays offer interpretations of great works of literature and philosophy from Homer, Sophocles, and Plato to Rousseau, Franklin, Jane Austen, Hawthorne, and Henry James. Others examine the significance of Leon Kass's work as a bioethicist and Chairman of the President's Council on Bioethics and as an interpreter of the Book of Genesis. The essays collected in *Apples of Gold in Pictures of Silver* offer a sense of the breadth of Kass's interests and insights and of the influence he has had on generations of scholars. The reader is further acquainted with the career of Leon R. Kass by a biographical introduction and a comprehensive listing of his published writings and the courses he has taught.

Reading Genesis - Beth Kissileff 2016-02-25

Deuteronomy 32:47 says the Pentateuch should not be 'an empty matter.' This new anthology from Beth Kissileff fills Genesis with meaning, gathering intellectuals and thinkers who use their professional knowledge to illuminate the Biblical text. These writers use insights from psychology, law, political science, literature, and other scholarly fields, to create an original constellation of modern Biblical readings, and receptions of Genesis: A scientist of appetite on Eve's eating behavior; law professors on contracts in Genesis, and on collective punishment; an anthropologist on the nature of human strife in the Cain and Abel story; political scientists on the nature of Biblical games, Abraham's resistance, and collective action. The highly distinguished contributors include Alan Dershowitz and Ruth Westheimer, the novelists Rebecca Newberger Goldstein and Dara Horn, critics Ilan Stavans and Sander Gilman, historian Russell Jacoby, poets Alicia Suskin Ostriker and Jacqueline Osherow, and food writer Joan Nathan.