

The Rhetorical Analysis Of Scripture Essays From The 1995 London Conference The Library Of New Testament Studies

Contributors from both historical and biblical studies profile the methods, perspectives and seminal works of major biblical interpreters from the second century to the late twentieth century. Includes introductory essays for each period and bibliographies of each interpreter. Edited by Donald K. McKim.

Scan any Old Testament Theology for its entry concerning the Song of Songs and you are likely to put the book down and walk away disappointed. In the majority of resources the Song is either missing entirely or is given scant pages that do not justice to its divine message. In this book Mark McGinniss seeks to remedy that situation by demonstrating the depth of theology in this ancient love song concerning desire, passion, and sex. Beyond the significant theology of the Song, this book demonstrates how the author of the Song of Songs employed certain literary devices for a specific rhetorical purpose to convey certain theological truths.

In order to promote the Church's ongoing efforts to share the boundless riches of the divine Word with the faithful entrusted to its care? (Dei Verbum 25), The Scripture Documents reproduces in one volume key documents that record Catholic teaching on the interpretation of the Bible. Intended as a reference work, this collection of conciliar, papal, and curial documents on sacred Scripture includes for each official document a brief historical introduction that facilitates a contextual understanding of each document, a running annotation, and a select bibliography of available commentaries and related works. Like the Canon of Scripture itself, this collection includes various kinds of documents authored by different Roman ecclesiastical authorities within the Church's Teaching Office and expressed in several different literary forms. Each document addresses issues and problems peculiar to the historical situation in which it was written. The Scripture Documents provides easy access to those official documents that record some of the Church's efforts to promote and guide the study of the Bible among the faithful. The teaching these instructions convey is helpful for all who seek to read and interpret the Scriptures in the light of faith. . . . destined to be a scholar's manual.? Grace & Truth? Dean Bchard has performed a wonderful service in compiling this collection of official Catholic conciliar, papal, and curial documents pertaining to the Bible. His well chosen and well presented anthology shows how the Scriptures have been and are read in the Catholic church. These authoritative texts will be of great interest not only to biblical specialists, theologians, and church historians, but also to all who want to understand what Catholics think about the Bible and how they interpret it.? Daniel J. Harrington, S.J. Weston Jesuit School of Theology Cambridge, Massachusetts? For some decades English-speaking students of the Bible have lacked a convenient anthology of important Catholic Church pronouncements. The present collection, very ample in scope, admirably fulfills this need. The documents are judiciously selected and in many cases given in fresh and reliable translations. The editor's bibliographical notes will be of great assistance to scholars.? Avery Cardinal Dulles, S.J. Laurence J. McGinley Professor Fordham University? This collection of documents and bibliographies is an excellent resource for understanding the development of Catholic approaches to Scripture.? The Catholic Biblical Quarterly? A collection of conciliar, papal, and curial documents that record official church teaching on the reading and study of Scripture. The conciliar section includes documents from the Council of Trent and Vatican I and II. The papal documents begin in 1893 with Leo XIII's Providentissimus Deus and include five statements of John Paul II. The curial documents concentrate on the Pontifical Biblical Commission. Footnotes, bibliographies, and indexes provide valuable scholarly tools.? The Catholic Journalist

This book offers a unique overview of the development of rhetorical criticism both in North America and internationally through the work of pioneering New Testament scholar Thomas H. Olbricht. Lauri Thurén has gathered nineteen of Olbricht's essays as a guidebook to rhetorical criticism for students, clergy, and scholars. The range of essays from throughout Olbricht's career illuminate the history of rhetorical criticism and reflect the different motivations of ancient and contemporary rhetorical approaches. Essays focus on the history of biblical rhetorical analysis, the rhetorical analysis of biblical texts, the characteristics of rhetorical analysis, and types of biblical rhetorical criticism. A foreword by Thurén and a memorial essay by Carl R. Holladay contextualize Olbricht's work. Anyone interested in the rhetorical study of the New Testament will find this volume inspiring and informative.

This book is a summary of the laws Biblical and Semitic rhetoric, which includes not only the Hebrew Bible and the Deuterocanonical books, but also the New Testament.

"The Interpretation of Scripture is an outstanding collection of important essays on the historical-critical method of biblical interpretation, written by renowned biblical scholar Joseph A. Fitzmyer, S.J., who has taught Scripture and biblical languages since 1958." "Pastors, preachers, students in biblical disciplines, and scholars will appreciate using the historical-critical method as the mode of ascertaining the sense of the written Word of God."--BOOK JACKET.

Papers presented at the Lund 2000 Conference on Rhetorical Argumentation in Biblical Texts.

This book explores why and how Paul uses Scripture (Old Testament) in Phil 2:10-16. It tests the suggestion that a cluster of tacit references to specific books of Scripture is integral or foundational to Paul's epistolary argument. If the problem in Philippi is the disinclination to accept suffering and death as intrinsic to gospel citizenship, then the muted allusions lead to a single, central theme: "God's approval of suffering and death for the sake of Christ." McAuley argues this theme is the crucial intertext that unifies and gives significance to the whole letter. Previous scholarly efforts to discover congruence between the contexts of Philippians and the Old Testament have rested on a heuristic approach focused on surface-level themes and "factities" recorded in Paul's text, leading to mixed results. In this investigation McAuley sets forth a new theoretical and exegetical framework that draws on insights from theories of intertextuality, allusion, and rhetorical situation to offer a fresh interpretation of Philippians.

This is the third in a series of conference papers on rhetorical criticism. Held in July 1995 in London, the conference included participants from the United Kingdom, the United States, Canada, Germany, Italy, Switzerland and the Republic of South Africa. Part I is concerned with the past, present and future of rhetorical analysis; Parts II, III and IV are concerned with rhetorical analysis of scriptural texts; and Part V provides a conclusion reflecting on a number of questions raised in Part I. Most of the participants would characterize themselves as advocates of rhetorical criticism; but there were others less convinced that rhetorical criticism is developing as it ought.

The rediscovery of the importance of literary style and art in biblical writings has encouraged the application of new exegetical methods; among these is rhetorical criticism. Noted biblical critics in the past have looked upon Isaiah 56-59 as a melange of poems with little structural organization or unity of thought. Gregory Polan, however, demonstrates that appreciation of poetic style and technique leads to greater understanding of the biblical text; and, by examining recurring motifs and themes, he highlights the unity of these Isaian poems. This is rhetorical criticism at work. In the Ways of Justice Toward Salvation follows the trend established by renewed interest in the rhetoric of Hebrew poetry.

A collection of essays from the Heidelberg conference on rhetoric and the New Testament.

This volume contains extensive bibliographies of works on rhetorical criticism of both the Old and New Testaments. Introductory chapters treat the development of rhetorical criticism and its influence on contemporary biblical interpretation.

A new, comprehensive bibliography of rhetorical studies of the New Testament. An invaluable research tool.

John Hayes and Carl Holladay have thoroughly revised and expanded this best-selling textbook, adding new chapters on emerging methods of interpretation and the use of computer technology for exegesis. All bibliographies have been updated, and Scripture has been converted to the NRSV. This new edition retains the features of the early editions: a minimum of technical terms, solid introductory guidelines in exegetical methods, and a valuable presentation of exegetical theory and practice. It is ideal for general introductory exegesis courses, introductions to the Old and New Testaments, and introduction to preaching, as well as for pastors and lay leaders.

This study offers a new interpretation of 1 Cor 5--11:1 from a social identity approach. The goal is to investigate and analyse the inner logic of Paul in these six chapters from the ears of the Corinthian correspondence. It takes into account the Jewish tradition inherited from Paul and daily social lives of the audience. Through the analysis of the literary structure of 1 Cor 5-11:1, research on social implications of Satanic language in ancient Jewish literature, rhetorical analysis of intertextual echoes of Scripture and Christ language in 1 Cor 5-11:1 in light of the social values prevalent in the urban city of Roman Corinth, it is argued that Paul has consistently indoctrinated new values for the audience to uphold which are against the main stream of social values in the surrounding society throughout 1 Cor 5-11:1. Paul does not engage in issues of internal schism per se, but rather in the distinctive values insiders should uphold so as to be recognisable by outsiders in their everyday social lives. While church is neither a sectarian nor an accommodating community, it should maintain constant social contact with the outsiders so as to bring the gospel of Christ to them. In addition, the social lives of the insiders should live out some radical values that could challenge the existing shared social values prevalent in the urban city Corinth. Those new values are mainly based on Scripture, ancient Jewish literature and the implications of the new social identity of the church defined by Jesus Christ. As a result, the logical flow, unitary design and coherence of 1 Cor 5--11:1 become more apparent.

The Bible is central to our faith as Catholics. But approaching such a large and complex collection of writings that span thousands of years is intimidating for most of us. We need a guide, a compass to set us off on the right course so that our time spent studying the Scriptures is a time spent encountering the living God. The Bible Compass provides readers with the tools to study the Word of God with confidence and purpose. This book demonstrates how to read the Bible within the living Tradition of the Catholic Church, and it addresses all the common questions about the Bible including: Where did the Bible come from? Why is the Bible so important? Is the Bible really inspired by God? Why do Catholic Bibles have more books than Protestant Bibles? Do I have to take the Bible literally? How do I know if I am interpreting the Bible correctly? Why do we need Tradition and the Magisterium to understand Scripture? What are the four senses of Scripture? Why are there different translations of the Bible Which is best? How can archeology, history and geography enrich our study of Scripture? What are the Dead Sea Scrolls? How should we as Catholics interpret Scripture? What is lectio divina? What about Gnostic gospels and other non-biblical books? As Catholics we are called to have an intimate knowledge of Jesus Christ and the Church as revealed in the Scriptures. Reading the Bible with the proper tools and in the appropriate context will help you grow in your love for the Faith and in your relationship with Jesus Christ himself, who is "the Word made Flesh," (John 1:1).

This book offers a fresh approach to Paul's gospel. Applying linguistic discourse analysis to Romans 1:16-8:39, it helps the reader to gain a comprehensive understanding of the argumentative structure and contents of the gospel of Paul. As well as revealing the two underlying descriptive frameworks that Paul uses to explain his gospel about God's salvation - the interactive framework between God and humans, and the 'two-realm' framework - this book demonstrates that Paul's gospel consists of one 'peak point' that shows the central role of Jesus, and two 'sub-peaks' elucidating salvation.

Ritual and Rhetoric in Leviticus uses rhetorical analysis to expose the motives behind the writing of the central book of the Torah/Pentateuch and its persuasive function in ancient Judaism. The answer to the question, 'who was trying to persuade whom of what by writing these texts?' proves to be quite consistent throughout Leviticus 1-16: Aaronide high priests and their supporters used this book to legitimize their monopoly over the ritual offerings of Jews and Samaritans. With this priestly rhetoric at its center, the Torah supported the rise to power of two priestly dynasties in Second Temple Judaism. Their ascendancy in turn elevated the prestige and rhetorical power to the book, making it the first real scripture in Near Eastern and Western religious traditions.

The analysis of biblical rhetoric has been developed only in the last 250 years. The first half of this book outlines the history of the method known as rhetorical analysis in biblical studies, illustrated by numerous texts. The work of Lowth (who focused on 'parallelism'), Bengel (who drew attention to 'chiasmus'), Jebb and Boys (the method's real founders at the turn of the nineteenth century) and Lund (the chief exponent in the mid-twentieth century) are all discussed, as is the current full blooming of rhetorical analysis. The second half of the book is a systematic account of the method, testing it on Psalms 113 and 146, on the first two chapters of Amos, and many other texts, especially from Luke. Translated by Luc Racaut.

The Bible is by nature rhetorical. Written to persuade, biblical texts have influenced humans beyond what their authors ever imagined. Influence: On Rhetoric and Biblical Interpretation invites readers to think critically about biblical rhetoric and the rhetoric of its interpretation.

In this book, Emmanuel Mbennah argues that Christian spiritual maturity is the bridge between the new identity of the Christian, articulated in Ephesians 1-3, and the moral code of the Christian life commensurate with the new identity, presented in Ephesians 4:17--6:20. From an interpretation of Ephesians 4:13, Mbennah brings to the fore what Christian spiritual maturity is and why it is imperative. He argues that Ephesians 4:1-16 is about spiritual maturity, and not about Christian unity, except unity as a by-product of maturity. A case study in which the meaning of spiritual maturity is used as a critical standard to evaluate the spiritual maturity of a church in a particular context further clarifies the meaning of spiritual maturity and demonstrates what a sad state of immaturity a church could be in. Mbennah calls for the Church's return to the pursuit of maturity and a return to the subject in New Testament scholarship.

This book explores the ways in which early Christian writers and communities, from late antiquity through the New Testament period, interpreted the scriptures of Israel, as they sought to understand Jesus and the Gospel in relation to God's revelation and past acts in history. These essays represent work on the growing edge of studies of the relationship of the Old Testament to the New Testament. The contents, authored by both veteran and younger scholars, treat methods and canons, Jesus and the Gospels, and Acts and the Epistles.

"This study offers a distinctively political reading of Hosea 2 that explores the text as a metaphorical and theological commentary on the political and religious dynamics in Israel at the close of the Syro-Ephraimitic War (731-730 B.C.E.)."--BOOK JACKET.

This volume is the fifth in a series that explores the use of rhetoric in the study of biblical literature. Contributions from scholars in North America, Britain, Continental Europe and South Africa focus here on four major categories: The Theory of Rhetoric and Biblical Interpretation, Rhetorical Interpretation of Luke's Gospel and Acts, The Rhetorical Interpretation of Paul's Writings, and Rhetorical Interpretation of Hebrews and Ignatius. Author include Tom Olbricht, Douglas Campbell, Arthur Gibson, Craig Evans, Vernon Robbins, Greg Bloomquist, Pieter Botha, Paul Danove, Gerrie Snyman, Anders Eriksson, K. K. Yeo, Lauri Thuren, G. A. van den Heever, Marc Debanne, J. N Vorster, and the editors.

'Biblical Exegesis in African Context' explores how the Church in Africa can affirm its uniqueness in terms of the African identity and experiences, and at the same time, remain faithful to the gospel message. The volume begins with an explanation of exegesis and hermeneutics, and the agenda for the rest of the book is set. The second chapter deals with textual criticism, which is the task of determining the originality of a biblical text. In chapter three, issues related to the context of the text are considered, after which the volume proceeds to examine the various literary forms present in the Bible— prominent among them being— Narrative, Law, Poetry, Prophecy, Wisdom Literature, Gospels, Acts of the Apostles, Epistles and Revelation. The authors then dedicate the next chapter to discussions on socio-rhetorical interpretation. The final chapters of the book deal with matters solely related to the context of Africa; this part intends to equip readers to be able to interpret the Bible from African cultural perspectives and then apply the gospel message meaningfully to the life of African Christians. Chapter seven deals with the emergence and historical development of African Biblical Studies (ABS), noting its relevance and how Africans can benefit from it. The main contention of the chapter is that Africans will better understand and apply God's word to their lives if they read the Scriptures in an African way. The volume then explores how African languages can be used to derive the meaning of scripture and apply it to real-life situations. Here, the authors contribute to the development of MTBH by developing a methodological framework for this interpretative tool. The next chapter of the volume deals with mother-tongue theologizing in Ghana. The final chapter considers the legitimacy of female leadership in the Church within the African context through the examination of two Pauline texts. This volume will be of interest to undergraduate and graduate seminary students, students of Biblical Interpretation in religious departments, as well as practicing pastors.

This dissertation explores how the Fourth Gospel's use of Scripture contributes to its characterization of Jesus. Utilizing literary-rhetorical criticism, it approaches the Gospel in its final form, paying particular attention to how Greco-Roman rhetoric can assist in understanding the ways in which Scripture is employed to support the presentation of Jesus. This study, therefore, crosses paths with three areas of current Johannine and New Testament scholarship: (1) literary-critical studies on the Fourth Gospel's characterization of Jesus; (2) studies on the presence (or absence) of Greco-Roman rhetoric in the Gospel; and (3) intertextual studies on John and the New Testament. This dissertation contributes to all three of these areas by expanding on how rhetorical practices affect ancient characterization, demonstrating further evidence in favor of the Gospel's use of rhetoric (particularly the practices of synkrisis, ekphrasis, and prosopopoiia), and, in so doing, offering a new way to use rhetoric to better understand the use of Scripture in the Fourth Gospel and the New Testament as a whole. The dissertation accomplishes these tasks in three parts. First, it examines ancient Mediterranean practices of narration and characterization in relationship to the Gospel, concluding with an analysis of the Johannine prologue. In the second and third parts, the study investigates explicit appeals to Scripture made both in and outside of Jesus' discourses to discover how they contribute to the Gospel's presentation of its protagonist. Through these analyses, this study contends that the pervasive presence of Scripture in quotations, allusions, and references to key figures and events is meant to act as corroborating evidence supporting the evangelist's presentation of Jesus. Offering clarification of Jesus' words and actions--as well as of those reacting to Jesus within the narrative--Scripture contextualizes Jesus by means of well-known, comparative examples. In this way, Scripture testifies on behalf of the Johannine Jesus, consistently reinforcing the evangelist's initial presentation of his protagonist in John 1:1-18 and, therefore, increasing the credibility of his bios for his Gospel audience, even as it confounds other characters in the narrative itself.

A new, comprehensive bibliography of books and articles on the rhetoric of the New Testament published since AD 1500. The bibliography is arranged by categories, which include Jewish heritage, invention, arrangement, style, hermeneutics, with specific listings for each book of the NT. It is prefaced with a select bibliography of primary and secondary sources on classical and modern rhetoric. An invaluable research tool.

This study explores how the Fourth Gospel's use of Scripture contributes to its characterization of Jesus. Utilizing literary-rhetorical criticism, Myers approaches the Gospel in its final form, paying particular attention to how Greco-Roman rhetoric can assist in understanding the ways in which Scripture is employed to support the presentation of Jesus. It offers further evidence in favour of the Gospel's use of rhetoric (particularly the practices of synkrisis, ekphrasis, and prosopopoiia), and gives scholars a new way to use rhetoric to better understand the use of Scripture in the Fourth Gospel and the New Testament as a whole. The book proceeds in three parts. First, it examines ancient Mediterranean practices of narration and characterization in relationship to the Gospel, concluding with an analysis of the Johannine prologue. In the second and third parts, it investigates explicit appeals to Scripture that are made both in and outside of Jesus' discourses. Through these analyses, Myers contends that the pervasive presence of Scripture in quotations, allusions, and references acts as corroborating evidence supporting the evangelist's presentation of Jesus.

This is volume 17 of *Interpreter: A Journal of Mormon Scripture* published by The Interpreter Foundation. It contains articles on a variety of topics including: "Making Visible the Beauty and Goodness of the Gospel," "You More than Owe Me This Benefit: Onomastic Rhetoric in Philemon," "Zarahemla Revisited: Neville's Newest Novel," "The Temple: A Multi-Faceted Center and Its Problems," "'How Lovely Is Your Dwelling Place' – A Review of Danel W. Bachman, 'A Temple Studies Bibliography'," "The Return of Rhetorical Analysis to Bible Studies," "Image is Everything: Pay No Attention to the Man Behind the Curtain," "Was Joseph Smith Smarter Than the Average Fourth Year Hebrew Student? Finding a Restoration-Significant Hebraism in Book of Mormon Isaiah," "A Vital Resource for Understanding LDS Perspectives on War," "'He Is a Good Man': The Fulfillment of Helaman 5:6-7 in Helaman 8:7 and 11:18-19," "Vanquishing the Mormon Menace," "A Modern View of Ancient Temple Worship," "Nephi's Good Inclusio," "Understanding Genesis and the Temple," "The Old Testament and Presuppositions."

A cutting-edge scholarly review of how the Pentateuch functions as a scripture, and how it came to be ritualized in this way. Understanding the Pentateuch as a Scripture is a unique account of the first five books of the Bible, describing how Jews and Christians ritualize the Pentateuch as a scripture by interpreting it, by performing its text and contents, and by venerating the physical scroll and book.

Pentateuchal studies are known for intense focus on questions of how and when the first five books of the Bible were composed, edited, and canonized as scripture. Rather than such purely historical, literary,

or theological approaches, Hebrew Bible scholar James W. Watts organizes this description of the Pentateuch from the perspectives of comparative scriptures and religious studies. He describes how the Pentateuch has been used in the centuries since it began to function as a scripture in the time of Ezra, and the origins of its ritualization before that time. The book: Analyzes the semantic contents of the Pentateuch as oral rhetoric that takes the form of stories followed by lists of laws and sanctions Gives equal space to its ritualization in the iconic and performative dimensions as to its semantic interpretation Fully integrates the cultural history of the Pentateuch and Bible with its influence on Jewish and Christian ritual, and in art, music, theatre, and film Understanding the Pentateuch as a Scripture is a groundbreaking work that highlights new research data and organizes the material to focus attention on the Pentateuch's—and Bible's— function as a scripture.

The Orations against the Arians are an important landmark in the development of Christological and Trinitarian doctrine. The Orations contain extensive references to the Christian Scriptures and are steeped in rhetoric. The use of Scripture and polemical rhetoric against Athanasius' theological opponents, the Arians, is intricately interwoven. This monograph offers a rhetorical analysis of the Orations against the Arians to demonstrate the interplay of scriptural reasoning and polemic in Athanasius' work. In this way, Boezelman's study provides a fresh perspective on the reception of John's Gospel in the fourth century.

These essays, embracing methodological explorations, practical applications and links to theological and historical analysis, provide the biblical scholar with an up-to-date portrait of rhetorical analysis. Rhetoric, Scripture and Theology aptly describe the contents of this collection of essays from the 1994 Pretoria Rhetoric Conference. The conference marked a significant dialogue among scholars gathered from many nations to consider how rhetoric engages with the study of scripture and theology. South Africa provided a suitable context for such discussion. Although the contributors are not only from South Africa, the addressing of issues pertinent to a South African context shows through in many of the essays. Those that do not address particularly South African issues raise equally important issues regarding the topic of rhetoric and its relation to contemporary theological discourse.

This collection of fourteen essays explores the pervasive influence and dynamic character of oratory during the Hellenistic period and survey its different manifestations in diverse literary genres and socio-political contexts, especially the dialogue between the Greek oratorical tradition and the developing oratorical practices at Rome.

New Testament Interpretation through Rhetorical Criticism provides readers of the Bible with an important tool for understanding the Scriptures. Based on the theory and practice of Greek rhetoric in the New Testament, George Kennedy's approach acknowledges that New Testament writers wrote to persuade an audience of the truth of their messages. These writers employed rhetorical conventions that were widely known and imitated in the society of the times. Sometimes confirming but often challenging common interpretations of texts, this is the first systematic study of the rhetorical composition of the New Testament. As a complement to form criticism, historical criticism, and other methods of biblical analysis, rhetorical criticism focuses on the text as we have it and seeks to discover the basis of its powerful appeal and the intent of its authors. Kennedy shows that biblical writers employed both "external" modes of persuasion, such as scriptural authority, the evidence of miracles, and the testimony of witnesses, and "internal" methods, such as ethos (authority and character of the speaker), pathos (emotional appeal to the audience), and logos (deductive and inductive argument in the text). In the opening chapter Kennedy presents a survey of how rhetoric was taught in the New Testament period and outlines a rigorous method of rhetorical criticism that involves a series of steps. He provides in succeeding chapters examples of rhetorical analysis, looking closely at the Sermon on the Mount, the Sermon on the Plain, Jesus' farewell to the disciples in John's Gospel, the distinctive rhetoric of Jesus, the speeches in Acts, and the approach of Saint Paul in Second Corinthians, Thessalonians, Galatians, and Romans.

The dominance of the Scriptures in Romans 9-11 is the decisive factor for their comprehension, so that it can be affirmed that here we have an example of scriptural argumentation. This work is a systematic study of how and why Paul's argumentation is combined with the scriptural references in these chapters and consequently it deals with rhetorical analysis and scriptural exegesis together. At every level of the argumentation (*inventio*, *dispositio*, and *elocutio*), it tries to verify how and why the Scriptures enter or not into the rhetorical procedure and in what manner they determine its whole course. The detection and the analysis of Paul's particular method of argumentation through the Scriptures permit a better grasp of the content of Rom 9-11. In this perspective, which respects the proper characteristics of the discourse, the numerous aporias and difficulties which these chapters pose for exegesis are resolved more easily. The study discovers the innovative way of reading and interpreting Scripture that the Apostle displays in these chapters. As a consequence, this permits a better appreciation of the importance that the Scriptures have in Christian proclamation and experience, in the way that Paul communicates it to us. Filippo Belli, a catholic priest in Florence, earned the licentiate in 2000 and the doctorate in 2006 at the Pontifical Biblical Institute. He teaches Sacred Scripture at the Theological Faculty of Central Italy in Florence.

This comparative study examines how scriptures - the Bible and the Qur'an - were interpreted in Judaism, Christianity, and Islam throughout history, with emphasis on the pivotal medieval period. Topics discussed include the challenges of translating scripture, its literal and non-literal meanings, its portrayal in art, and its relation to secular literature.

[Copyright: 3035a6109ea3668cae273db62e1a392c](#)