

The Bible in a Disenchanted Age

The Enduring Possibility of Christian Faith

R. W. L. Moberly

THEOLOGICAL EXPLORATIONS FOR THE CHURCH CATHOLIC

In our increasingly disenchanted age, can we still regard the Bible as God's Word? Why should we consider the Bible trustworthy and dare to believe what it says? In this creative, accessible, and provocative book, leading Old Testament theologian R. W. L. Moberly sets forth his case for regarding the Bible as unlike any other book (and the Bible's Deity as unlike any other deity) by exploring the differences between the Bible and other ancient writings. He explains how and why it makes sense to turn to the Bible with the expectation of finding ultimate truth in it, offering a robust apology for faith in the God of the Bible that's fully engaged with critical scholarship and compatible with modern knowledge.

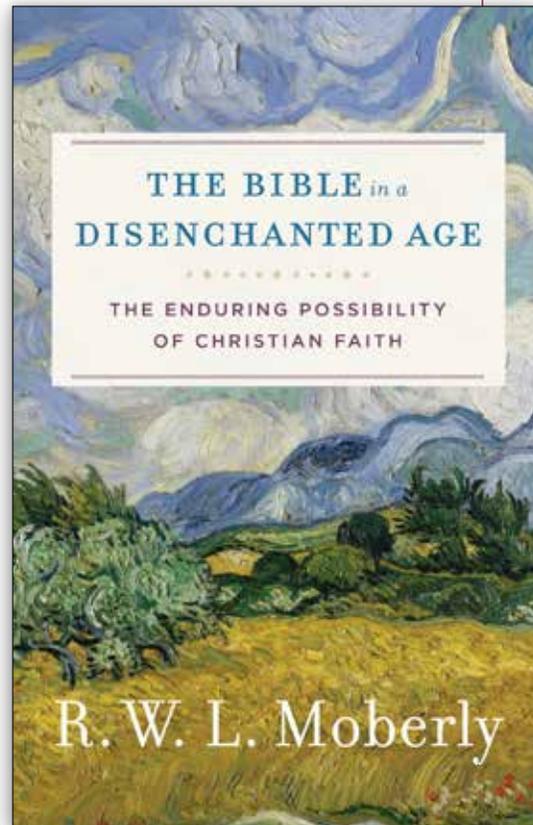
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"In this gem of a book, Moberly addresses the difficult question of what it might mean to trust the Bible in an era marked by distrust, particularly when any sort of religious claim is at stake. With his characteristic clarity, candor, breadth of learning, and intellectual generosity, Moberly proves a sure-footed guide through the thicket of challenges to trusting both the Bible and the God to whom it bears witness."—**Marianne Meyer Thompson**, Fuller Theological Seminary

"How is reading the Bible *not* like reading any other book? Moberly elegantly reflects on this question, deftly articulating a distinctive account of biblical interpretation. Challenging the 'evidentialist' approach typically adopted on the right and the left, he instead develops a participatory hermeneutic of trust, in which interpretation is pursued in continuity with religious community and the biblical text is engaged with 'full imaginative seriousness.'"—**Stephen B. Chapman**, Duke University

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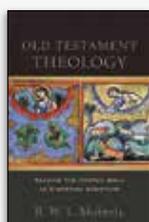
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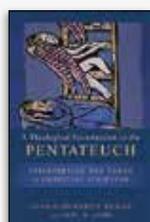
R. W. L. Moberly (PhD, University of Cambridge) is professor of theology and biblical interpretation at Durham University, where he has taught for more than thirty years. He has authored eight books, including *Old Testament Theology*, *The Theology of the Book of Genesis*, *Prophecy and Discernment*, and *The Bible, Theology, and Faith: A Study of Abraham and Jesus*. He is also an ordained priest in the Church of England.

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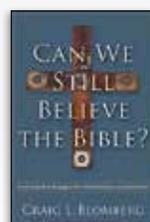
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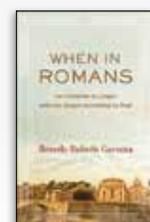
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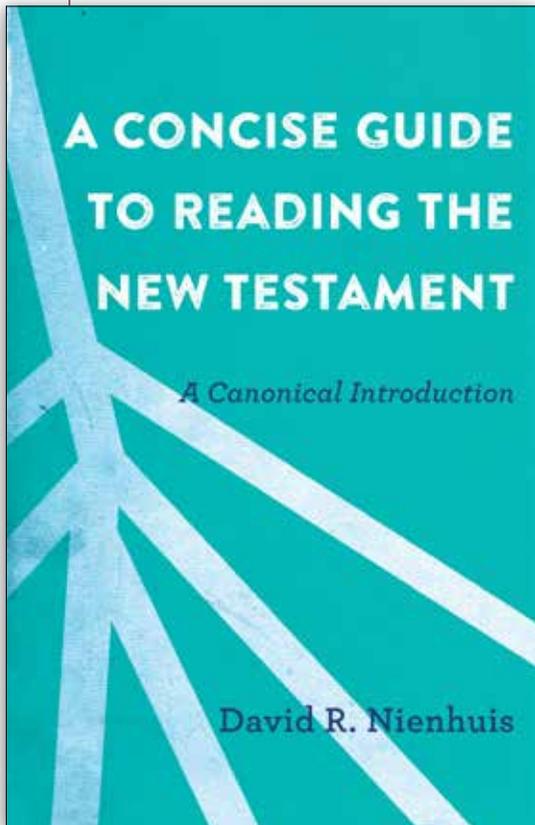


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David R. Nienhuis (PhD, University of Aberdeen) is professor of New Testament studies at Seattle Pacific University. He is the author of *Not by Paul Alone: The Formation of the Catholic Epistle Collection and the Christian Canon* and is the coeditor, with Robert W. Wall, of *Reading the Epistles of James, Peter, John & Jude as Scripture* and *A Compact Guide to the Whole Bible: Learning to Read Scripture's Story*.

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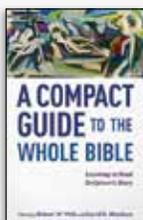
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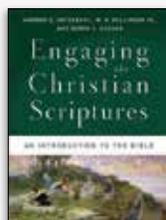
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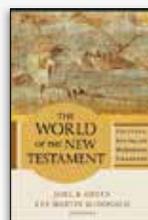
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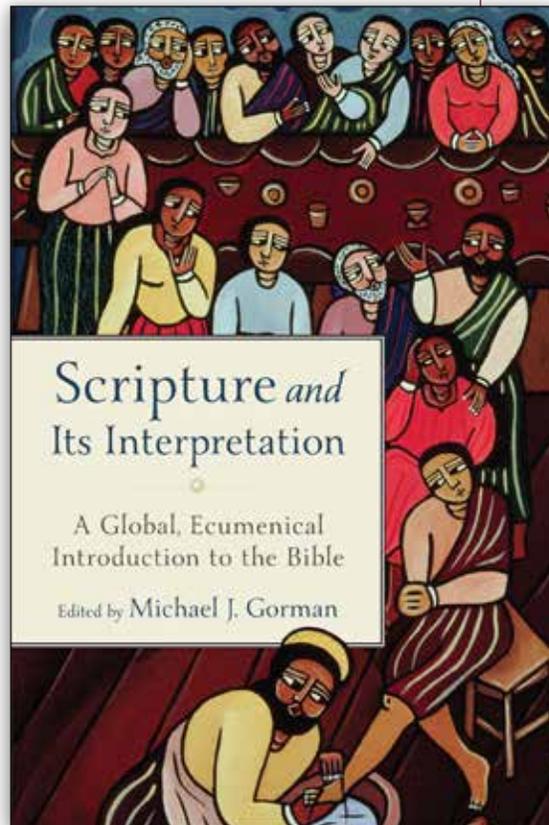
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Michael J. Gorman (PhD, Princeton Theological Seminary) is the Raymond E. Brown Professor of Biblical Studies and Theology at St. Mary's Seminary and University in Baltimore. He formerly served as dean of the Ecumenical Institute of Theology at St. Mary's. Gorman is the author of numerous books, including *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*.

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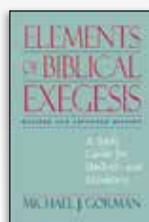
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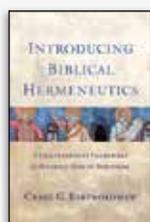
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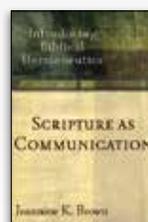
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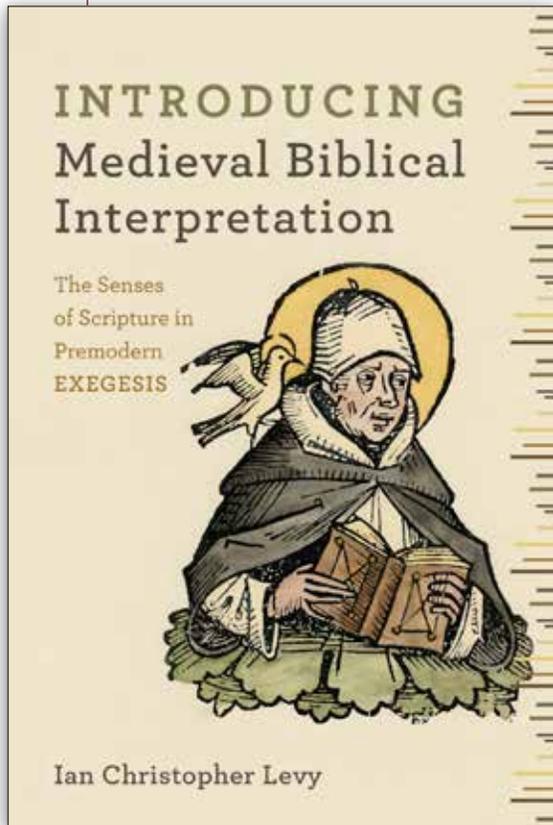
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In *Introducing Medieval Biblical Interpretation*, Levy explains that medieval exegetes, like modern practitioners of the historical-critical method, were attuned to the nuances of ancient languages, textual variations, and cultural contexts in which the biblical books were produced. Yet these early interpreters did not stop after establishing the literal, historical sense of the text. Presupposing as they did the divine authorship of Holy Scripture, medieval exegetes maintained that the God of history imbued events, places, and people with spiritual significance so that they could point beyond themselves to deeper salvific realities. There is much meaning to be discovered through the techniques of medieval hermeneutics.

This introductory guide offers a thorough overview of medieval biblical interpretation. An opening chapter sketches the necessary background in patristic exegesis, especially the hermeneutical teaching of Augustine. The book then progresses through the Middle Ages from the eighth to the fifteenth centuries. Spanning approximately one thousand years from late antiquity up to the eve of the Reformation, *Introducing Medieval Biblical Interpretation* examines the major movements, developments, and historical figures of the period. Rich in primary text engagement and comprehensive in scope, it is the only current, compact introduction to the whole range of medieval exegesis.

Ian Christopher Levy (PhD, Marquette University) is professor of historical theology at Providence College. He is the author or editor of numerous books, including *Holy Scripture and the Quest for Authority at the End of the Middle Ages*. He also edited and translated the Galatians and Romans volumes in the Bible in Medieval Tradition series.

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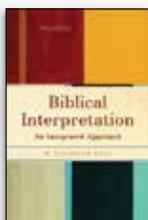
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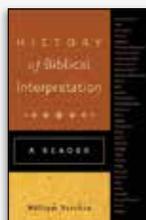
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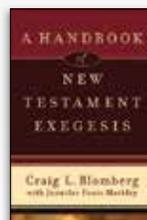
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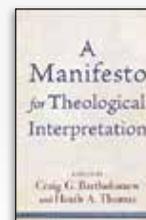
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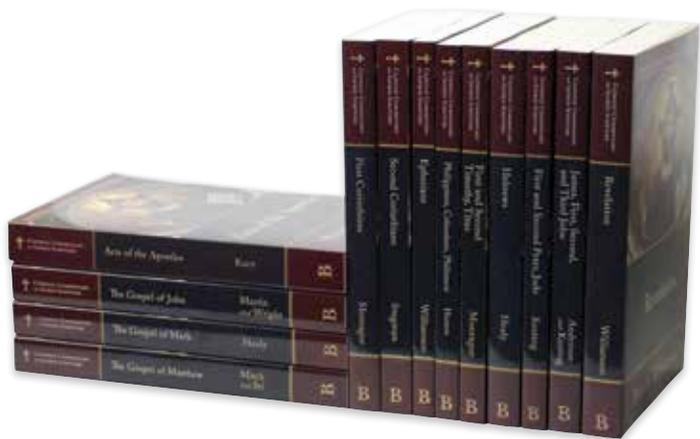
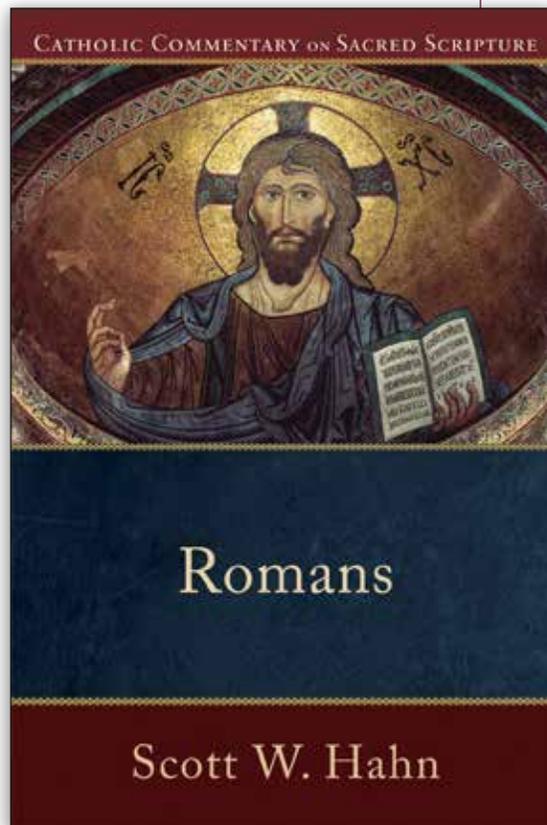
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Scott W. Hahn (PhD, Marquette University) is the Father Michael Scanlan, TOR, Chair of Biblical Theology and the New Evangelization at Franciscan University of Steubenville and is founder and president of the Saint Paul Center for Biblical Theology. A popular speaker and teacher, Hahn has delivered numerous talks nationally and internationally on a wide variety of topics related to Scripture and the Catholic faith. He is the author or editor of more than forty books, including *The Kingdom of God as Liturgical Empire*, *Covenant and Communion*, *The Lamb’s Supper*, and *Rome Sweet Home*.

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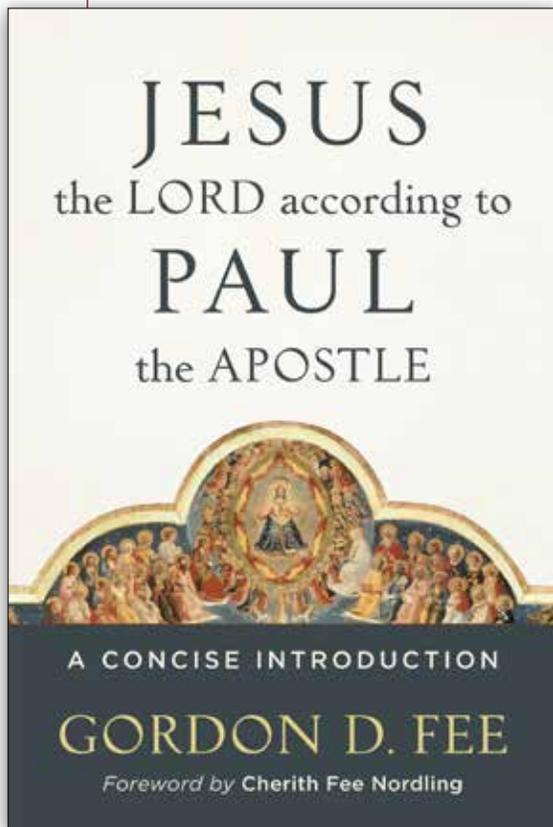
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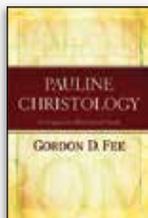
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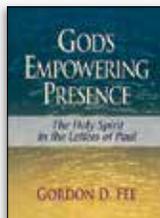
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Gordon D. Fee (PhD, University of Southern California) is professor emeritus of New Testament studies at Regent College in Vancouver. He is the author of numerous works, including *Pauline Christology*; *God's Empowering Presence*; *Paul, the Spirit, and the People of God*; and commentaries on Revelation, Philippians, 1 and 2 Timothy, and Titus. He is also the coauthor of *How to Read the Bible for All Its Worth*.

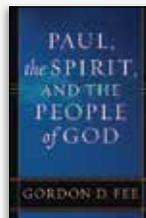
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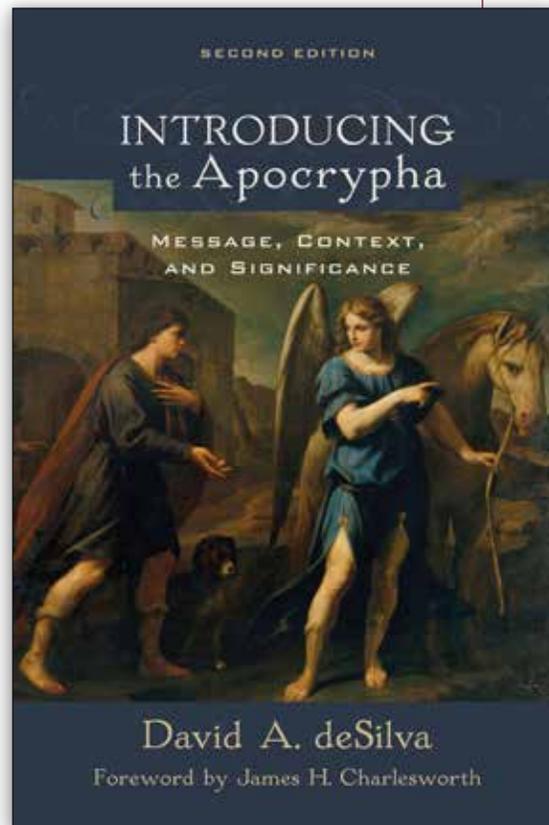
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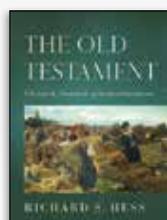
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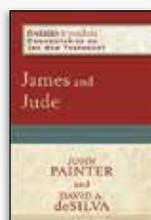
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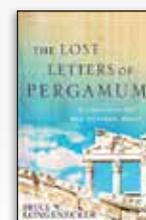
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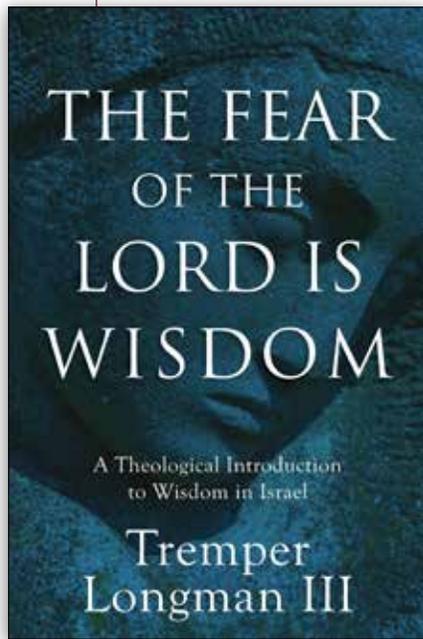
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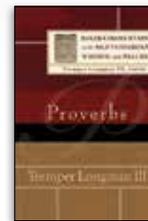
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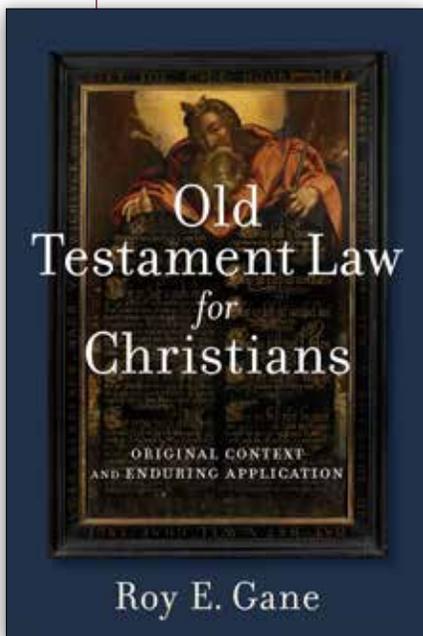
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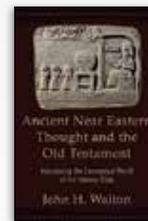
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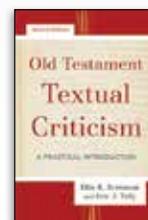
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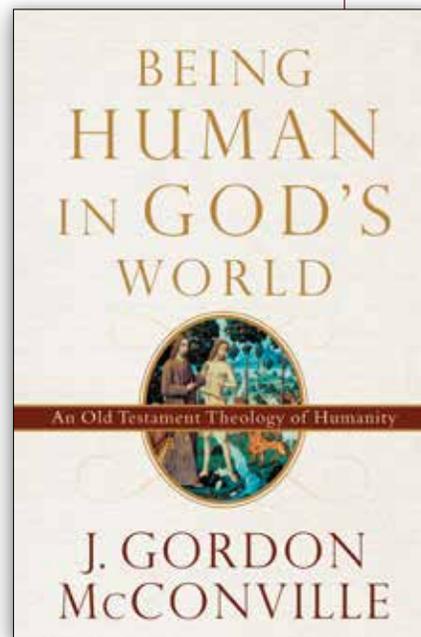
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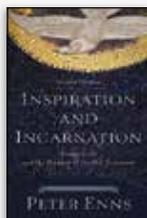
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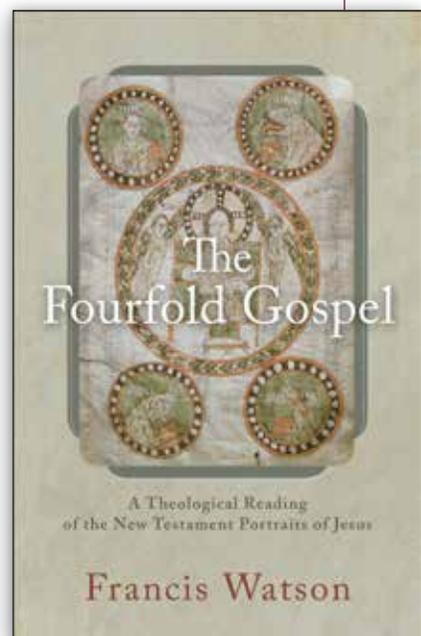
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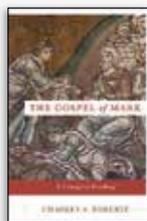
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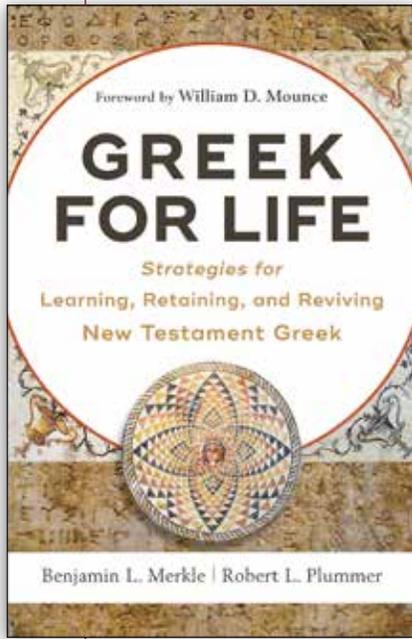
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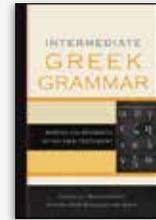
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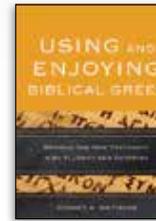


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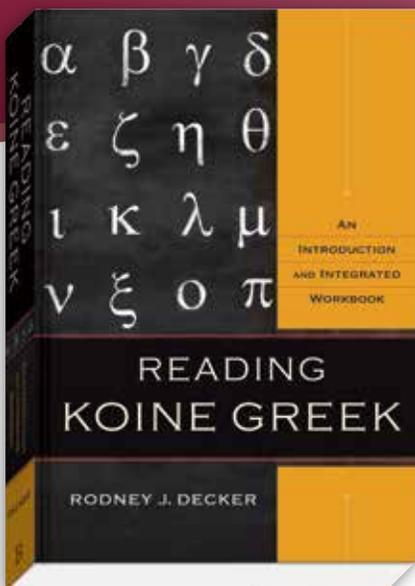


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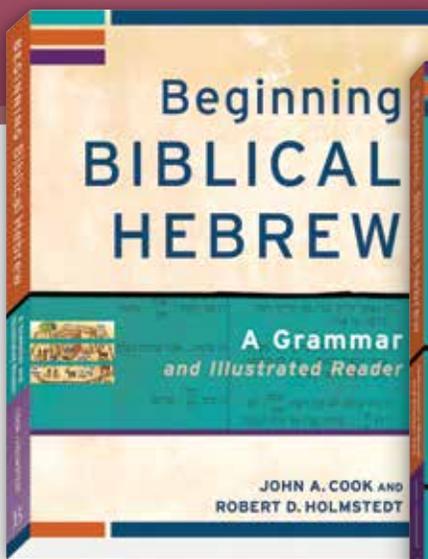


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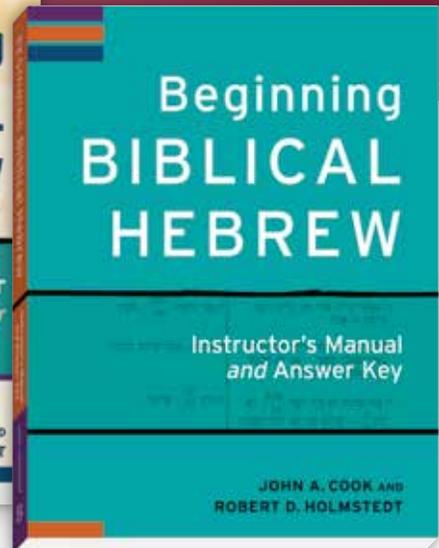
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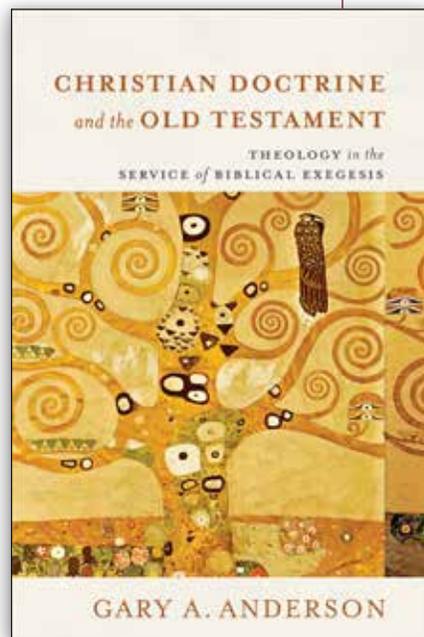
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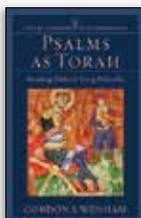
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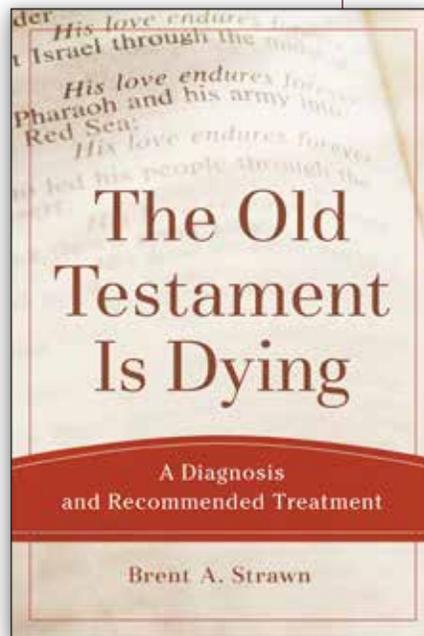
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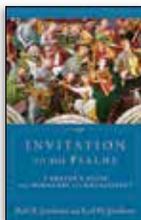
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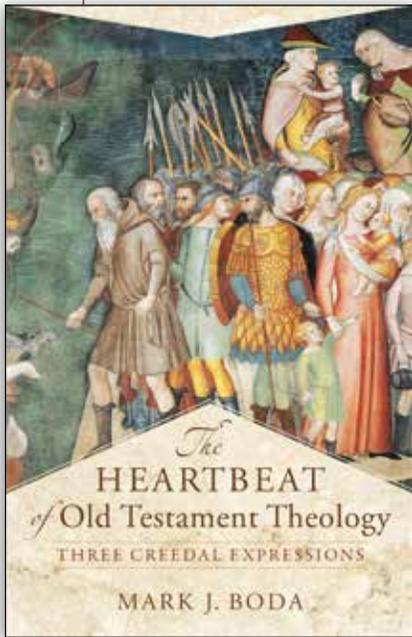
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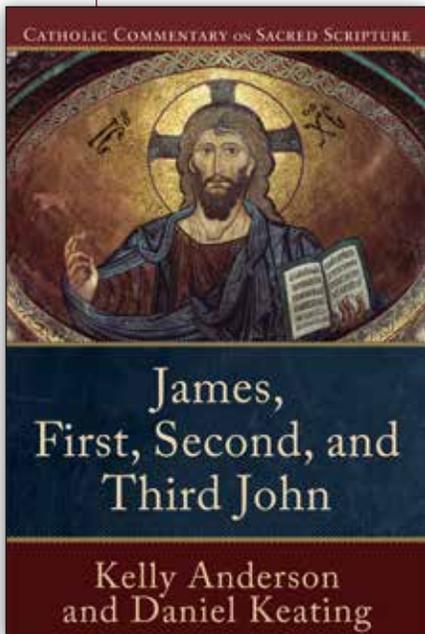
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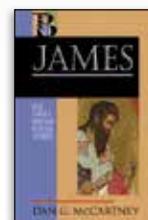
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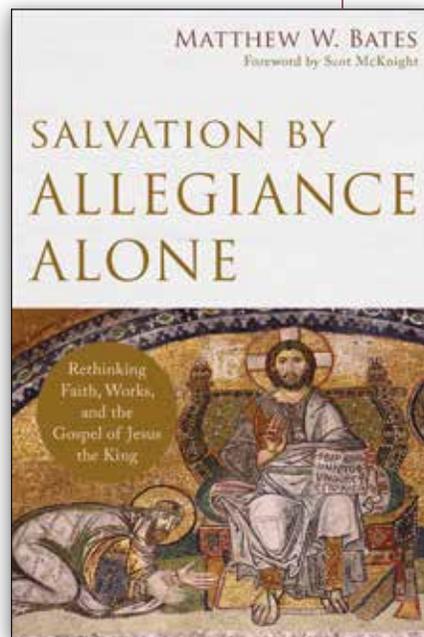
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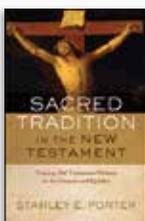
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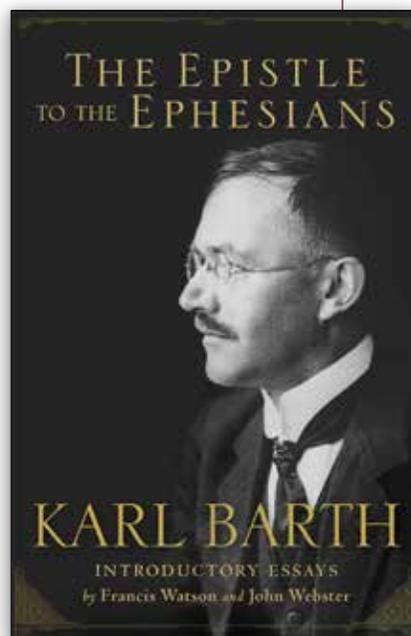
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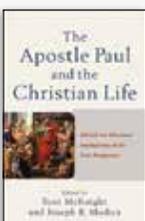
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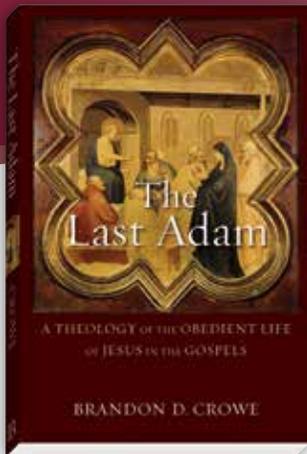
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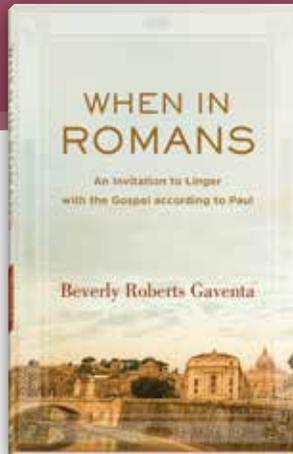
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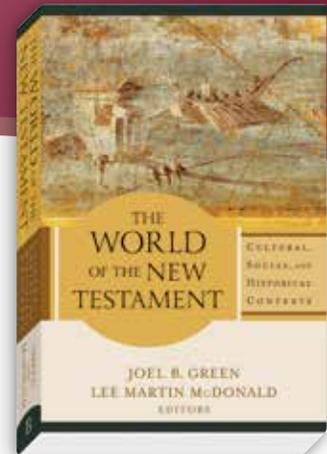
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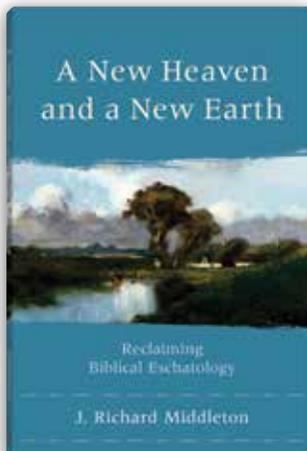
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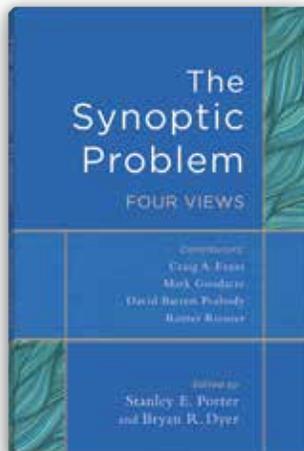
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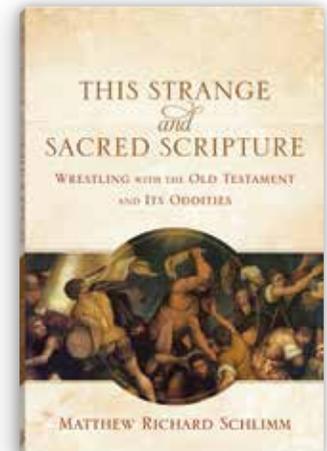
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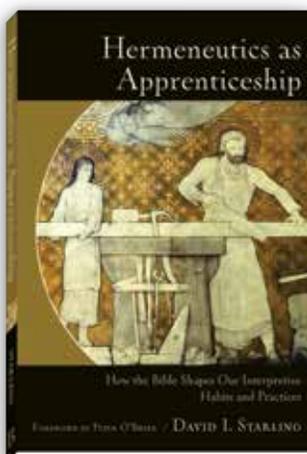
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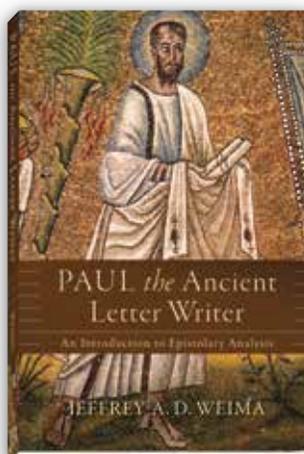
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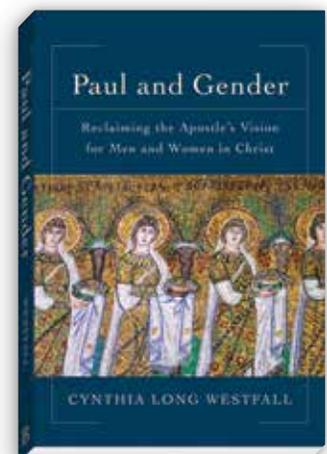
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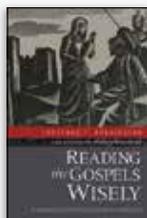
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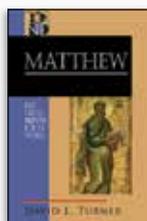
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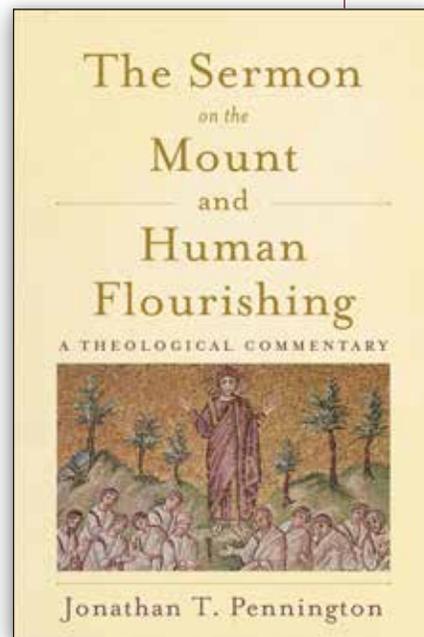
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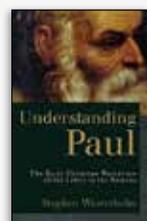
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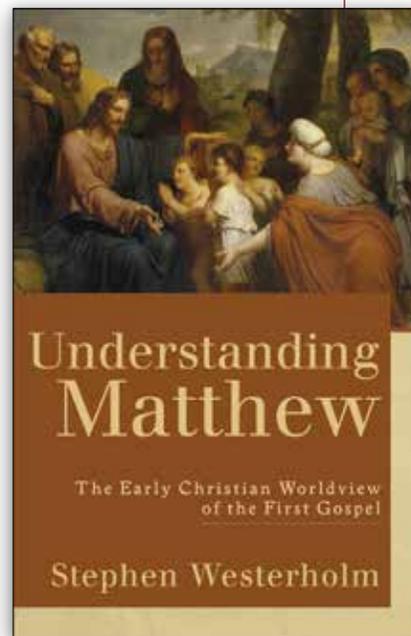
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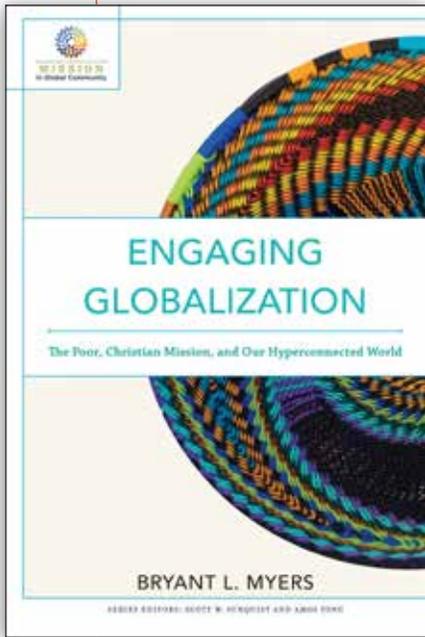
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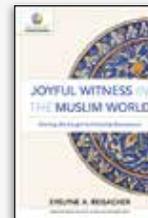
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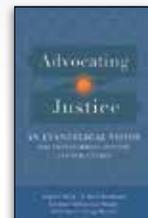
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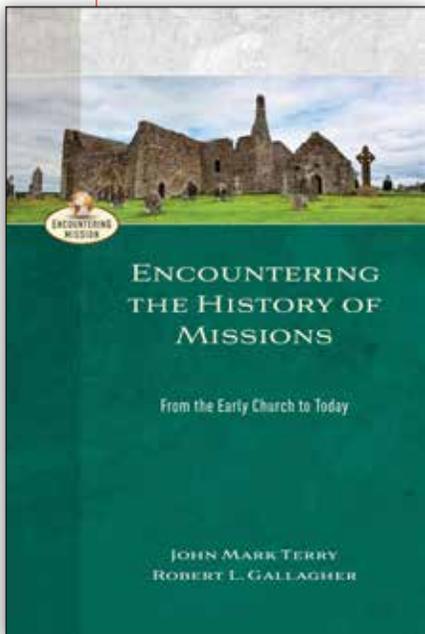
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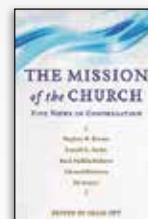
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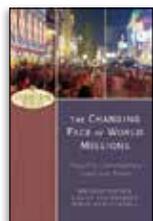
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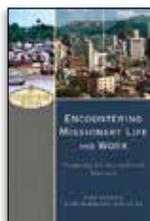


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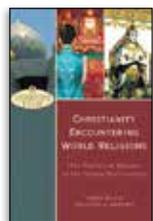


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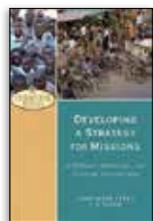


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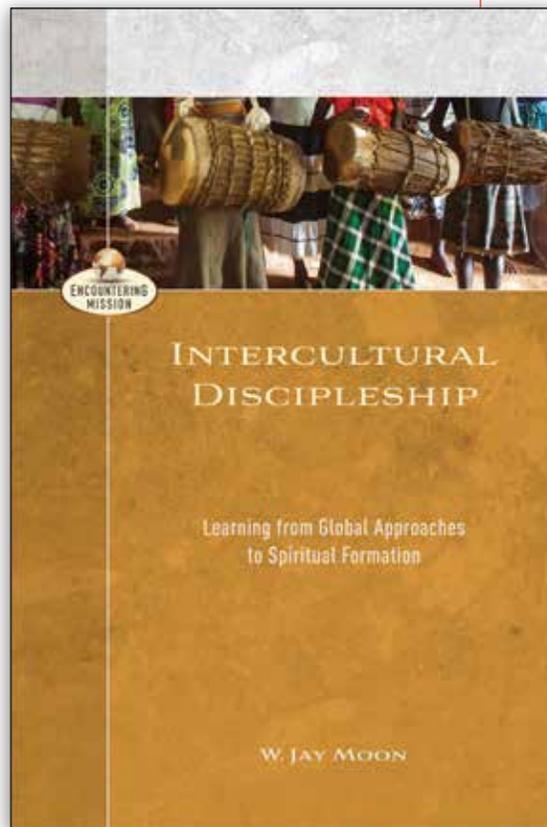


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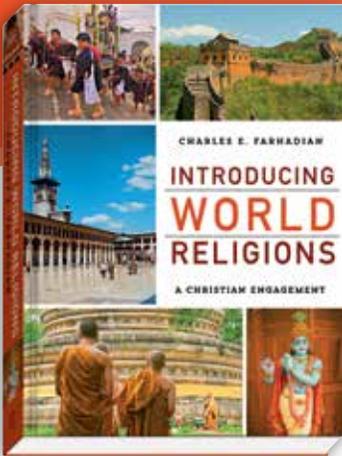
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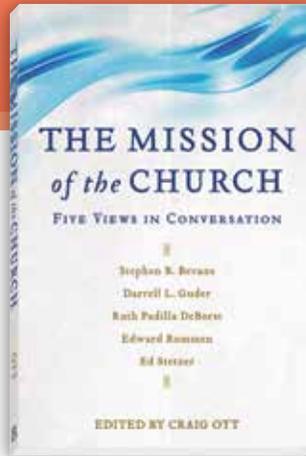
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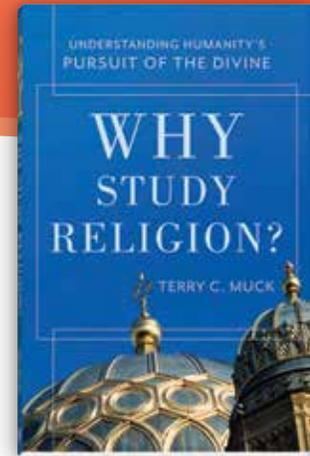


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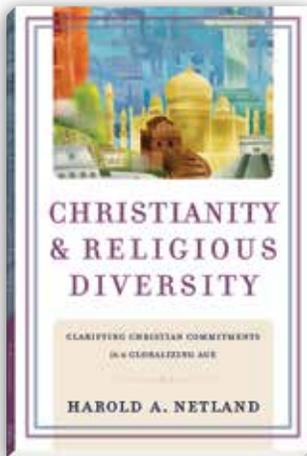
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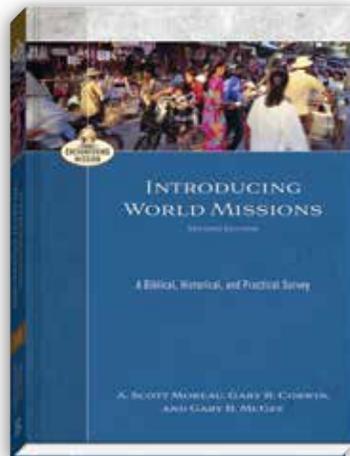
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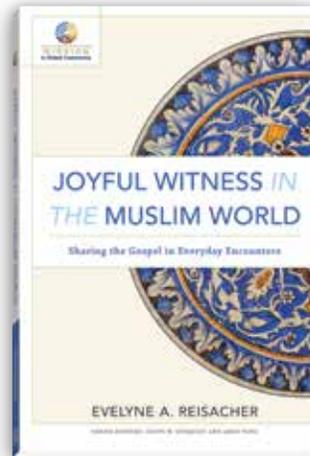
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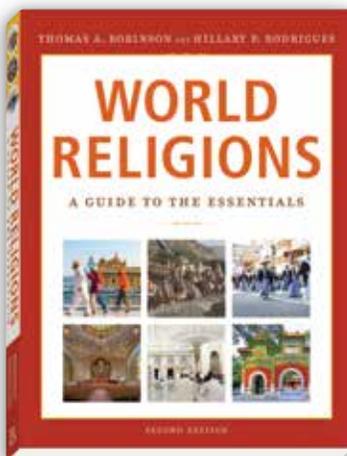


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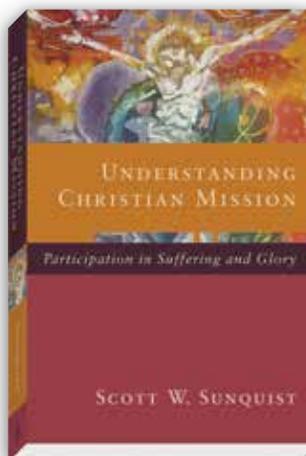


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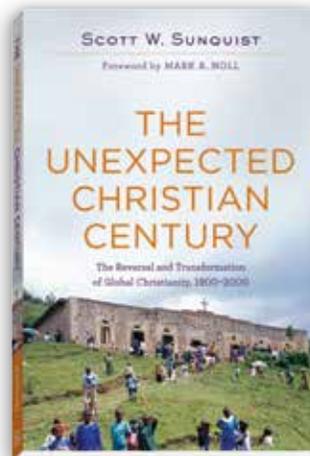
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