

The Bible And Modern Thought

[#Bible and modern thought](#) [#faith and reason](#) [#scripture relevance today](#) [#Christianity and science](#) [#biblical interpretation](#)

Explore the profound intersections of the Bible and modern thought, examining how ancient scriptures remain remarkably relevant in today's complex world. This discussion delves into the timeless dialogue between faith and reason, offering insights into contemporary challenges through a biblical lens and fostering a deeper understanding of spiritual wisdom in a scientific age.

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The Bible and Modern Thought

A comprehensive examination of the relationship between the Bible and modern thought, this book offers a critical analysis of the ways in which the Bible has been interpreted and understood in light of contemporary intellectual and cultural developments. Drawing on a wide range of religious and philosophical perspectives, George Homer Emerson provides a nuanced and insightful study of one of the most enduring and influential texts in human history. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

The Bible and Modern Thought. [With an Appendix.]

Excerpt from The Bible and Modern Thought Waive for the contingency their differences of exegesis and also of inference, and battle to gether in defence of that which is their com mon umpire in matters of faith and conduct. The introduction of sectarian Specialties in such a work as is here submitted would be needless as it would be unwise. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Bible and Modern Thought

An innovative perspective on the relationship between philosophy and the Bible. The early modern philosophers' interpretations of the Scriptures allow deciphering the breeding ground of the freedom of philosophizing, the theological-political debate, and the new conception of nature.

The Bible and Modern Thought (Classic Reprint)

DigiCat Publishing presents to you this special edition of "Christianity and Modern Thought" by James Freeman Clarke, Orville Dewey, James Martineau, George Vance Smith, Oliver Stearns, Athanase Coquerel, Frederic Henry Hedge, Charles Carroll Everett, Andrew P. Peabody, Henry W. Bellows. DigiCat Publishing considers every written word to be a legacy of humankind. Every DigiCat book has been carefully reproduced for republishing in a new modern format. The books are available in print, as well as ebooks. DigiCat hopes you will treat this work with the acknowledgment and passion it deserves as a classic of world literature.

Bible Theology and Modern Thought

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The Bible and Modern Thought

This book explores the intersection of Biblical theology and contemporary philosophy. With careful analyses and nuanced arguments, the author grapples with the fundamental questions of faith and reason, shedding new light on the complex relationship between religion and modernity. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

The Bible and Modern Thought

Explores the cultural functions played in the sixteenth and seventeenth centuries by accounts of the Bible's origins.

The Bible and Modern Thought

"The Churches and Modern Thought: An inquiry into the grounds of unbelief and an appeal for candour" by Vivian Phelips is a compelling book that looks to examine the gap between truth, belief, and religion. Starting by explaining the situation of belief and the growing popularity of people leaving the church and moving on to the idea of miracles and the critiques many have about the bible during her time, this book is thought-provoking and still remarkably relevant.

The Bible and Modern Thought

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The Philosophers and the Bible

This Is A New Release Of The Original 1909 Edition.

Christianity and Modern Thought

Excerpt from Biblical Criticism and Modern Thought: Or the Place of the Old Testament Documents in the Life of to-Day The author of the present volume was appointed to the Chancellor's Lectureship of Queen's University in 1906 and 1907, and delivered to the Theological Alumni Association the nine lectures which form the substance of the book. Chapter I., which now serves as an Introduction, appeared in 1901 as an article in The Biblical World (Chicago), and is reproduced by permission; Chapter XI. was read before The Philosophical Society of Queen's University in the autumn of 1906; the remaining three chapters, X., XIII., and XIV., were added to round out a little more the programme that the author had in mind. So much as to the origin of the book, now as to its plan and purpose. The title, though perhaps somewhat too general, indicates the spirit in which the work was undertaken. Considering the audience to which, in the first place, the lectures were to be addressed, it was thought advisable to attempt a general review of the Old Testament Problem. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Christian Evidences Viewed in Relation to Modern Thought

Excerpt from The God of the Bible: The God of the Bible as Distinguished From the God of "Christian Science," the God of "New Thought," the God of Spiritualism the God of "Theosophy," the God of Unitarianism, the God of "the New Theology," the God of Modern Philosophy There are but comparatively few books upon God of even merely a speculative character. There are 'many books on the Son of God and on the Spirit of God but few upon God Himself. That people desire such a book is proven by the fact that when quite recently such a book did appear it had a very large sale and abundant commendation, though it was crude in many respects and the God of this book was not at all the God Of the Bible. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Bible and Modern Thought

In this long-awaited book, John Macquarrie turns to one of the few areas of Christian theology to which he has not yet devoted systematic attention that of christology.

Christianity and Modern Thought

Early modern thought was haunted by the unknowable character of the fallen world. The sometimes brilliant and sometimes baffling fusion of theological and scientific ideas in the era, as well as some of its greatest literature, responds to this sense that humans encountered only an incomplete reality. Ranging from Paradise Lost to thinkers in and around the Royal Society and commentary on the Book of Job, The Unknowable in Early Modern Thought explores how the era of the scientific revolution was in part paralyzed by and in part energized by the paradox it encountered in thinking about the elusive nature of God and the unfathomable nature of the natural world. Looking at writers with scientific, literary and theological interests, from the shoemaker mystic, Jacob Boehme to John Milton, from Robert Boyle to Margaret Cavendish, and from Thomas Browne to the fiery prophet, Anna Trapnel, Kevin Killeen shows how seventeenth-century writings redeployed the rich resources of the ineffable and the apophatic—what cannot be said, except in negative terms—to think about natural philosophy and the enigmas of the natural world.

Bible Theology And Modern Thought

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

The Bible in Modern Thought

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The Origins of the Bible and Early Modern Political Thought

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

Christianity and Modern Thought

Albert Einstein taught that imagination is more important than knowledge, probably having come to this conclusion through a realization that almost all science represents belief as opposed to knowledge. It should come as no surprise, then, that science especially modern physics with its theories of relativity and quantum mechanics has revolutionized thinking about the likelihood of the existence of God. In *The Physics and Philosophy of the Bible*, author and physician James Frederick Ivey explains how science, particularly quantum mechanics and relativity, aided by Plato's philosophy and the history of Jewish people, can be utilized in order to virtually prove that God exists, that he is unique, and that he is the biblical deity. Ultimately an exploration of Christian philosophy and apologetics including discussions of Christian history, secular retorts, the intersection of science and faith, and the relationship between physics and ultimate truth. *The Physics and Philosophy of the Bible* demonstrates that apologists are very close to the non-necessity of having to deal with whether God exists or not. From Plato's earliest philosophical insights to the most groundbreaking discoveries in contemporary physics, we can find the fingerprints of God that prove He is with us. And, God seeks us just as we seek him, for he desires cognitive individuals with whom he can enjoy mutual love and intimacy.

Christian Evidences Viewed in Relation to Modern Thought

Questions of Modern Thought, Or, Lectures on the Bible and Infidelity