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Liberation-Roger W.H. Savage 2020-11-10 This book offers a unique account of the role imagination plays in advancing the course of freedom’s actualization. It draws on Paul Ricoeur’s philosophical anthropology of the capable human being as the staging ground for an extended inquiry into the challenges of making freedom a reality within the history of humankind. This book locates the abilities we exercise as capable human beings at the heart of a sustained analysis and reflection on the place of the idea of justice in a hermeneutics for which every expectation regarding rights, liberties, and opportunities must be a hope for humanity as a whole. The vision of a reconciled humanity that for Ricoeur figures in a philosophy of the will provides an initial touchstone for a hermeneutics of liberation rooted in a philosophical anthropology for which the pathétique of human misery is its non- or pre-philosophical source. By setting the idea of the humanity in each of us against the backdrop of the necessity of preserving the tension between the space of our experiences and the horizons of our expectations, the book identifies the ethical and political dimensions of the idea of justice’s federating force with the imperative of respect. Paul Ricoeur’s Philosophical Anthropology as Hermeneutics of Liberation will be of interest to scholars and advanced students working in hermeneutics, phenomenology, ethics, political theory, and aesthetics.


Paul Ricoeur-Steve H. Clark 2013-09-05 "First Published in 1990, Routledge is an imprint of Taylor & Francis, an informa company."

Hermeneutic Phenomenology-Don Ihde 1971

Hermeneutics-Paul Ricoeur 2013-02-04 Paul Ricoeur’s contribution to the theory of interpretation, or hermeneutics, is considerable: he ranks among the masters of this discipline alongside Schleiermacher, Dilthey, Heidegger and Gadamer. In addition to major works like The Conflict of Interpretations, he wrote many articles and shorter texts which deserve to be discovered and rediscovered. These allow us to gain a deeper understanding of the development of his work over time and to appreciate the full range of his contribution. Some of the texts examine the nature of metaphor while others guide the reader through the many challenges of the hermeneutic problem - from the symbol to the text, then to the text as action, taking full account of the ethical implications. Here one encounters Ricoeur’s reflections on the future of hermeneutics and his abiding concern to explore the relations between hermeneutics and analytical philosophy. Ricoeur’s contribution to biblical hermeneutics has also been decisive. Two masterful studies in this volume attest to Ricoeur’s attempt to explore the relations between revelation and truth, on the one hand, and between myths of salvation and reason, on the other. This book - the second volume of Ricoeur’s writings and lectures - brings together texts which appeared between 1972 and 2006. It is published under the auspices of Le Fonds Ricoeur.

Interdisciplinary Interpretation-Kenneth A. Reynhout 2013-06-20 By appealing to Paul Ricoeur’s view of interpretation as the dialectical process of understanding through explanation, Kenneth A. Reynhout contributes to the growing field of religion and science by developing an alternative understanding of interdisciplinary theology that is fundamentally hermeneutical.
The Course of Recognition - Paul Ricoeur 2005 Recognition, though it figures profoundly in our understanding of objects and persons, identity and ideas, has never before been the subject of a single, sustained philosophical inquiry. This work seeks to develop nothing less than a proper hermeneutics of mutual recognition.

From Text to Action - Paul Ricoeur 1991-09 With his writings on phenomenology, psychoanalysis, Marxism, ideology, and religion, Paul Ricoeur has single-handedly redefined and revitalized the hermeneutic tradition. From Text to Action is an essential companion to the now classic The Conflict of Interpretations. Here, Ricoeur continues and extends his project of constructing a general theory of interpretation, positioning his work in relation to its own philosophical background: Hegel, Husserl, Gadamer, and Weber. He also responds to contemporary figures like K.O. Apel and Jürgen Habermas, connecting his own theorization of ideology to their version of ideology critique.

Paul Ricoeur's Hermeneutics of the Imagination - Jeanne Evans 1995 Paul Ricoeur's Hermeneutics of the Imagination argues Ricoeur's development of the philosophy of the creative imagination is vital to Ricoeur's articulation of a critical hermeneutics. Herein lies Ricoeur's hermeneutical contribution to the philosophy of religion and the problem of interpreting primary religious texts that utilize plurivocal forms of language. Evans clarifies that it is through Ricoeur's studies of metaphor and narrative that he assesses and explicates the subversive power of the creative imagination in terms of the philosophy of language. Dr. Evans systematizes this theme of the philosophy of the imagination from Fallible Man, the early work of Ricoeur to the more recent publication of Time and Narrative.

The Conflict of Interpretations - Paul Ricoeur 1974 This collection brings together twenty-two essays by Paul Ricoeur under the topics of structuralism, psychoanalysis, hermeneutics, and religion. In dramatic conciseness, the essays illuminate the work of one of the leading philosophers of the day. Those interested in Ricoeur's development of the philosophy of language will find rich and suggestive reading. But the diversity of essays also speaks beyond the confines of philosophy to linguists, theologians, psychologists, and psychoanalysts.

Interpretation Theory - Paul Ricoeur 1976


From Text to Action - Paul Ricoeur 2007 With his writings on phenomenology, psychoanalysis, Marxism, ideology, and religion, Paul Ricoeur has single-handedly redefined and revitalized the hermeneutic tradition. From Text to Action is an essential companion to the now classic The Conflict of Interpretations. Here, Ricoeur continues and extends his project of constructing a general theory of interpretation, positioning his work in relation to its own philosophical background: Hegel, Husserl, Gadamer, and Weber. He also responds to contemporary figures like K.O. Apel and Jürgen Habermas, connecting his own theorization of ideology to their version of ideology critique.

Ricoeur and the Hermeneutics of Suspicion - Alison Scott-Baumann 2011-11-03 Paul Ricoeur (1913-2005) was one of the most prolific and influential French philosophers of the Twentieth Century. In his enormous corpus of work he engaged with literature, history, historiography, politics, theology and ethics, while debating 'truth' and ethical solutions to life in the face of widespread and growing suspicion about whether such a search is either possible or worthwhile. In Ricoeur and the Hermeneutics of Suspicion, Alison Scott-Baumann takes a thematic approach that explores Ricoeur's lifelong struggle to be both iconoclastic and yet hopeful, and avoid the slippery slope to relativism. Through an examination of the
'hermeneutics of suspicion', the book reveals strong continuities throughout his work, as well as significant discontinuities, such as the marked way in which he later distanced himself from the 'hermeneutics of suspicion' and his development of new devices in its place, while seeking a hermeneutics of recovery. Scott-Baumann offers a highly original analysis of the hermeneutics of suspicion that will be useful to the fields of philosophy, literature, theology and postmodern social theory.

On Paul Ricoeur—Richard Kearney 2017-07-05 Paul Ricoeur is one of the giants of contemporary continental philosophy and one of the most enduring and wide-ranging thinkers in the twentieth century, publishing major works ranging from existentialism and phenomenology to psychoanalysis, politics, religion and the theory of language. Richard Kearney offers a critical engagement with the work of Ricoeur, beginning with a general introduction to his hermeneutic philosophy. Part one explores some of the main themes in Ricouer's thought under six headings: phenomenology and hermeneutics; language and imagination; myth and tradition; ideology and utopia; evil and alterity; poetics and ethics. The second part comprises five dialogical exchanges which Kearney has conducted with Ricoeur over the last three decades (1977-2003), charting and explaining his intellectual itinerary. This book is aimed at a broad student readership as well as the general intelligent reader interested in knowing more about one of the most enduring major figures in contemporary continental philosophy.

Freud and Philosophy—Paul Ricoeur 1970-01-01 If Paul Ricoeur is correct in seeing the various currents of contemporary philosophy all converging on the problem of a "grand philosophy of language," then the first sixty pages of this absorbing study of Freud may become the rallying point from which future work can begin. This first part of Freud and Philosophy, "Problematic," presents a profound and clear theory of signification, symbol, and interpretation. The second part, "A Reading of Freud," is required reading for anyone seriously interested in psychoanalysis. The third section interpretation of Ricoeur's own theory of symbol—particularly religious symbol—which places this study at the center of contemporary debate over the sense of myth. In this book are revealed Ricoeur the philosopher of language; Ricoeur the critic of Freud; and Ricoeur the theologian of religious symbol. The author is outstanding in all three roles, and the book that emerges is of rare profundity, enormous scope, and complete timeliness. Paul Ricoeur is professor of philosophy at the University of Paris. "Paul Ricoeur...has done a study that is all too rare these days, in which one intellect comes to grips with another, in which a scholar devotes himself to a thoughtful, searching, and comprehensive study of a genius...The final result is a unique survey of the panorama of Freudian thought by an observer who, although starting from outside, succeeds in penetrating to its core."—American Journal of Psychiatry "Primarily an inquiry into the foundations of language and hermeneutics...[Ricoeur uses] the Freudian 'hermeneutics of suspicion' as a corrective and counter-balance for phenomenology and create a 'new phenomenology'...This important work...should have an impact upon serious thinking in philosophy, theology, psychology, and other areas which have been affected by Freud studies."—International Philosophical Quarterly "A stimulating tour de force that allows us to envisage both the psychoanalytic body of knowledge and the psychoanalytic movement in a broad perspective within the framework of its links to culture, history and the evolution of Western intellectual thought."—Psychoanalytic Quarterly Paul Ricoeur is a professor of philosophy at the University of Chicago and the University of Paris.

Ricoeur's Hermeneutics of Religion—Brian Gregor 2018-11-29 In this important new book, Brian Gregor gives a comprehensive account of Paul Ricoeur's philosophy of religion, which focuses on the regeneration of human capability. Gregor documents the thinkers, movements, and themes that shaped Ricoeur's thought and gives a critical examination of Ricoeur's philosophical interpretation of religion.

Hermeneutics After Ricoeur—John Arthos 2018-12-27 There has been a renaissance of interest in the work and thought of Paul Ricoeur, one of the great hermeneutic scholars of the twentieth century. It is time to assess the future landscape for hermeneutics as a scholarly field and an educational curriculum after the momentous impact of Paul Ricoeur, who extended and deepened its trans-disciplinary reach, and pushed its profile substantially beyond its German legacy. There exists a misunderstanding that his thought is simply an extension or revision of Heidegger and Gadamer; Hermeneutics

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After Ricoeur ably sets out the differences and tensions, establishing the originality of Ricoeur's thought and its application beyond hermeneutic studies, with a thematic focus on education, the humanities, and the liberal arts.

**Living Up to Death**—Paul Ricoeur 2010-04-15 When French philosopher Paul Ricoeur died in 2005, he bequeathed to the world a highly regarded, widely influential body of work which established him as one of the greatest thinkers of our time. He also left behind a number of unfinished projects that are gathered here and translated into English for the first time. Living Up to Death consists of one major essay and nine fragments. Composed in 1996, the essay is the kernel of an unrealized book on the subject of mortality. Likely inspired by his wife’s approaching death, it examines not one’s own passing but one’s experience of others dying. Ricoeur notes that when thinking about death the imagination is paramount, since we cannot truly experience our own passing. But those we leave behind do, and Ricoeur posits that the idea of life after death originated in the awareness of our own end posthumously resonating with our survivors. The fragments in this volume were written over the course of the last few months of Ricoeur’s life as his health failed, and they represent his very last work. They cover a range of topics, touching on biblical scholarship, the philosophy of language, and the idea of selfhood he first addressed in Oneself as Another. And while they contain numerous philosophical insights, these fragments are perhaps most significant for providing an invaluable look at Ricoeur’s mind at work. As poignant as it is perceptive, Living Up to Death is a moving testimony to Ricoeur’s willingness to confront his own mortality with serious questions, a touching insouciance, and hope for the future.

**Main Trends in Philosophy**—Paul Ricœur 1979 To assess the main trends of philosophy in the world today, the author avoids using a simple geographical framework and favours instead a schema that identifies philosophical fields or loci with questions being presently researched and discussed.

**Memory, History, Forgetting**—Paul Ricoeur 2009-01-01 Why do major historical events such as the Holocaust occupy the forefront of the collective consciousness, while profound moments such as the Armenian genocide, the McCarthy era, and France’s role in North Africa stand distantly behind? Is it possible that history "overly remembers" some events at the expense of others? A landmark work in philosophy, Paul Ricoeur’s Memory, History, Forgetting examines this reciprocal relationship between remembering and forgetting, showing how it affects both the perception of historical experience and the production of historical narrative. Memory, History, Forgetting, like its title, is divided into three major sections. Ricoeur first takes a phenomenological approach to memory and mnemonical devices. The underlying question here is how a memory of present can be of something absent, the past. The second section addresses recent work by historians by reopening the question of the nature and truth of historical knowledge. Ricoeur explores whether historians, who can write a history of memory, can truly break with all dependence on memory, including memories that resist representation. The third and final section is a profound meditation on the necessity of forgetting as a condition for the possibility of remembering, and whether there can be something like happy forgetting in parallel to happy memory. Throughout the book there are careful and close readings of the texts of Aristotle and Plato, of Descartes and Kant, and of Halbwachs and Pierre Nora. A momentous achievement in the career of one of the most significant philosophers of our age, Memory, History, Forgetting provides the crucial link between Ricoeur’s Time and Narrative and Oneself as Another and his recent reflections on ethics and the problems of responsibility and representation. “His success in revealing the internal relations between recalling and forgetting, and how this dynamic becomes problematic in light of events once present but now past, will inspire academic dialogue and response but also holds great appeal to educated general readers in search of both method for and insight from considering the ethical ramifications of modern events. . . . It is indeed a master work, not only in Ricoeur’s own vita but also in contemporary European philosophy.”—Library Journal “Ricoeur writes the best kind of philosophy—critical, economical, and clear.”— New York Times Book Review

**Oneself as Another**—Paul Ricoeur 1994 Self that require solicitude, he
indicates the direction from the self to the other and clarifies moral problems that appear to founder on the issue of identity. His identification of the nonpersonal concept of the self with the concept of the other thus exposes the key to the Moral Law. Oneself as Another expands on the Gifford Lectures that Ricoeur gave in Edinburgh in 1986 and published in French in 1990. It will be widely discussed among philosophers, literary.

**Heidegger's Analytic**-Taylor Carman 2003-03-06 This 2003 book offers an interpretation of Heidegger's major work, Being and Time. Unlike those who view Heidegger as an idealist, Taylor Carman argues that Heidegger is best understood as a realist. Amongst the distinctive features of the book are an interpretation explicitly oriented within a Kantian framework (often taken for granted in readings of Heidegger) and an analysis of Dasein in relation to recent theories of intentionality, notably those of Dennett and Searle. Rigorous, jargon-free and deftly argued this book will be necessary reading for all serious students of Heidegger.

**The Conflict of Interpretations**-Paul Ricoeur 2007 This collection brings together twenty-two essays by Paul Ricoeur under the topics of structuralism, psychoanalysis, hermeneutics, and religion. In dramatic conciseness, the essays illuminate the work of one of the leading philosophers of the day. Those interested in Ricoeur's development of the philosophy of language will find rich and suggestive reading. But the diversity of essays also speaks beyond the confines of philosophy to linguists, theologians, psychologists, and psychoanalysts.

**The wounded Cogito**-Prudencio M. Edralin 2014 This study shows that the cogito is neither the ultimate foundation, posited by Descartes and Husserl, nor the humiliated subject proposed by Nietzsche. Rather, the subject, though fragile, is a capable human being. Both the over-exhaltation and the humiliation of the cogito are sterile alternatives for they alienate the human being from his concrete human condition. The offshoot of this alienation is the so-called wounded cogito. This study ventures to go "back-to-the-things-themselves, " to restore the wounded cogito or the self to his original state of well-being. Paul Ricoeur's reflection on the wounded cogito articulates the historical reality of the human subject rooted in the French reflexive philosophical tradition inaugurated by Descartes. Ricoeur's approach to subjectivity is both hermeneutical and phenomenological - which seeks to clarify through reflective analysis what is immediately and indubitably given to consciousness: the fact of the subject's own existence. Ricoeur made a hermeneutical turn transforming this reflection as intuition to reflection as interpretation. This approach is labeled as linguistic for it creates space for analysis and interpretation. It is motivated by the basic goal of all hermeneutics - a heightened self-understanding. This heightened self-understanding is seen as the power of human beings to exist creatively, which is a poetic response rooted in hope. Human fragility is not a weakness but a positive sign of our imagination and creativity. Hence, we are not doomed to meaningless. The operative presupposition behind this endeavor is that existence is indeed meaningful. Despite our fragility as humans, there is an over abundance of sense over the abundance nonsense. In this study, the cogito then is no longer seen as an epistemological subject but as the ontological affirmation of the I am in all its capability. Indeed, Ricoeur's rational discourse is guided all throughout by the surplus of meaning which makes his philosophy truly phenomenological and poetic.

**Time and Narrative, Volume 1**-Paul Ricoeur 1990-09-15 Discusses the conflict between subjective time and historical time, looks at how fiction and historical writings create a model of temporal experience, and considers the question of sense and reference

**A Ricoeur Reader**-Paul Ricoeur 1991-08 Paul Ricoeur is one of the most important modern literary theorists and a philosopher of world renown. This collection brings together his published articles, papers, reviews, and interviews that focus on literary theory and criticism. The first of four sections includes early pieces that explore the philosophical foundations for a post-structural hermeneutics. The second contains reviews and essays in which Ricoeur engages in debate over some of the central themes of literary theory, including figuration/configuration and narrativity. In the third section are later essays on post-structuralist hermeneutics, and in the fourth, interviews in which he discusses text, language, and myths.
ValdEs provides an introduction to the literary theories of Paul Ricoeur and the works in this collection particularly. He also includes a complete bibliography of Ricoeur's works that have appeared in English.

**Philosophical Anthropology**—Paul Ricoeur 2015-12-30 How do human beings become human? This question lies behind the so-called ‘human sciences.’ But these disciplines are scattered among many different departments and hold up a cracked mirror to humankind. This is why, in the view of Paul Ricoeur, we need to develop a philosophical anthropology, one that has a much older history but still offers many untapped resources. This appeal to a specifically philosophical approach to questions regarding what it was to be human did not stop Ricoeur from entering into dialogue with other disciplines and approaches, such as psychoanalysis, history, sociology, anthropology, linguistics and the philosophy of language, in order to offer an up-to-date reflection on what he saw as the fundamental issues. For there is clearly not a simple, single answer to the question ‘what is it to be human?’ Ricoeur therefore takes up the complexity of this question in terms of the tensions he sees between the ‘voluntary’ and the ‘involuntary,’ ‘acting’ and ‘suffering,’ ‘autonomy’ and ‘vulnerability,’ ‘capacity’ and ‘fragility,’ and ‘identity’ and ‘otherness.’ The texts brought together in this volume provide an overall view of the development of Ricoeur’s philosophical thinking on the question of what it is to be human, from his early 1939 lecture on ‘Attention’ to his remarks on receiving the Kluge Prize in 2004, a few months before his death.

**On Translation**—Paul Ricoeur 2007-01-24 Paul Ricoeur was one of the most important philosophers of the twentieth century. In this short and accessible book, he turns to a topic at the heart of much of his work: What is translation and why is it so important? Reminding us that The Bible, the Koran, the Torah and the works of the great philosophers are often only ever read in translation, Ricoeur reminds us that translation not only spreads knowledge but can change its very meaning. In spite of these risk, he argues that in a climate of ethnic and religious conflict, the art and ethics of translation are invaluable. Drawing on interesting examples such as the translation of early Greek philosophy during the Renaissance, the poetry of Paul Celan and the work of Hannah Arendt, he reflects not only on the challenges of translating one language into another but how one community speaks to another. Throughout, Ricoeur shows how to move through life is to navigate a world that requires translation itself. Paul Ricoeur died in 2005. He was one of the great contemporary French philosophers and a leading figure in hermeneutics, psychoanalytic thought, literary theory and religion. His many books include Freud and Philosophy and Time and Narrative.

**Ricoeur, Hermeneutics, and Globalization**—Bengt Kristensson Ugga 2011-11-03 Ricoeur, Hermeneutics and Globalization explores the philosophical resources provided by Paul Ricoeur's hermeneutics in dealing with the challenges of a world framed by globalization. Bengt Kristensson Ugga's reflections start from an understanding of globalization as an 'age of hermeneutics', linking the seldom related problematic of globalization with hermeneutics through Ricoeur's concept of interpretation. The book proceeds to embrace lifelong learning as the emerging new life script of the globalized knowledge economy, the post-national 'memory wars' generated by the celebration of national anniversaries, and the need for orientation in a post-modern world order. The author argues that Ricoeur's hermeneutics provide intellectual resources of extraordinary importance in coping with some of the most important challenges in the contemporary world.

**Paul Ricoeur's Idea of Reference**—Sanja Ivic 2018-11-22 This study brings together various disciplines: hermeneutics, literary theory, philosophy of science, aesthetics, etc. to reflect on the issue of reference and narrative knowing from the perspective of Ricoeur's hermeneutics.

**Habermas and Ricoeur's Depth Hermeneutics**—Vinicio Busacchi 2016-07-15 This book presents a critical and systematic study of the possibility to consider and practice Freud’s psychoanalysis as a form of depth hermeneutics. It contributes to a screening of the possibility of a hermeneutical interpretation of psychoanalysis, particularly with respect to the therapeutic practice. The book is an investigation into the philosophical
implications of the hermeneutical re-reading of psychoanalysis and clarifies the real speculative and theoretical potential behind the dialectic of hermeneutics and psychoanalysis. It examines two themes which, so far, have remained unclarified and unexplored in their potentiality: firstly, at the level of a construction of a procedural model for the human and social sciences, as well as for philosophy, and, secondly, at the level of a philosophy of the human being able to subsume and express the biological and natural dimension of human identity as well as its historical narrative and social identity.

Moral Creativity—John Wall 2005-08-11 In Moral Creativity, John Wall argues that moral life and thought are inherently and radically creative. Human beings are called by their own primordially created depths to exceed historical evil and tragedy through the ongoing creative transformation of their world. This thesis challenges ancient Greek and biblical separations of ethics and poetic image-making, as well as contemporary conceptions of moral life as grounded in abstract principles or preconstituted traditions. Taking as his point of departure the poetics of the will of Paul Ricoeur, and ranging widely into critical conversations with Continental, narrative, feminist, and liberationist ethics, Wall uncovers the profound senses in which moral practice and thought involve tension, catharsis, excess, and renewal. In the process, he draws new connections between sin and tragedy, practice and poetics, and morality and myth. Rather than proposing a complete ethics, Moral Creativity is a meta-ethical work investigating the creative capability as part of what it means, morally, to be human. This capability is explored around four dimensions of ontology, teleology, deontology, and social practice. In each case, Wall examines a traditional perspective on the relation of ethics to poetics, critiques it using resources from contemporary phenomenology, and develops a conception of a more original poetics of moral life. In the end, moral creativity is a human capability for inhabiting tensions among others and in social systems and, in the image of a Creator, creating together an ever more radically inclusive moral world.

Political and Social Essays—Paul Ricœur 1975 This collection of essays on political and social themes spans a decade and a half of the work of one of France’s leading philosophers. The overriding concern running throughout all these essays is the question of what it means to be human in a world dominated by huge bureaucracies, oppressive governments, and multinational corporations. --

Thinking Biblically—André LaCocque 2003-12 Unparalled in its poetry, richness, and religious and historical significance, the Hebrew Bible has been the site and center of countless commentaries, perhaps none as unique as Thinking Biblically. This remarkable collaboration sets the words of a distinguished biblical scholar, André LaCocque, and those of a leading philosopher, Paul Ricœur, in dialogue around six crucial passages from the Old Testament: the story of Adam and Eve; the commandment "thou shalt not kill"; the valley of dry bones passage from Ezekiel; Psalm 22; the Song of Songs; and the naming of God in Exodus 3:14. Commenting on these texts, LaCocque and Ricœur provide a wealth of new insights into the meaning of the different genres of the Old Testament as these made their way into and were transformed by the New Testament. LaCocque’s commentaries employ a historical-critical method that takes into account archaeological, philological, and historical research. LaCocque includes in his essays historical information about the dynamic tradition of reading scripture, opening his exegesis to developments and enrichments subsequent to the production of the original literary text. Ricœur also takes into account the relation between the texts and the historical communities that read and interpreted them, but he broadens his scope to include philosophical speculation. His commentaries highlight the metaphorical structure of the passages and how they have served as catalysts for philosophical thinking from the Greeks to the modern age. This extraordinary literary and historical venture reads the Bible through two different but complementary lenses, revealing the familiar texts as vibrant, philosophically consequential, and unceasingly absorbing.