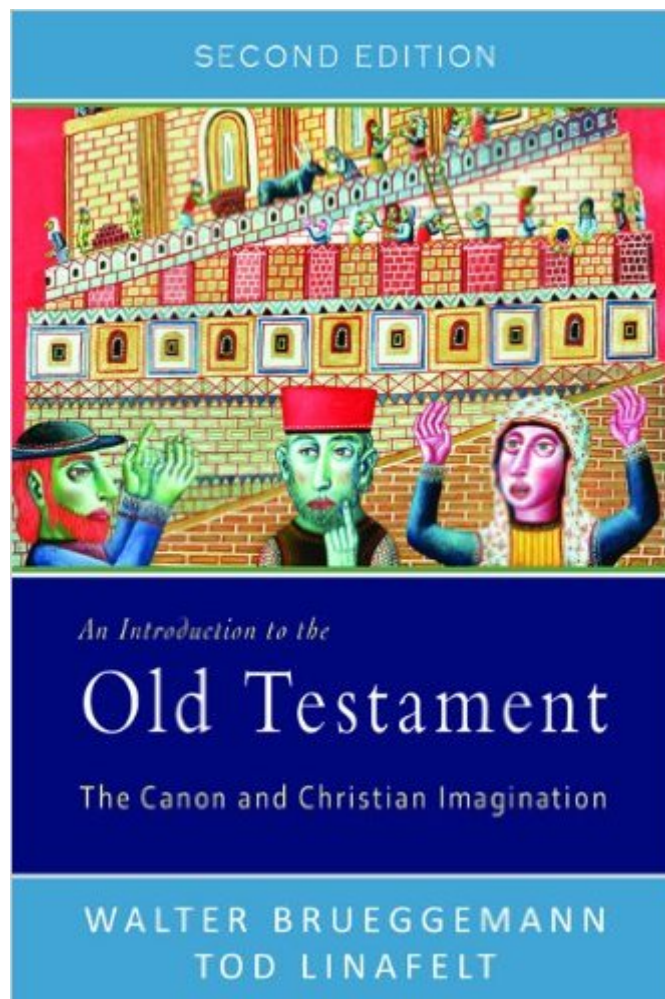


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# An Introduction To The Old Testament, Second Edition: The Canon And Christian Imagination (Canon & Christian Imagination)



## Synopsis

In this updated edition of the popular textbook, Walter Brueggemann and Tod Linafelt introduce the reader to the broad theological scope of the Old Testament, treating some of the most important issues and methods in contemporary biblical interpretation. This clearly written textbook focuses on the literature of the Old Testament as it grew out of religious, political, and ideological contexts over many centuries in Israel's history. Covering every book in the Old Testament (arranged in canonical order), the authors demonstrate the development of theological concepts in biblical writings from the Torah through post-exilic Judaism. This introduction invites readers to engage in the construction of meaning as they venture into these timeless texts.

## Book Information

Paperback: 504 pages

Publisher: Westminster John Knox Press; 2 edition (July 12, 2012)

Language: English

ISBN-10: 0664234585

ISBN-13: 978-0664234584

Product Dimensions: 1.5 x 6 x 8.8 inches

Shipping Weight: 2 pounds (View shipping rates and policies)

Average Customer Review: 4.2 out of 5 stars [See all reviews](#) (16 customer reviews)

Best Sellers Rank: #238,718 in Books (See Top 100 in Books) #287 in [Books > Christian Books & Bibles > Bible Study & Reference > Criticism & Interpretation > Old Testament](#) #693 in [Books > Christian Books & Bibles > Bible Study & Reference > Bible Study > Old Testament](#) #1059 in [Books > Christian Books & Bibles > Bible Study & Reference > Old Testament](#)

## Customer Reviews

Who says the Old Testament is outdated and boring? The first edition of this book already sheds new light to the way we can read the Old Testament. The second edition broadens the scope with a whole new chapter on the literary genres, the biblical narratives and the poetry. Along with "textboxes" to focus the reader on key material, it makes this book an interesting read too, with extra-biblical material to expand the understanding of the contexts, as well as a way to look closer at the texts. What makes this volume fascinating is the way it allows Christian imagination to bring alive the canon. Brueggemann's bird's-eye view of the Old Testament brings about some key important observations of the overall flow of the Old Testament. It speaks of God's creation plan that has an end in mind: bringing His people to the Promised Land. It is written in a way that appeals across

generations. The movements of narratives from heaven to earth, from prologue to dialogues, from judgment to promise, and many more, forces the reader to sit up and grapple with the ancient texts with contemporary wakefulness. Not only is Brueggemann able to keep his feet within the canonical texts, and to expand his interpretive creativity to horizons beyond the ancient texts, he is able to balance the two through an acute understanding of three frames. The frames of theological intention of the writers, the theological significance of the entire canon, and the theological conviction that it builds in readers.

At first one might be tempted to ask the question "Is there a need for another introduction to the Old Testament?" Although the question seems to suggest we have enough, I would answer that while we may not need another run of the mill introduction, we do indeed need this one. We do indeed need an Old Testament Introduction by Walter Brueggemann. Brueggemann begins the book by describing his own effort to mediate and make available fresh learnings of Old Testament studies that will be of peculiar force for pastors and Christian congregations. This is good news because he tells us he is not writing for Biblical Scholars but, instead, for you and me. However, the book is certainly solid and would be an excellent resource to not only pastors and laymen but to students beginning with Bible studies in college and seminary. Brueggemann spends some time on the canon process of the Old Testament. He sees the canonizing process as a vigorous one. For Brueggemann, the Old Testament is canonical in its rich variegation: the polyvalence of the text itself is an important part of the canonical claim. His introduction summarizes his hermeneutics and his position concerning the task of writing an introduction to the Old Testament. This section is likely the most important for the academic discussion. First, Brueggemann reflects on the term Old Testament and rejects all misunderstandings of it in a sense of supersessionism. A Christian reading of the Old Testament at all times should keep in mind that the Hebrew reading is also faithful to the text and is to be taken with the same level of seriousness. Christians are co-readers with Jews.

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