

# The Concurrently Companion



## Episode 55: Homer, Lolita, and hope in the darkness (with Dr. Jim Hamilton)

### Topic introduction

As Christians, we know that all stories are part of a bigger story. Today we're returning to the topic of story with our guest, Dr. Jim Hamilton.

Key terms and ideas: *typology, redemptive narrative, theological imagination, depravity, proto-euangelion, moral fiction*

### Questions

Why do people seeking for meaning turn to the literary canon? What is the result?

How can good authors be good teachers?

How does reading literature well (including diverse genres) help us read scripture well?

How does narrative shape moral understanding?

**Consider** how we experience truth through having it modeled for us either by literary heroes or living ones. (This is a type of experiential learning from models rather than rote learning from didactic instruction.) How is *showing* better than *telling*?

How does narrative go beyond logical engagement of the mind to *include* shaping the heart (values, loves, beliefs, attitudes)?

What is typology and how does it work in literature? In scripture? How can you practice looking at scripture through the various types (refer to typology) introduced in the Old Testament?

### Project

Find an example of typology in scripture. How does noticing this pattern enrich our study of scripture *and* our relationship with the Lord?

What is meant by our "theological imagination"? How does good literacy influence our imaginations—including our theological ones?

How do we consume story well?

Where does the gospel story start? What details must it include?

Why do we read fictional or factual reports of vice, brokenness, and sin in the world—why do we learn about depravity? What does that have to do with developing virtue?

**Consider:** The Lord has given us a sense of smell and taste that helps us avoid eating or drinking rotten food or poison. How is this true of literature? How does the Lord use disgust or revulsion in our lives? How do authors play upon our disgust or revulsion to inform our virtue? In what context does that work best, according to Dr. Hamilton?

What is “moral fiction”?

How are my loves disordered? How and where do I love things that are forbidden? In what ways do I desire things that are not what God intends for my satisfaction, but are actually prohibited? How do I reorder my loves?

### **Scriptural anchors/provision**

Now may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good, that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. — Hebrews 13:20-21

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