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Although concerning itself with Shakespeare, and principally with the Sonnets, Reading Shakespeare's Will spends one hundred and fifty pages on other authors before it gets to its ostensible object. The explanation for this lies in the book's subtitle: 'The Theology of Figure'.

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READING SHAKESPEARE'S WILL: THE THEOLOGY OF FIGURE FROM AUGUSTINE TO THE SONNETS. By Lisa Freinkel. New York: Columbia University Press, 2002. 384 p. This is a book of two subtly joined parts. First, there is a history of Christian allegorical interpretation, wherein the crucial word will refers to "the intention we ascribe to texts" (xix).

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Though Shakespeare does not profess to teach theology, it is not because he has no theology, nor because he regards theology as an impossibility to man. He is not an agnostic. He distinctly maintains the reality and the value, while he confesses the limitations, of our knowledge of God and his relations to the universe.

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Hamlet the scourge: reading Shakespeare as political theology

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The Alchemist (1610) and Bartholomew Fair (1614) and for his lyric and epigrammatic ...

Ben Jonson - Wikipedia

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