

# STORY as TORAH



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# Story As Torah Reading Old Testament Narratives Ethically

**Sungmin Min Chun**



## **Story As Torah Reading Old Testament Narratives Ethically:**

**Story as Torah** Gordon Wenham, 2003-11-01 It can sometimes be difficult for the modern reader to know whether the author of an Old Testament book is commending or condemning certain acts Professor Wenham turns to modern literary theory and ethical analysis to show how two quite different books of the Old Testament Genesis and Judges offer ethical models of behaviour He focuses on the attitudes of the authors rather than the morals of the characters in the stories and argues that these models are actually closer to New Testament ideals than has previously been recognised Old Testament Narratives and Speech Act Theory Steven T. Mann, 2025-01-15 Old Testament Narratives and Speech Act Theory explores the creative power of words in Old Testament narratives While the most famous example of this phenomenon might involve divine utterances such as Let there be light Gen 1 1 Steven T Mann argues that human characters can also create worlds with their words in an attempt to influence the imaginations and therefore actions of their listeners This study focuses on the performative nature of speeches that are found in several key Old Testament narratives including Genesis 4 1 26 18 16 33 Exodus 1 8 22 32 1 14 Numbers 13 14 2 Samuel 7 1 17 Amos 7 1 6 and Jonah 2 1 10 4 2 3 Within these narratives characters use their words to create competing worlds that clash as they attempt to advance their own agendas The storyteller's portrayal of these narrative worlds invites the audience to incorporate viewpoints of certain characters into their own world

Preaching Old Testament Narratives Benjamin H. Walton, 2019-03-21 There's no question that the Old Testament is foundational for the New Testament church But foundational or not it can be difficult for preachers to pin down useful resources for narrative texts within the Old Testament much less to skillfully preach those passages to their congregations Benjamin Walton provides the practical insight pastors need In one volume he demonstrates both the interpretive and homiletical skills necessary to preach Old Testament narratives well Walton guides the preacher through selecting a text which is a complete unit of thought describing the scene in a coherent way determining the theological message of the text and carefully crafting a meaningful take home truth He doesn't stop with discovering the core message the majority of the book focuses on delivering the message drawn from these narrative texts Walton's approach is not just theoretical It has been read and tested anonymously by groups of pastors and their feedback has been incorporated into the book This valuable resource will help preachers put all the pieces together have confidence in what they're imparting and maximize their preaching potential for Old Testament narratives **Psalmody and Poetry in Old Testament Ethics** Dirk J.

Human, 2012-10-25 Questions arise from scholarly debate in Hebrew Bible ethics such as what is Old Testament ethics what is the object of study what are the methods involved and how normative are Old Testament ethics for modern contexts These questions advance crucial issues in the quest for understanding ethics of the ancient Hebrew mind and the problem of how to contextualize them in modern contexts This book begins by exploring the relationship between the Old Testament and Ethics as well as a philosophical discussion on meta ethical presuppositions on divinity and morality in the Psalter The main part of

the book reflects analyses of specific psalms Pss 16 34 50 72 104 and 133 The core of this section reflects an illustration of psalm texts with the thematic focus on Hebrew ethical thinking Included are a few contextual contributions discussing relevant ethical issues in Africa from an African perspective In the final section two exemplary poetic texts from the Pentateuch Deut 32 and the Prophets Jer 5 reverberate ethical thinking from other parts of the Hebrew canon [The Art of Preaching Old Testament Narrative](#) Steven D. Mathewson, 2021-06-15 A veteran pastor with thirty years of experience guides readers through a ten step process to preaching Old Testament narratives from text selection to delivery The first edition received a Christianity Today award of merit and a Preaching magazine Book of the Year award This edition now updated and revised throughout for a new generation includes a new chapter on how to preach Christ from the Old Testament and an exemplary sample sermon from Mathewson Foreword by Haddon W Robinson **Ethics and Biblical Narrative** Sungmin Min Chun, 2014-02 S Min Chun discusses how to read Old Testament narrative from an ethical perspective He employs a linguistic and literary approach to Biblical interpretation using close study of the narrative of Josiah in the book of Kings and argues that such an approach makes the most of the genre characteristics of Old Testament narrative *The Storied Ethics of the Thanksgiving Psalms* Joshua T. James, 2017-08-10 Drawing on research from the field of narrative ethics The Storied Ethics of the Thanksgiving Psalms argues that story and storytelling function as important instruments in a given community's ethical shaping While this argument has gained some traction in the field of Old Testament ethics it has yet to inform an ethical reading of non narrative texts such as the Psalter However because the thanksgiving psalms are characterized by their inclusion of the worshipper's story they stand to benefit from the application of a narrative ethical approach In the present study this argument is tested through a close reading of three thanksgivings Psalms 116 118 and 138 each of which clearly demonstrates a didactic concern Yahweh is presented as one who is worthy of trust even in the midst of personal disaster The affirmation of Yahweh's character provides the framework for the community's continued or renewed commitment and trust hope and expectancy The example provided by the worshipper challenges the audience to pray as they prayed to trust as they trust to live with hope as they live with hope In addition these psalms and the stories they retell invite the audience to tell their story when God answers their prayers and to do so in public in corporate worship for the benefit of the community These intended results prayer commitment trust hope expectancy public storytelling and thanksgiving are not typically pursued in ethical studies but they are clearly part of the Psalter's comprehensive vision of the ethical life and are therefore worthy of careful consideration **Ethical Ambiguity in the Hebrew Bible** Shira Weiss, 2018-06-30 In this book Shira Weiss elucidates the moral tradition of the Hebrew Bible by subjecting ethically challenging biblical texts to moral philosophical analysis Examining the most essential questions of Jewish Thought she uses contemporary philosophy to decipher Scriptural ethics as uncovered from a variety of biblical stories Aided by ancient medieval and contemporary resources Weiss presents a comprehensive discussion of enduring ethical questions that arise from biblical narrative and

continue to be contested in modern times She shows how such analysis can unsettle assumptions and beliefs as well as foster moral reflection Ethical Ambiguity in the Hebrew Bible will be of interest to scholars and students of ethics philosophy Jewish thought biblical theology and exegesis

**How to Read Genesis** Tremper Longman III, 2025-04-15 A New Updated Edition of a Beloved Favorite Within the realm of sacred texts Genesis stands as a pillar a foundational book that shapes the Torah the Old Testament and ultimately the entire Christian Bible Through its rich tapestry of stories and images Genesis often leave readers pondering the deeper meanings hidden within its verses In the latest installment of the bestselling How to Read Series Tremper Longman III offers an enlightening path to grasping what Genesis is meant to communicate to both its original readers and contemporary audiences How to Read Genesis 2nd Edition gives readers an invaluable guide that Examines the various lenses through which Genesis can be viewed enriching comprehension and appreciation of its narratives Delves into the cultural backgrounds that influenced Genesis providing a fuller picture of its significance and teachings Uncovers the layers of history and authorship that contributed to the creation of Genesis Explains the background of the literary forms and structural elements that make Genesis unique Offers an understanding of how Genesis fits into the broader context of the Bible connecting its themes and messages to the entire Christian narrative Building upon historical cultural and literary context How to Read Genesis 2nd Edition will not only enhance your knowledge but will also foster a deeper connection with the text and its timeless wisdom Longman has long been known for his ability to analyze disparate literary genres and historical elements of scripture while crafting a solid Christological perspective and on this point he does not disappoint That is he seeks to provide space for Genesis as literature myth history and at last ways to read Genesis as a Christian a perspective that he identifies as preposterous and distorting and yet not only prompted by Jesus himself as in Luke 24 but absolutely needed in the context of current Christian teaching and preaching This is a short valuable and timely look at a misunderstood book Library Journal Review February 2025

**Introduction to Biblical Interpretation** William W. Klein, Craig L. Blomberg, Robert L. Hubbard, Jr., 2004-07-06 The authors of this book have combined years of expertise and devotion to Scripture to provide a truly unique volume that sets forth concise logical practical guidelines for discovering the truth in God's Word Ten years after its initial publication the authors now have thoroughly updated it in light of the latest scholarship This is a remarkably comprehensive study of the whole area of biblical interpretation Thoroughly evangelical it also interacts with nonevangelical interpretational stances No other volume available on biblical interpretation does so much so well Douglas Stuart Professor of Old Testament Gordon Conwell Theological Seminary

**Reading Old Testament Narrative as Christian Scripture** Douglas S. Earl, 2017-03-03 Douglas Earl sets out a fresh perspective on understanding what is involved in reading Old Testament narrative as Christian Scripture Earl considers various narratives as examples that model different interpretive challenges in the form of exegetical ethical historical metaphysical and theological difficulties Using these examples the significance of interpretive approaches focused on authorial intention history of composition

canonical context reception history and reading context are considered in conjunction with spiritual literary structuralist existential historical critical and ethical critical approaches Christian interpretation of Scripture as Scripture is shown to be an inherently ad hoc task understood as a rule governed practice in Wittgenstein's sense an established goal directed activity for which no method hermeneutical principle or critical perspective discovers meaning or generates good interpretation Good interpretation involves exploration of various construals of the world of the text using hermeneutics of tradition and critique of ideology Ricoeur The interpreter's task is to discern faithful readings and develop their significance in a given intellectual or cultural context The interpretation of Scripture and its appropriation is seen to involve wisdom in forming judgments on a case by case basis learned through examples and experience on what constitutes good interpretation and use Earl shows how traditional hermeneutics and contemporary critical resources suggest that history ethics and theology can rarely be read off Old Testament narrative but also how Christians can appropriate ethically and historically problematic books such as Joshua faithfully adopt a minimalist approach to 1-2 Samuel and embrace a Trinitarian reading of Genesis 1

**Jacob's Wealth** Paul Vrolijk, 2011-05-10 Various biblical studies on wealth and poverty have been published over the last thirty years Some of these studies touch on the wealth of the patriarchs in Genesis 12-50 but they focus predominantly on other parts of the Bible Scholars who have studied the patriarchal narratives in detail comment on aspects of patriarchal wealth but do not offer an in depth analysis of this topic This book on Jacob's wealth shows that such an analysis is warranted In the Jacob story material possessions and their associated attitudes and actions are essential to understand the various relationship dynamics Often possessions are the cause of conflict but they also play a role in conflict resolution As a result this study contributes to a fuller understanding of the Jacob cycle *The Fate of Justice and Righteousness during David's Reign* Richard G. Smith, 2009-12-10 This work argues that 2 Sam 8:15-20:26 is a literary unit designed to show how David and his house failed to establish justice and righteousness during David's reign over all Israel After an introductory chapter and a chapter on critical methodology the rest of the work is a close reading of 2 Sam 8:15-20:26 that pays special attention to narrative ethics Chapter 3 makes a case for reading 2 Sam 8:15-20:26 as a coherent literary unit reflecting an ethical world view grounded in kindness and having as its main theme the failure of justice and righteousness to be established during David's reign Chapter 4 presents a case for reading 2 Sam 8:15-10:19 as an account of the beginnings of justice and righteousness during David's reign in which David's kindness towards Mephibosheth is presented as analogous to a Mesopotamian royal declaration and was performed as an inaugural act of charity upon David's ascent to the throne

**Portraits of the Righteous in the Psalms** Daniel C. Owens, 2013-08-23 What have the Psalms to do with ethics Readers prize the Psalter for its richly theological prayers but into these prayers are woven a variety of ethical issues This book explores the ethics of the Psalter by examining the four portraits of the righteous person that punctuate Book I It begins by studying these psalms as individual compositions and then employs both the canonical approach and dialogic criticism to

identify the complex relationship between the portraits vision of the righteous life and its outcome Does the righteous person enjoy security and the good life The answer may be surprising but joining the psalmist on the rocky path of the interface of faith and experience is certain to prove a formative experience **Imprecations in the Psalms** Steffen G.

Jenkins,2022-02-04 The gap between the New Testament and the Imprecatory Psalms is less than we think When faced with prayers against enemies in the Psalms we are too quick to assume that these Old Testament authors were ignorant of some basic New Testament ethics They are self righteous thinking they have earned God s favor They don t know that the wicked can repent and be forgiven They believe in vengeance and hating their enemies We assume wrongly These prayers are far more aware than many modern churchgoers of how deeply our own sin runs so that even when persecuted we are not automatically entitled to divine help Even when we are truly entitled to justice against unrighteous attackers if God rescues us that is unmerited grace Further the psalms are fully aware that their enemies can repent and they show mercy to them The Book of Psalms teaches its readers individuals and the whole people of God to desire the repentance forgiveness and divine blessing of all nations even the people s most vicious enemies **Is God a Vindictive Bully?** Paul Copan,2022-10-18 Critics outside the church often accuse the Old Testament God of genocide racism ethnic cleansing and violence But a rising tide of critics within the church claim that Moses and other primitive violence prone prophets were mistaken about God s commands and character Both sets of critics dismiss this allegedly harsh flawed textual Old Testament God in favor of the kind compassionate actual God revealed by Jesus Are they right to do so Following his popular book Is God a Moral Monster noted apologist Paul Copan confronts false imbalanced teaching that is confusing and misleading many Christians Copan takes on some of the most difficult Old Testament challenges and places them in their larger historical and theological contexts He explores the kindness patience and compassion of God in the Old Testament and shows how Jesus in the New Testament reveals not only divine kindness but also divine severity The book includes a detailed Scripture index of difficult and controversial passages and is helpful for anyone interested in understanding the flaws in these emerging claims that are creating a destructive gap between the Testaments **Ethics in the Hebrew Bible and Beyond** Susan Niditch,2024 Offering close exegesis of specific passages from the Hebrew Bible and a discussion of the interpretation and appropriation of these ancient texts by post biblical Jewish writers and by other creative contributors from outside the Jewish tradition this study explores topics in religious ethics social justice political ethics reproductive ethics economic ethics issues in ecology gender and sexuality killing and dying and reproductive ethics Certain goals inform all the chapters the interest in tracing recurring themes concerning the definition of the good and the various ways in which Jewish thinkers rely on the more ancient material and appropriate it the links between areas in ethics explored e g between gender and reproductive ethics or war views and attitudes to political ethics and environmental ethics Each essay however is a self contained study as well The author has carved out particular biblical texts or themes in order to explore them in depth with special interest in the meanings and

messages that pertain to ancient Israelite writers varied presentation of matters in ethics **Write That They May Read**

Daniel I. Block, David C. Deuel, C. John Collins, Paul J. N. Lawrence, 2020-07-11

**Write That They May Read** is a collection of essays written in honor of our mentor friend and fellow scholar Professor Alan R Millard. Respectful of his contribution to our understanding of writing and literacy in the ancient biblical world, all the essays deal with some aspect of this issue ranging in scope from archeological artifacts that need to be read to early evidence of writing in Israel's world to the significance of reading and writing in the Bible including God's own literacy to the production of books in the ancient world and the significance of metaphorical branding of God's people with his name. The contributors are distributed among Professor Millard's peers and colleagues in a variety of institutions, his own students and students of his students. They represent a variety of disciplines including biblical archeology, Egyptology, Assyriology, Hebrew and other Northwest Semitic texts and the literature of the Bible and reside in North America, Japan, the United Kingdom, Denmark and Germany.

**Write That They May Read** contains contributions by:

**Section 1: Artifacts and Minimalist Literacy**

1. See That You May Understand: Artifact Literacy. The Twin cup Libation Vessels from Khirbet Qeiyafa. Gerald Klingbeil, Research Professor of Old Testament and Ancient Near Eastern Studies, Andrews University.
2. Martin Klingbeil, Professor of Biblical Studies and Archaeology and Associate Director, Institute of Archaeology, Southern Adventist University.
3. Ketiv Qere: The Writing and Reading of EA 256 and Its Place in Reflecting the Realia of Power and Polity in the LBA. IA Golan and Peripheries. Timothy M. Crow, Senior Lecturer in History, University of Akron.
4. Professional Fellow, Old Testament, Ashland Theological Seminary.
5. Another Inscribed Arrowhead in the British Museum. Terrence C. Mitchell, Former Keeper of Western Asiatic Antiquities, The British Museum, London, England.
6. Earliest Literary Allusions to Homer and the Pentateuch from Ischia in Italy and Jerusalem. Paul J. N. Lawrence, Translation Consultant, Summer Institute of Linguistics International.
7. The Etymology of Hebrew *l g* and the Identity of Shavsha the Scribe. Yoshiyuki Muchiki, Professor of Biblical Theology, Japan Bible Seminary, Tokyo.

**Section 2: Artifacts and Official Literacy**

6. The Writing: Reading of the Stone Tablet Covenant in the Light of the Writing: Reading: Hearing of the Silver Tablet Treaty. Gordon Johnston, Professor of Old Testament, Dallas Theological Seminary.
7. For Whose Eyes? The Divine Origins and Function of the Two Tablets of the Israelite Covenant. Daniel I. Block, Gunther H. Knoedler, Professor Emeritus of Old Testament, Wheaton College.
8. Write That They May Judge: Applying Written Law in Biblical Israel. Jonathan Burnside, Professor of Biblical Law, Law School, University of Bristol.
9. And Samuel Wrote in the Book. 1 Samuel 10:25 and His Apology in First Samuel 1:15. Wolfgang Ertl, Dozent am Bibelseminar Bonn, Bornheim, Germany, Associate Professor of Old Testament, Southwestern Baptist Theological Seminary.
10. For the one who will read it aloud will be able to run with it. Habakkuk 2:2c. David Toshio Tsumura, Professor of Old Testament, Japan Bible Seminar.

**Section 3: The Rise of Literary Literacy**

11. The History and Pre History of the Hebrew Language in the West Semitic Literary Tradition. Richard E. Averbeck, Professor of Old Testament and Semitic Languages, Trinity Evangelical Divinity School.
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 Yamauchi Professor of History Emeritus Miami University Oxford Ohio with contributions from Daniel I Block and Paul J N  
 Lawrence     **Divine Visitations and Hospitality to Strangers in Luke-Acts** Joshua W. Jipp, 2013-09-12 This study  
 presents a coherent interpretation of the Malta episode by arguing that Acts 28 1 10 narrates a theoxeny that is an account  
 of unknowing hospitality to a god which results in the establishment of a fictive kinship relationship between the Maltese  
 barbarians and Paul and his God In light of the connection between hospitality and piety to the gods in the ancient  
 Mediterranean Luke ends his second volume in this manner to portray Gentile hospitality as the appropriate response to Paul  
 s message of God s salvation a response that portrays them as hospitable exemplars within the Lukan narrative and contrasts  
 them with the Roman Jews who reject Paul and his message     *This Strange and Sacred Scripture* Matthew Richard  
 Schlimm, 2015-02-10 The Old Testament can seem strange and disturbing to contemporary readers What should Christians  
 make of Genesis 1 3 seemingly at odds with modern scientific accounts Why does the Old Testament contain so much  
 violence How should Christians handle texts that give women a second class status Does the Old Testament contradict itself  
 Why are so many Psalms filled with anger and sorrow What should we make of texts that portray God as filled with wrath  
 Combining pastoral insight biblical scholarship and a healthy dose of humility gifted teacher and communicator Matthew  
 Schlimm explores perennial theological questions raised by the Old Testament He provides strategies for reading and  
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appreciate the Old Testament as a friend in faith

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