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Telling and Retelling: Quotation in Biblical Narrative
(review)

Alan Cooper

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Telling And Retelling Quotation In Biblical Narrative

Larry Lyke



Telling And Retelling Quotation In Biblical Narrative:

Telling and Retelling George W. Savran, 1988 *Telling and Retelling* George W. Savran, 1988-01-01 *Interpreting Quoted Speech in Prophetic Literature* Samuel Hildebrandt, 2017-08-28 In *Interpreting Quoted Speech* Samuel Hildebrandt analyzes the literary phenomenon of one speaker quoting the words of another speaker within prophetic discourse. Challenging approaches that categorize these speech quotations and use them as direct windows into Israel's past, Hildebrandt makes a compelling case for reading quoted speech in its literary context. He presents a substantial method for such an interpretive approach, demonstrates its value in a detailed analysis of Jeremiah 2:1-3, 5, and highlights the significance of quoted phrases in Jeremiah and other prophetic texts. *Interpreting Quoted Speech* marks an important contribution to the exploration of Jeremiah's discourse and polyphony and, due to its accessible methodology and exegesis, offers a model for further research in prophetic literature.

Yahweh's Elegant Speeches of the Abrahamic Narratives Matthew Michael, 2014-05-14 This work is a study in the attribution, aesthetics, and representations of Yahweh's speeches in the Hebrew Bible. It describes the literary elegance and beauty of the speeches of Yahweh in the Abrahamic narratives. Employing a synchronic reading of the Abrahamic cycle, it underscores the presence of various literary devices in the divine speeches: 12:1-9, 13:1-18, 15:1-21, 17:1-27, 18:1-33, and 22:1-19. Specifically, it engages the high concentration of literary effects and use of metaphors, metaphoric language, similes, alliterations, wordplays, euphemisms, hyperboles, repetitions, allusions, and other distinctive literary features in the speeches of Yahweh, which are deliberately denied and glaringly absent in the speeches of the other main characters of the Abrahamic narratives, e.g., Abraham, Sarah, and Hagar. Similarly, it demonstrates the importance of these elevated speeches in the narrative world of Abrahamic epic. Most importantly, it also highlights the ideological significance of these decorated speeches of Yahweh to the original audience of the narrator, who presumably identified with their excessive optimism and rhetoric. Consequently, this book is a pioneering work in the contemporary study of stylistics, characterizations, and functions of attributed speeches in the Hebrew narratives.

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.

Stealing a Gift Jolita Pons, 2004 This book studies the use of biblical quotations in Kierkegaard's pseudonymous works as well as Kierkegaard's hermeneutical methods in general. Kierkegaard's mode of writing in these works indeed the very method of indirect communication consists in a certain appropriation of the Bible. Kierkegaard thus becomes God's plagiarist, repeating the Bible by reinscribing it into his own texts, where it becomes a part of his philosophical discourse and relates to most of his conceptual constructions. The Bible might also be called a gift, but a gift that does not belong to Kierkegaard; one he merely passes along to his reader. The invisible omnipresence of God's Word in the pseudonymous works, as opposed to the

signed ones forces us to revisit the entire distinction between the religious and the aesthetic **The Way of Wisdom** Zondervan, 2011-05-24 Wisdom is supreme therefore get wisdom Though it cost all you have get understanding Proverbs 4 7 NIV When a man's life embodies the pursuit of wisdom it bears among its fruits the deep love and respect of his family friends and colleagues Bruce K Waltke is such a man Wisdom has defined Dr Waltke both as one of his personal qualities and as the core of his many years of biblical study invoking the highest efforts of his formidable intellect and etching itself indelibly on his character In tribute to Dr Waltke we present this collection of writings exploring the wisdom perspective of the Bible The Way of Wisdom displays a level of scholarship and insight in keeping with Bruce Waltke's high academic standards and a breadth of outlook reflective of his own broad grasp of God's Word and its application to all of life May you the reader benefit **King David with the Wise Woman of Tekoa** Larry Lyke, 1997-10-01 Assesses the multivocal quality of 2 Samuel 14 as a result of the many historical and social processes that formed the Hebrew Bible as a whole He Gave Us Stories Richard L. Pratt, 1993 Explains how to grasp and apply the timeless truths in Old Testament narratives

Aramaic Daniel and Greek Daniel T. J. Meadowcroft, 1995-01-01 Daniel 2 7 are noteworthy chapters in the Bible partly because they are in Aramaic rather than Hebrew and partly because the early Greek translation of those chapters known to us as the Septuagint is quite different from the Aramaic text that we have This book highlights and analyzes the differences by exploring the effectiveness of each version as a piece of narrative A new appreciation of the craft of the Aramaic narrative is one result Another is an enhanced understanding of how biblical narrative handles symbolism Through this study the reader also gains insight into differing circles of wisdom in Persian times each giving rise to a textual tradition still accessible to us *Victim and Victimizer* Yiu-Wing Fung, 2000-06-01 This book attempts an interesting exercise in character analysis It scrutinizes the speeches of Joseph in such a way as to expose the problematic nature of his claims to know God's intentions While Judah is forced by Joseph's test to choose slavery for the sake of his father's survival the ironic reversal of Judah's role from victimizer to victim is undercut by the rationale by which he had Joseph sold in order to save him Unwittingly Joseph mistakes this rationale as a divine principle that undergirds his suffering and he dreams of domination for the same purpose of survival He is unaware of Judah's real predicament and this double blindness calls into doubt the coalescence of perspectives of Joseph and the narrator **"Why Ask My Name?"** Adele Reinhartz, 1998-11-12 Unnamed characters such as Lot's wife Jephthah's daughter Pharaoh's baker and the witch of Endor are ubiquitous in the Hebrew Bible and appear in a wide variety of roles Adele Reinhartz here seeks to answer two principal questions first is there a poetics of anonymity and if so what are its contours Second how does anonymity affect the reader's response to and construction of unnamed biblical characters The author is especially interested in issues related to gender and class seeking to determine whether anonymity is more prominent among mothers wives daughters and servants than among fathers husbands sons and kings and whether the anonymity of female characters functions differently from that of male characters **Jewish Studies as Counterlife**

Adam Zachary Newton, 2019-06-04 This book tells the story of a Jewish Studies that hasn't fully happened at least not yet. Newton asks what we mean when we say Jewish Studies and when we imagine it not as mere amalgam but as a project. Jewish Studies offers a unique perspective from which to view the horizon of the academic humanities because although it arrived belatedly it has spanned a range of disciplinary locations and configurations from an origin story in nineteenth-century historicism and philology to the emancipatory politics of the Enlightenment to the ethnicity-driven pluralism of the postwar decades to more recent configurations within an interdisciplinary cultural studies. The conflicted allegiances with respect to traditions, disciplines, divisions, stakes, and stakeholders represent the structural and historical situation of the field as it comes into contact with the humanities more broadly. At once a literary and philosophical thinker, Newton deploys a tableau of texts in concert with an ensemble of vivid, elastic tropes not only to theorize Jewish Studies but also to reimagine it as an agent of that potency. Jacques Derrida calls leverage a force multiplier for the field's multiple possibilities. In refiguring a Jewish Studies to come, the book intervenes in a broader discourse about the challenge of professing disciplinary knowledges while promoting transit across their boundaries. Jewish Studies as Counterlife further amplifies Newton's career-long articulation of the dialogic as the staging ground of ethical encounter.

Reading the Wife/Sister Narratives in Genesis Hwagu Kang, 2018-10-31 The book of Genesis introduces three similar wife-sister narratives commonly thought to be originating from different sources because of their repetitive entries. This research explores the wife-sister narratives in Genesis Gen 12:10-13, 18, and 26:1-11 and it aims to provide an understanding of the three stories as a whole by uncovering its context by textlinguistic and literary type scene analysis. Textlinguistic analysis helps us to see how each wife-sister narrative functions in its context while type scene analysis emphasizes how the three narratives develop and contribute to the patriarchal narratives through their similarities and variations. Although the traditional type scene analysis studies recurrent fixed motives in texts, this study focuses much more on literary aspects such as characterization, theme, and plot. Through this study, the three wife-sister stories will elaborate that the patriarchal narratives are not results of different authors but the well-developed products of a single author. The three wife-sister stories work together to highlight God's faithfulness to his promises Gen 12:1-3.

Jeremiah, Zedekiah, and the Fall of Jerusalem Mark Roncace, 2005-09-08 Uses both a narratological and historical-critical method to read these specific passages of Jeremiah. Demonstrates that the story of Jeremiah and Zedekiah is not the typical god-prophet-bad-king story found in much of prophetic literature and the Deuteronomistic History. Provides an intertextual reading of the passages which connects Jeremiah to other figures in the Old Testament. The book offers a narratological and intertextual reading of Jeremiah 37:1-40:6, a text that features the dynamic interaction between the prophet Jeremiah and King Zedekiah in the context of events surrounding the fall of Jerusalem. While there have been many literary studies of biblical texts, there has been little such work on the narratives in the book of Jeremiah. This fact is surprising since the Jeremianic stories are narrated in a lively and sophisticated manner and contain

complex characters and vivid dialogue and action reminiscent of texts in the Primary History which have received much more literary attention Roncace's book begins to uncover the richness of the prophetic narratives in Jeremiah The study focuses on issues of characterization and point of view as well as the text's connections with other passages in the book of Jeremiah and those beyond it particularly the Deuteronomistic History Roncace argues that the text develops complex images of both Zedekiah and Jeremiah It is not a story of the good prophet and the bad king times as chaotic and confusing as the final days of Jerusalem do not call for a black and white story Rather the text invites both sympathy and criticism for Jeremiah and Zedekiah Jeremiah is the embattled prophet of God yet at times he appears deceptive and manipulative more concerned about his own well being than that of the people and his message can be ambiguous and in the end is not fully correct Zedekiah for his part appears receptive to Jeremiah's word and protects the prophet from others who would harm him yet he is too irresolute to take any action to save the city The ambiguity in the portrayals of both figures is further developed by intertextual connections Jeremiah can be compared to Moses the Rabshakeh Daniel Joseph Samuel Nathan and Micaiah while Zedekiah can be compared to the monarchs that correspond to these figures Pharaoh Hezekiah Saul David and Ahab

The Oxford Handbook of Biblical Studies J. W. Rogerson, Judith M. Lieu, 2006-03-16 Presents a survey of research in this technical and diverse field that is useful for scholars and students who need to command linguistic historical literary and philosophical skills This title includes forty five contributions that review and analyse thinking and work and examines the progress and direction of the debates

But the Wise Shall Understand Felipe A. Masotti, 2025-02-17 Using Bakhtin's theory Felipe A Masotti examines how ancient prophecies are reused to shape ideas of divine intervention and the passing of time It reveals a blend of traditional and innovative elements in Daniel's eschatological narrative reflecting a deep theological engagement with prophetic traditions

Song and Story in Biblical Narrative Steven Weitzman, 1997-10-22 a book which asks and answers a new interesting question using a rich range of biblical and humanistic methodologies Journal of Biblical Literature This book examines a literary form within the Bible that has slipped through the cracks of modern scholarship the mixing of song and story in biblical narrative Journeying from ancient Egyptian battle accounts to Aramaic wisdom texts to early retellings of biblical tales in the Dead Sea Scrolls Jewish Hellenistic literature and rabbinic midrash Steven Weitzman follows the history of this form from its origins as a congeries of different literary behaviors to its emergence as a self conscious literary convention

Representing the Past Rachelle Gilmour, 2011-02-14 Through literary analysis and comparison with modern historical theory this volume examines the narrative representation of familiar historical concepts such as causation significance evaluation and coherence of past events in the book of Samuel

Circles in the Stream Paul E. Koptak, 2022-04-28 Maybe we should read Genesis 37:50 as the story of Joseph and Judah Both kept their families alive and received major blessings from their father Jacob Like his brother Joseph Judah knew how to use words to lead and persuade primarily by appealing to common experience His speeches model Kenneth Burke's rhetoric of

identification inducing cooperation by showing his listeners how they are consubstantial that is where they stand together Preachers hope to do the same making gospel connections between ancient texts and life today Circles in the Stream shows that the connections are there in the Scripture text freeing preachers from the pressure to find contemporary illustrations Adapting Burke s literary rhetorical approach to reading Paul Koptak offers ever widening circles of reading to that end Indexing a passage and looking for identification there lead to the transformative purpose and life issue Intertextual study a combination of both discovers these connections in the wider two testament canon Circles in the Stream offers both a distinct perspective for reading Scripture and practical steps for in depth study Its method can make sermon preparation more efficient and effective More importantly it leads to the life issues that listeners want their preachers to address

Immerse yourself in heartwarming tales of love and emotion with Explore Love with is touching creation, Experience Loveis Journey in **Telling And Retelling Quotation In Biblical Narrative** . This emotionally charged ebook, available for download in a PDF format (Download in PDF: *), is a celebration of love in all its forms. Download now and let the warmth of these stories envelop your heart.

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