

The Poetics Of Biblical Narrative Ideological Literature And The Drama Of Reading

The Journal of Biblical and Theological Studies (JBTS) is an academic journal focused on the fields of Bible and Theology from an inter-denominational point of view. The journal is comprised of an editorial board of scholars that represent several academic institutions throughout the world. JBTS is concerned with presenting high-level original scholarship in an approachable way. Academic journals are often written by scholars for other scholars. They are technical in nature, assuming a robust knowledge of the field. There are fewer journals that seek to introduce biblical and theological scholarship that is also accessible to students. JBTS seeks to provide high-level scholarship and research to both scholars and students, which results in original scholarship that is readable and accessible. As an inter-denominational journal JBTS is broadly evangelical. We accept contributions in all theological disciplines from any evangelical perspective. In particular, we encourage articles and book reviews within the fields of Old Testament, New Testament, Biblical Theology, Church History, Systematic Theology, Practical Theology, Philosophical Theology, Philosophy, and Ethics.

In April of 2001, the headline in the Los Angeles Times read, "Doubting the Story of the Exodus." It covered a sermon that had been delivered by the rabbi of a prominent local congregation over the holiday of Passover. In it, he said, "The truth is that virtually every modern archeologist who has investigated the story of the exodus, with very few exceptions, agrees that the way the Bible describes the exodus is not the way it happened, if it happened at all." This seeming challenge to the biblical story captivated the local public. Yet as the rabbi himself acknowledged, his sermon contained nothing new. The theories that he described had been common knowledge among biblical scholars for over thirty years, though few people outside of the profession know their relevance. New understandings concerning the Bible have not filtered down beyond specialists in university settings. There is a need to communicate this research to a wider public of students and educated readers outside of the academy. This volume seeks to meet this need, with accessible and engaging chapters describing how archeology, theology, ancient studies, literary studies, feminist studies, and other disciplines now understand the Bible.

A critical account of Ricoeur's theory of narrative interpretation and its contribution to theology.

The Poetics of Biblical Narrative, Sternberg's last book, established a new level of sophistication for biblical analysis. In Hebrews between Cultures, he shifts his focus from individual identity to the group, in this case the Hebrews. Sternberg's analysis of the development in the Bible of the Hebrew identity (and alternate identities) is brilliant, challenging, intellectually rigorous and unusual, and almost always unexpected and dramatic.

Based on a series of lectures given in Israel, Amit introduces the reader to the subtle ways of the biblical narrators. Covering issues of character, plot development, catchword association, narration, and dialog, she brings the biblical text to life, helping the reader enter the stories from new vantage points.

For the pastor or serious layperson, the realm of biblical interpretation can be a confusing maze of personalities, communities, methods, and theories. This maze can often result in obscuring the main goal of interpreting Scripture: hearing and knowing God better. The Dictionary for Theological Interpretation of the Bible is a groundbreaking reference tool that introduces readers to key names, theories, and concepts in the field of biblical interpretation. It discusses these approaches and evaluates their helpfulness in enabling Christians to hear what God is saying to the church through Scripture. The contributors come from a variety of backgrounds, and the dictionary covers a broad range of topics with

both clarity and depth.

Papers presented at the Lund 2000 Conference on Rhetorical Argumentation in Biblical Texts.

A feminist, cultural reading of the women in the Bible, which challenges traditional methods of biblical study.

Multiple and sometimes unexpected forms of closure in biblical narratives bring their stories to satisfactory close.

Knowledge of these conventions and how they affect their stories is valuable to students of Bible and of narrative.

Using insights about ancient and modern tragedy, this study offers challenging and provocative new readings of selected Biblical narratives: the story of Israel's first king, Saul, rejected for his disobedience to God and driven to madness; the story of Jephthah's sacrifice of his daughter in fulfillment of his vow to offer God a sacrifice in return for military victory; and the story of Israel's most famous king, David, whose tragedy lies in the burden of divine judgement that falls on his house as a consequence of his sins. The book discusses how these narratives handle such perennial tragic issues as guilt, suffering and evil.

Semiotics : a brief review of a method and some explanation of procedures / Jean Calloud -- A structural exegesis of Genesis 2 and 3 / Daniel Patte and Judson F. Parker -- A literary approach to the Bible / Robert Alter -- Some observations on the analysis of structure in biblical narrative / Shimon Bar-Efrat -- The plot of the biblical story of Ruth / Barbara Green -- Characterization in biblical narrative : David's wives / Adele Berlin. - The Bible's art of persuasion : ideology, rhetoric, and poetics in Saul's fall / Meir Sternberg -- Isaac, Samson, and Saul : reflections on the comic and tragic visions / J. Cheryl Exum and J. Williams Whedbee -- The grammatical aspect of biblical parallelism / Adele Berlin -- Of broken pots, fluttering birds, and visions in the night : extended simile.

Meir Sternberg's classic study is "an important book for those who seek to take the Bible seriously as a literary work." (Adele Berlin, Prooftexts) In "a book to read and then reread" (Modern Language Review), Meir Sternberg "has accomplished an enormous task, enriching our understanding of the theoretical basis of Biblical narrative and giving us insight into a remarkable number of particular texts." (Journal of the American Academy of Religion). The result is a "a brilliant work" (Choice) distinguished "both for his comprehensiveness and for the clearly-avowed faith stance from which he understands and interprets the strategies of the biblical narratives." (Theological Studies). The Poetics of Biblical Narrative shows, in Adele Berlin's words, "more clearly and emphatically than any book I know, that the Bible is a serious literary work? a text manifesting a highly sophisticated and successful narrative poetics."

Provides a discussion of introductory matters such as authorship, date, historical background, purpose, structure, and outline of the historical books of the Old Testament

In this much-anticipated textbook, three respected biblical scholars have written a history of ancient Israel that takes the

biblical text seriously as an historical document. While also considering nonbiblical sources and being attentive to what disciplines like archaeology, anthropology, and sociology suggest about the past, the authors do so within the context and paradigm of the Old Testament canon, which is held as the primary document for reconstructing Israel's history. In Part One, the authors set the volume in context and review past and current scholarly debate about learning Israel's history, negating arguments against using the Bible as the central source. In Part Two, they seek to retell the history itself with an eye to all the factors explored in Part One.

Growing out of a conference entitled *Literary Theory* volume reveal, among other more particularistic points, a fundamental overt disagreement regarding the question of coherence in narrative point of view, i.e. between the assumption or discovery of coherent and unitary narratives and narrators, the critique of this assumption, and the assumption or discovery of its opposite. No index. Annotation copyrighted by Book News, Inc., Portland, OR ..". this is one of the few books on narrative worth reading and rereading, a study that will make -- or should make -- a difference in the way we read narrative." -- *Nineteenth Century Fiction* "This is a remarkable book: original, clear-sighted, and luminously focused on a subject that has never been explored nearly so systematically or intensively." A -- Dorrit Cohn, Harvard University This book, long out of print, is now available in a paperback edition, providing another window into one of the most exciting minds working in the areas of literary and biblical literary criticism.

Ancient Indian Kavya Sastra (Poetics) and its modern rendering *Narratology* supplies a variety of poetical tools and devices with which the vast miscellany of biblical narratives can be approached and appreciated.

The book proposes a hermeneutical theory which uses modern approaches to literary texts for the exegesis of biblical narratives. This theory is then applied to the exegesis of Genesis 21:1-21, and involves the evaluation of the New Criticism, rhetorical criticism, structuralism and narrative analysis, reader-response criticism, the historical-critical method, as well as deconstruction. To satisfy the postulate of pluralism in interpretation, the theory draws upon a variety of ancient and modern sources such as Aristotle, T. S. Eliot, Hans Urs von Balthasar, and Paul Ricœur.

In this strikingly personal account of recent literary approaches to the Bible, Jeffrey Staley shows how people's life experiences relate to what they read in the Scriptures. He illustrates his argument from theories of autobiography, where recent literary and feminist critiques provide him with tools for reflecting upon his childhood on a Navajo reservation and his family's five generations of contact with the Navajo people in northern Arizona and New Mexico. Using Tony Hillerman's popular detective novels as a lens to refract his own childhood memories, Staley investigates how his cross-cultural childhood and family history have contributed to his understanding of the Fourth Gospel. By combining such diverse materials as popular fiction, medieval passion plays, cultural anthropology, rhetorical studies, and

autobiographical reflection, Staley takes his readers on a fascinating spiritual and intellectual journey through the Gospel of John.

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Prickett charts the schism, opened at the end of the eighteenth century, between biblical hermeneutics and literary criticism. This split has profound implications for both contemporary biblical translation and literary theory. The author investigates the critical commonplace that religious language is essentially poetic, and traces the development of that view in the writings of Dennis and Vico, Herder and Eichhorn, Coleridge and Arnold, Wordsworth and Hopkins, and Austin Farrer and Paul Ricoeur. This concept continues to provide a terminology for discussing narrative that can no longer be interpreted literally or allegorically, but has also led some critics to devise inadequate translation theories and conceptions of metaphor.

A pioneering work that answers the question: What do we do when we tell a story? Using examples from the Bible and popular literature, Robert Funk examines the structure of stories to uncover the underlying grammar of the narrative.

After an introduction to the concept of the narrative character as reader, this book offers a theoretical discussion based on the work of Bakhtin, Austin and Ricoeur. In-depth readings of the stories of Nathan's Parable and The Woman of Tegoa then show them to be oath-provocation stories. The tensions between father and son in the text are related to those between speaker and utterance and between reader and text. The book broadens the theoretical base for discussion of reader response to the Hebrew Bible and offers an original reading for some key texts in 2 Samuel.

"... 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.

Scholars interested in narrative critical / narratological analyses of the Old Testament and New Testament Bible will welcome this extensive practical study that discusses all aspects that should be evaluated when a narratological analysis is undertaken. All the relevant aspects, such as the relationship between narrator and narratee, plot development, characterization, temporal

relationships, focalization, and setting are discussed in such a way that it is easy to follow, yet of high academic quality. Each aspect is illustrated by several examples from the Old Testament and New Testament. At the end of each chapter is a bibliography directing readers to more technical books/articles on the subject.

Leggere l'Ecclesiaste. Studio di Craig G. Bartholomew. Questo volume esplora l'ermeneutica e l'esegesi biblica, mantenendo un'attenzione prioritaria alla lettura dell'Ecclesiaste. Un'attenzione particolare è rivolta allo sviluppo del metodo storico critico nel contesto della modernità e alle sue implicazioni per la lettura dell'Ecclesiaste. At the end of the twentieth century there is no agreement among scholars about how to read Ecclesiastes. Some read it as deeply pessimistic while others read it as an affirmation of joy. Ecclesiastes is thus a fertile site for an analysis of the hermeneutical issues impacting on biblical exegesis. This volume explores the interface of hermeneutics and biblical exegesis while keeping its focus on the reading of Ecclesiastes. Particular attention is paid to the development of the historical critical method in the context of modernity and its implications for the reading of Ecclesiastes. The postmodern turn in biblical interpretation is analysed in terms of the challenge it presents to historical criticism. It is argued in conclusion that Christian scholars ought to practice a biblical hermeneutic shaped integrally by a Christian perspective and the contours of such an approach are mapped out. From this perspective ecclesiastes is read as an ironie exposure of an empiricistic epistemology which seeks wisdom through personal experience and analysis alone. Starting from David's response to Nathan in 2 Sam 12 as a model of the character as reader, this book employs an original synthesis of literary, linguistic and psychoanalytic theory to account for the impact of the biblical texts on its readers. Scholars discuss how contemporary Christians can better hear and appropriate God's address in the Old Testament. --from publisher description.

'This book re-addresses the concepts of neighbourhood and community in a refreshing and challenging way. It will be of immense benefit, not only to town planners but also to all those professional and voluntary groups and politicians who seek to create the new communities of tomorrow' From the Foreword by Jed Griffiths, Past President of the Royal Town Planning Institute. There is widespread support for the principle of creating more sustainable communities, but much hazy, wishful-thinking about what this might mean in practice. In reality, we witness more the death of local neighbourhoods than their creation or rejuvenation, reflecting an increasingly mobile, privatized and commodified society. Sustainable Communities examines the practicalities of re-inventing neighbourhoods. It is neither an idealistic, utopian tract nor a designer's manual, but is, rather, a serious attempt to address the real issues. This collection of expert contributions: * examines the nature of local community and methods of building social capital * presents the findings of a world-wide survey of eco-neighbourhoods and eco-villages with case studies from the United Kingdom, Europe, America and Australia * develops a fresh perspective on the planning and design of neighbourhoods in urban areas, based on the eco-system approach * explores practical programmes for local resource management and the implications for

community-based decision-making * provides a detailed appendix listing current eco-village and eco-neighbourhood schemes by country Written by an interdisciplinary team of social and environmental scientists, town planners and urban designers, this is a thought-provoking and important contribution to both the theory and practice of the development of sustainable communities.

This study applies several linguistic approaches and heuristic devices to selected narratives in the book of Samuel in order to investigate the defining features of metaphor and the way metaphor and other forms of figurative language operate in biblical narrative.

This volume argues that Job 28, as Job's words in its present position, has a special rhetorical function within the whole book, and more specifically within the context of chapters 22-31

Poetics, the "science" of literature, makes us aware of how texts achieve their meaning. Poetics aids interpretation. If we know how texts mean, we are in a better position to discover what a particular text means. This is a book which offers fundamental guidelines for the sensitive reading and understanding of biblical stories. - Back cover.

This work surveys the field of Pentateuchal studies, and using both diachronic and synchronic approaches, investigates Genesis 18 and 19 in terms of the structure, language and symbolism of the text, and the effectiveness of its literary integration.

According to the opinio communis of the exegetes, the sin of Moses is one of the most difficult conundrums to resolve in the history of interpretation. This Pentateuchal puzzle has not only perplexed ancient and modern exegetes but has also produced a multiplicity of answers. A plethora of explanations proposed by exegetes on the sin of Moses appears to be strong on conjectural ingenuity but weak on textual evidence. A fresh exegetical probe is therefore warranted using a hermeneutical strategy whereby a narrative approach is attempted in order to understand Num. 20:1-13 in the light of Exodus 17:1-7. These narrative analogies are part of a distinctive feature in the Hebrew narrative style labelled Type-scene. The main thrust of this book is that the sin of Moses recorded in Numbers 20:1-13 is linked to the unlawful and wilful act of trifling with the sacred staff in striking the rock. This is because the staff of Moses has already become the staff of God (Exod. 4:20;17:9). Moses' abuse and misuse of the staff constitutes an act of lese-majeste because it is seen as an act of rebellion against YHWH's authority. Inevitably, Moses eclipses YHWH's personality, presence and power in the eyes of the people. His condign punishment is the forfeiture of the privilege of leading the people into the Promised Land.

Casuistic or case law in the Pentateuch deals with real human affairs; each case law entails a compressed story that can encourage reader engagement with seemingly "dry" legal text. This book is the first to present an interpretive method

integrating biblical law, jurisprudence, and literary theory, reflecting the current “law and literature” school within legal studies. It identifies the narrative elements that exist in the laws of the Pentateuch, exposes the narrative techniques employed by the authors, and discovers the poetics of biblical law, thus revealing new or previously unconsidered aspects of the relationship between law and narrative in the Bible.

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