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**NARRATIVE RESEARCH  
ON THE HEBREW BIBLE**

**46**

**1989**

# Semeia 46 Narrative Research On The Hebrew Bible

**Danna Fewell**



## **Semeia 46 Narrative Research On The Hebrew Bible:**

*Semeia 46* Miri Amihai, 1989-01-01 *Hebrew Bible / Old Testament. III: From Modernism to Post-Modernism* Magne Sæbø, Jean Louis Ska, Peter Machinist, 2014-12-10 The long and complex history of reception and interpretation of the Hebrew Bible Old Testament through the ages described in the HBOT Project focuses in this concluding volume III Part 2 on the multifarious research and the different methods used in the last century Even this volume is written by Christian and Jewish scholars and takes its wider cultural and philosophical context into consideration The perspective is worldwide and ecumenical Its references to modern biblical scholarship on which it is based are extensive and updated The indexes names topics references to biblical sources and a broad body of literature beyond are the key to the wealth of information provided Contributors are J Barton H L Bosman A F Campbell SJ D M Carr D J A Clines W Dietrich St E Fassberg D F Ilesdal A C Hagedorn K M Heim J H genhaven B Janowski D A Knight C K rting A Laato P Machinist M A O'Brien M Oeming D Olson E Otto M S b J Schaper S Sekine J L Ska SJ M A Sweeney and J de Waard *The Oxford Handbook of Biblical Narrative* Danna Fewell, 2016-06-01 Comprised of contributions from scholars across the globe The Oxford Handbook of Biblical Narrative is a state of the art anthology offering critical treatments of both the Bible's narratives and topics related to the Bible's narrative constructions The Handbook covers the Bible's narrative literature from Genesis to Revelation providing concise overviews of literary critical scholarship as well as innovative readings of individual narratives informed by a variety of methodological approaches and theoretical frameworks The volume as a whole combines literary sensitivities with the traditional historical and sociological questions of biblical criticism and puts biblical studies into intentional conversation with other disciplines in the humanities It reframes biblical literature in a way that highlights its aesthetic characteristics its ethical and religious appeal its organic qualities as communal literature its witness to various forms of social and political negotiation and its uncanny power to affect readers and hearers across disparate time frames and global communities **Feminist Theory and the Bible** Esther Fuchs, 2016-02-23 *Feminist Theory and the Bible* Interrogating the Sources conceptualizes contextualizes and maps a new kind of burgeoning scholarship that has grown up in recent decades This scholarship emerged in the margins of Feminist Studies and Biblical Studies and has yet to find a foothold in either one of these more established contexts In this book Esther Fuchs argues that in order to find an enduring stable place in the academe this scholarship requires a theoretical perspective Biblical Studies as a whole has not yet been sufficiently theorized as an academic field and currently consists of multiple disciplines relying for the most part on traditional scholarly discourses In this regard Feminist Biblical Studies is both a departure from and an important supplement to both Feminist Studies and Biblical Studies *Narrative in the Hebrew Bible* David M. Gunn, Danna Nolan Fewell, 1993 After almost two centuries of historical criticism biblical scholarship has recently taken major shifts in direction most notably towards literary study of the Bible Much germinal criticism has taken as its primary focus narrative texts of the Hebrew Bible the Old Testament This

book belongs in this movement and provides a lucid guide to its interpretative possibilities. It tries to be both theoretical and practical combining discussion of method and the business of reading in general with numerous illustrations through readings of particular texts. The opening chapter indicates how literary criticism is related to other dominant ways of reading the text over the last two thousand years using as an example the story of Cain and Abel. In subsequent methodological chapters the authors discuss characters not excluding the narrator and God, plot modifying recent theory to accommodate the peculiar complexity of biblical narratives and the play of language through repetition, ambiguity, multivalence, metaphor and intertextuality. The concluding chapter on readers and responsibility explores the ideological dimension of narrative interpretation with particular attention to Genesis 1-3, a story which has generated much discussion about gender and social hierarchy. Does this text define or challenge the status quo of either the ancient or the modern world? The authors lay out some of the debate and question what values are at work when we and others read and champion readings. Other extended readings include the stories of Abraham and Sarah and of Tamar and Judah in Genesis, the book of Jonah and the account of Nebuchadnezzar and the three Jews thrown into the fiery furnace from the book of Daniel. An extensive bibliography completes the book arranged by subject and biblical text.

**Judah and Tamar (Genesis 38) in Ancient Jewish Exegesis**  
Esther Menn, 2021-12-06. This exploration of Genesis 38 in three interpretive writings shows how new meanings emerge through encounters between the biblical text and later Jewish communities. A literary reading within the canon suggests that the story of Judah and Tamar points to the morally ambiguous origins of David's lineage. Ancient Jewish exegesis however challenges this understanding. The Testament of Judah interprets Genesis 38 as the story of a warrior king's tragic downfall. Targum Neofiti develops it to illustrate the concept sanctification of the divine Name and Genesis Rabbah portrays it as a series of providential events issuing in the royal and messianic lineage. Esther Marie Menn pioneers a fresh approach to the study of biblical interpretation by analyzing the relation between interpretative genre, altered plot structure and cultural values.

**Reconstructing Old Testament Theology** Leo G. Perdue, In this informative and keen look at contemporary trends in Old Testament theology Perdue builds on his earlier volume *The Collapse of History* 1994. He investigates how a variety of perspectives and methodologies have impacted how the Old Testament is read in the twenty first century including literary criticism, rhetorical criticism, feminist, womanist and mujerista theologies, liberation theology, Jewish theology, postmodernism and postcolonialism. Perdue provides a sensitive reading of the aims of these approaches as well as providing critique and setting them in their various cultural contexts. In his conclusion the author provides a look at the future and how these various voices and approaches will continue to impact how we carry out Old Testament theology.

**Bridging the Gap**  
Gerald A. Klingbeil, 2007. This volume is intended to introduce university and seminary students and scholars to the neglected field of ritual studies particularly within the larger context of biblical and theological studies. At the same time the author hopes to further the discussion by interacting with numerous scholars in the field providing an extensive bibliography of

relevant works Klingbeil defines the basic terms used in ritual studies and explains the concepts involved in interpreting biblical ritual He offers a broad history of the study of biblical ritual beginning with the critiques of ritual found in the Old Testament prophetic books and surveying attitudes toward ritual down to modern times Drawing on the fields of anthropology and sociology as well as his decade of work in the field Klingbeil presents a comprehensive reading strategy for biblical ritual texts In addition he explores connections between ritual studies and theological research This ground breaking study promises to generate discussion about biblical ritual and provides an excellent introduction to this growing field of study for students and scholars

The Prostitute and the Prophet Yvonne Sherwood,2004-12-30 The only consensus that has been reached on Hosea 1 3 is that it is a notoriously problematic text Sherwood unpicks this rather vague statement by examining the particular complexities of the text and frictions between the text and reader that conspire to produce such a disorientating effect Four dimensions of the problem are considered the conflict between text and reader over the improper relationship between Hosea and Gomer the bizarre prophetic sign language that conscripts people into a cosmic charade the text s propensity to subvert its central theses and the emergent tensions between the feminist reader and the text Aiming to bring together literary criticism and biblical scholarship this book provides lucid introductions to ideological criticism semiotics deconstruction and feminist criticism and looks at the implications of these approaches not only for the book of Hosea but for biblical studies in general

Are We Amused? Athalya Brenner,2003-01-01 Essays on women men gender roles and humor as social critique

**Unspeakable Things Unspoken** Isabelle M. Hamley,2019-01-30 The story of the raped and murdered woman of Judges 19 and the civil war and mass marriage that ensue in chapters 20 21 are hardly favorite tales of the Hebrew Bible The chapters have often been dismissed as little more than an anachronistic epilogue an awkward amalgamation of earlier stories or a text of terror proof of patriarchal oppression This book argues that far from being a clumsy collage Judges 19 21 is a carefully narrated tale that chronicles the descent of a nation into extreme individualism and fragmentation In dialogue with continental philosopher Luce Irigaray it will uncover the dynamics of identity formation and how differential constructions of identity of the One and the Other yield patterns of victimization and justification of violence This literary philosophical reading will bring out silences and missed possibilities for the subjectivity of women whilst also shedding light on the victimization of men within the logic of totalitarian identity constructions The end of Judges therefore offers a theological conclusion to the book as a whole and opens up avenues for thought on theological anthropology understandings of identity and gender and a theological commentary on violence

**Handbook for Biblical Interpretation** W. Randolph Tate,2012-11-01 This handbook provides a comprehensive guide to methods terms and concepts used by biblical interpreters It offers students and non specialists an accessible resource for understanding the complex vocabulary that accompanies serious biblical studies Articles arranged alphabetically explain terminology associated with reading the Bible as literature clarify the various methods Bible scholars use to study biblical texts and illuminate how

different interpretive approaches can contribute to our understanding Article references and topical bibliographies point readers to resources for further study This handbook now updated and revised to be even more useful for students was previously published as *Interpreting the Bible A Handbook of Terms and Methods* It is a suitable complement to any standard hermeneutics textbook

**Tehillah le-Moshe** Mordechai Cogan, Barry L. Eichler, Jeffrey H. Tigay, 1997-06-30 Forty five scholars here combine their skills in tribute to their colleague teacher and friend This collection includes 27 English and 18 Hebrew essays on literary criticism rabbinic literature Hebrew word studies Septuagint Qumran textual criticism and many other topics Moshe Greenberg is perhaps best known for his commentary on Ezekiel in the Anchor Bible series

**The Sin of Moses and the Staff of God** Johnson Lim Teng Kok, 2018-07-17 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

**Women in Ugarit and Israel** Hennie J. Marsman, 2021-10-01 In this volume the presupposition is investigated whether women in a polytheistic society had a better position than women in a monotheistic society To this end the social and religious position of women in Ugarit according to its literary texts is compared to that of women in Israel according to the Hebrew Bible while the wider context of the ancient Near East is also taken into consideration After an overview of feminist biblical exegesis the book discusses the roles of women in the family and in society It also provides an analysis of the roles of women as religious specialists and as worshippers Finally the data on the position of women in the literary texts is compared to that in non literary texts

*Women in the Pentateuch* Sarah Shectman, 2009 Feminist study of Pentateuchal narrative The matriarchs outside the priestly corpus Other women outside the priestly corpus Women in P's genesis Women in P's Exodus Numbers

**Semeia : an Experimental Journal for Biblical Studies**, 1995 An experimental journal for Biblical criticism

**Fragmented Women** J. Cheryl Exum, 2015-12-17 In the biblical narratives women are usually minor characters in the stories of men Fragments of women's stories must be gleaned from the more cohesive stories of their fathers husbands and sons *Fragmented Women* begins with the premise that to recover shards of

women's stories from androcentric texts like the Bible it is necessary to step outside the ideology of the text subverting the patriarchal perspective that has focused attention on the male characters In this classic work J Cheryl Exum draws on feminist literary theory to critique the dominant male voice of the biblical narrative and to construct sub versions of women's stories from the submerged strains of their voices in men's stories For this Cornerstones edition Exum has provided a reflective introduction on the book's impact and upon how the field has changed since it was published *Models for Interpretation of Scripture* John Goldingay, 2004-09-30 This definitive study looks at the task of interpreting Scripture by exploring four broad models for understanding Scripture namely witnessing tradition authoritative canon inspired word and experienced revelation The diversity of interpretive approaches implied by the use of these four models is carried further by a methodological openness within each of the four major divisions of the book For instance in dealing with the interpretation of scriptural narrative Goldingay carefully explains how literary approaches to Scripture and a concern for the history in the Bible's stories can be held together with other interpretive focuses In his discussion of differing approaches and focuses in interpretation Goldingay is impressively clear and informative and demonstrates a sophisticated ability to respond to and challenge what other scholars have written Throughout this volume Goldingay continually moves toward the interpreter's final task communication to others of what has been gained in interpretation He asks for example what are the implications of the different interpretive strategies for Christian life human liberation preaching and Christian community life He demonstrates his conclusions with numerous examples of interpretation his own and others of specific Bible passages

**Models for Scripture** John Goldingay, 2004 Looks at the task of interpreting Scripture as witnessing tradition authoritative canon inspired word and experienced revelation

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