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# Semeia 64 The Rhetoric Of Pronouncement

**Thomas H. Olbricht, Anders Eriksson**



## **Semeia 64 The Rhetoric Of Pronouncement:**

**Semeia 64** Vernon K. Robbins,2003-09-01      **Semeia 64** ,1994      **The Rhetoric of the New Testament** Duane F. Watson,2019-05-21 A new comprehensive bibliography of books and articles on the rhetoric of the New Testament published since AD 1500 The bibliography is arranged by categories which include Jewish heritage invention arrangement style hermeneutics with specific listings for each book of the NT It is prefaced with a select bibliography of primary and secondary sources on classical and modern rhetoric An invaluable research tool      **Literary Encounters with the Reign of God** Sharon H. Ringe,H.C. Paul Kim,2004-02-03 Recognized scholars honor Robert Tannehill in this Festschrift      **Fabrics of Discourse** Vernon Kay Robbins,David B. Gowler,L. Gregory Bloomquist,Duane F. Watson,2003-11-15 Honors the great range and penetrating insights of Vernon Robbins work      Jesus, Rhetoric and Law Henderson,2021-09-06 This study locates pre gospel orality and gospel literacy within Greco Roman rhetorical norms for education and performance Heavy use of a few basic rhetorical conventions marks the gospel tradition as a marginal yet rhetorically competent attempt to create a Christian public The book identifies gnomic sayings as the thickest available sample of gospel rhetorics an alternative to samples based on chreia and parable Gnome use is central throughout ancient rhetorical theory and practice Gnome is therefore an especially good focus for comparative study particularly of characterisation and legal topicality This work establishes a credible model of interaction among the speech habits of Jesus those of early Christian oral tradition and the innovative rhetorics of gospel and epistolary texts The plurality of rhetorical criticisms current in New Testament studies is also addressed      *Jesus and the Peasants* Douglas E. Oakman,2008-01-01 While some of the chapters focus on systemic issues others probe the depths of individual Gospel passages The author s keen eye for textual detail archaeological data comparative materials and systemic overviews make this volume a joy for anyone interested in understanding Jesus in his own context The volume is organized into three interrelated parts 1 political economy and the peasant values of Jesus 2 the Jesus traditions within peasant realities and 3 the peasant aims of Jesus      **Humor in the Gospels** Terri Bednarz,2015-05-05 Humor in the Gospels is the most comprehensive resource on Gospel humor to date Terri Bednarz reviews and critiques a 150 years of biblical scholarship on the subject from little known journal articles and out of print books to the most well respected classical works of today She covers a range of scholarly discussions on the various forms and functions of Gospel humor from frivolity to witty allusions to satirical barbs She examines the barriers of associating humor with the Gospel depictions of Jesus the difficulties of identifying humor in ancient biblical texts and the advances of literary contextual and rhetorical approaches to recognizing Gospel humor This important work includes an extensive bibliography for further study of Gospel humor in particular and Biblical humor in general      **Mark** Francis J. Moloney,2004-01-01 The earliest and briefest of the four Gospels has traditionally been ascribed to a disciple named Mark In some ages it been overshadowed by its lengthier neighbors in the New Testament but its pages hold rich rewards for those

who ask the right questions Who was Mark and what were his purposes historical theological or otherwise How does he shape his story of Jesus and what interpretation of the origins of Christianity does that shaping reveal More particularly what is his understanding of his central character Jesus of Nazareth And finally what abiding value does his story hold for those who read this good news as a key part of the charter of the Christian church in its life today Seminarians other graduate students and advanced undergraduates pastors and other readers seeking an introduction to the Gospel of Mark through the lens of sensitive literary historical and theological scholarship need look no further In *Mark Storyteller Interpreter Evangelist* Francis J Moloney offers the fruits of top level biblical scholarship in a broadly accessible format Students and professors alike will appreciate and profit from his fresh and lucid presentation of the message of one of the Christian faith's earliest and most enigmatic proponents and the inventor of its most revered literary genre

**Rhetoric and Theology** William M. Wright, 2009-12-15 This monograph on John 9 makes extensive use of premodern Christian exegesis as a resource for New Testament studies The study reframes the existing critique of the two level reading of John 9 as allegory in terms of premodern exegetical practices It offers a hermeneutical critique of the two level reading strategy as a kind of figural exegesis rather than historical reconstruction through an extensive comparison with Augustine's interpretation of John 9 A review of several premodern Christian readings of John 9 suggests an alternative way of understanding this account in terms of Greco Roman rhetoric John 9 resembles the rhetorical argumentation associated with chreia elaboration and the complete argument to display Jesus identity as the Light of the World This analysis illustrates the inseparability of form and content rhetoric and theology in the Fourth Gospel

[The Rhetorical Analysis of Scripture](#) Stanley E. Porter, Thomas H. Olbricht, 1997-09-01 This is the third in a series of conference papers on rhetorical criticism Held in July 1995 in London the conference included participants from the United Kingdom the United States Canada Germany Italy Switzerland and the Republic of South Africa Part I is concerned with the past present and future of rhetorical analysis Parts II III and IV are concerned with rhetorical analysis of scriptural texts and Part V provides a conclusion reflecting on a number of questions raised in Part I Most of the participants would characterize themselves as advocates of rhetorical criticism but there were others less convinced that rhetorical criticism is developing as it ought

**Acts: An Exegetical Commentary : Volume 4** Craig S. Keener, 2015-10-06 Highly respected New Testament scholar Craig Keener is known for his meticulous and comprehensive research This commentary on Acts his magnum opus may be the largest and most thoroughly documented Acts commentary ever written Useful not only for the study of Acts but also early Christianity this work sets Acts in its first century context In this volume the last of four Keener finishes his detailed exegesis of Acts utilizing an unparalleled range of ancient sources and offering a wealth of fresh insights This magisterial commentary will be an invaluable resource for New Testament professors and students pastors Acts scholars and libraries The complete four volume set is available at a special price

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A Marginal Jew: Rethinking the Historical Jesus, Volume IV John P. Meier, 2009-06-02. John Meier's previous volumes in the acclaimed series *A Marginal Jew* are founded upon the notion that while solid historical information about Jesus is quite limited, people of different faiths can nevertheless arrive at a consensus on fundamental historical facts of his life. In this eagerly anticipated fourth volume in the series, Meier approaches a fresh topic: the teachings of the historical Jesus concerning Mosaic Law and morality, with the same rigor, thoroughness, accuracy, and insightfulness on display in his earlier works.

*Pillars in the History of Biblical Interpretation, Volume 3* Stanley E. Porter, Zachary K. Dawson, 2021-06-07. This third volume, like its predecessors, adds to the growing body of literature concerned with the history of biblical interpretation. With eighteen essays on nineteen biblical interpreters, volume 3 expands the scope of scholars, both traditional and modern, covered in this now multivolume series. Each chapter provides a biographical sketch of its respective scholar, an overview of their major contributions to the field, explanations of their theoretical and methodological approaches to interpretation and evaluations and applications of their methods. By focusing on the contexts in which these scholars lived and worked, these essays show what defining features qualify these scholars as pillars in the history of biblical interpretation. While identifying a scholar as a pillar is somewhat subjective, this volume defines a pillar as one who has made a distinctive contribution by using and exemplifying a clear method that has pushed the discipline forward at least within a given context and time period. This volume is ideal for any class on the history of biblical interpretation and for those who want a greater understanding of how the field of biblical studies has developed and how certain interpreters have played a formative role in that development.

*The Blessing and the Curse* Jeff S. Anderson, 2014-07-07. The magical power of the spoken word is a topic that often comes up in a discussion of biblical blessings and curses. What is the source of social and linguistic power behind these blessings and curses? Many theologians would agree that God can and does bless, but does God also curse? If so, what does that mean to the biblical theology of the Old Testament and the Christian church? Anderson's *The Blessing and the Curse* applies speech act theory as one way to understand the performative function of blessings and curses. The concept of speech acts provides a method of recognizing the potent social power of language to accomplish certain ends without drawing a hard line of distinction between word magic and religion. Even though the chief concepts and practices of blessings and curses are deeply rooted in the broad cultural environment of the ancient Near East, tracing specific trajectories of Old Testament blessings and curses as theological themes conveys broad inescapable implications for the biblical narrative and the

Christian church      **On the Road Encounters in Luke-Acts** Octavian D. Baban, 2006-10-18 Contemporary reconstructions of Luke's theology of the Way should include in a more conscientious manner the contribution of Luke's post-Easter on the road encounters: the Emmaus, Gaza, and Damascus road narratives. This book argues that Luke follows here the rules of Hellenistic mimesis, imitation, many of which are illustrated in the novels, dramas, and history treatises of his time. Filtering these rules through his own theology and literary taste, he represents in the end the history and the proclamation of the early church in an attractive and challenging manner, inviting his readers to good literature and to captivating spiritual experiences.

**The Secret of the Kingdom of God** Hugh Humphrey, 2018-11-14 The Secret of the Kingdom of God argues that the Evangelist Mark should be recognized as much a creative author as any of the other gospel writers. This new approach examines Mark's text against the available evidence of the literary heritage of first-century authors: their education and the writing practices in the Greco-Roman world. It is also focused on the text of Mark's gospel as an intelligible whole created by Mark using literary models well known to him and to his audience. This new paradigm accordingly shows another moment in the developing theology of the early Church: i.e., how a story of the life of Jesus can be used to present the significance of the death of Jesus for his later disciples. Mark is clear about his purpose. His first verse indicates that he will narrate the beginning of the gospel, good news 1:1 of Jesus' resurrection, and he announces the imminent Kingdom of God in Jesus' first words 1:15. The secret mystery of the Kingdom of God is then said to be disclosed to those who were his disciples 4:11 and to those who would later be his disciples 8:34-9:1. That purpose is clear from the very structure of Mark's composition, where he discloses the secret of the Kingdom of God in his central section 8:27-10:45 and frequently shifts from the narration of Jesus' story to episodes depicting discipleship. Mark's gospel then is written for Christians to emphasize that they are essentially modelling their lives after Jesus' life and death and that Jesus' surrendering of himself to God's will for him led to Jesus' resurrection and is the good news for us, bringing the hope of our own continuance after death. The Kingdom of God is the reality of all those who live this way in every generation and era. To those outside it remains a secret or a mystery; they cannot fathom it. To those inside it is a place where the love one extends to others brings an intimacy with the Risen Jesus and with the One who sent him 9:37.

Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse Thomas H. Olbricht, Anders Eriksson, 2005-10-27 A collection of essays from the Heidelberg conference on rhetoric and the New Testament.

**The Anecdote in Mark, the Classical World and the Rabbis** Marion Moeser, 2002-12-15 This major study of a Markan genre represented in the central section 8:27-10:4 ranges through Greek rabbinic and early Christian literature, providing detailed comparison with the anecdotes in Lucian's *Demonax* and the Mishnah. Moeser concludes that the Markan anecdotes clearly follow the definition of and typologies for the Greek *chreia*. His analysis indicates that while the content of the three sets of anecdotes is peculiar to its respective cultural setting, the Greek, Jewish, and Christian examples all function according to the purposes of the genre.

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