

Oral Tradition in the Old Testament and Judaism

Mart-Jan Paul

1 Introduction

The term ‘*sola scriptura*’ refers to the written text of the Bible. In this article, I treat certain indications that God has revealed more than just what has been written down in the text of the Bible by asking: What is the meaning of the oral tradition in ancient times? Does the oral tradition have significance for our view of *sola scriptura* as principle?

Gaining answers requires considering the following subjects: the Book of Genesis, several laws in Exodus and Deuteronomy, the relationship between oral and written traditions as found in antiquity, in the rabbinic traditions, and in the New Testament. After treating these subjects, I give some general considerations.

2 The Book of Genesis

In the Book of Genesis, our understanding of certain historical events can become difficult without additional information. Three stories are chosen to illustrate this point.

In Genesis 4, Cain and Abel are described as sons of Adam and Eve. In the course of time, Cain brought some of the fruits of the soil as an offering to Yhwh, and Abel brought some of the firstborn animals of his flock. How could they have known it was good to do that? Was offering a spontaneous action on their part, or did they follow an already established custom? And, why was the offering of Abel received with favor by Yhwh, and the offering of Cain not? Were these unexpected outcomes or did the brothers know beforehand what was acceptable to God?¹ The most likely answers we choose depend heavily

¹ It is possible that the better intention of Abel was expressed in the terms “the firstlings” and “the fat”, while Cain “was content merely to discharge this duty”. Umberto Cassuto, *A Commentary on the Book of Genesis*, Part I (Jerusalem: Magnes Press, 1978), 205. Jonathan D. Sarfati mentions the opinion that always an animal sacrifice was necessary and that Cain deviated from this custom. *The Genesis Account: A Theological, Historical, and*

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Semeia Robert C. Culley, 1976 **The Oral and the Written Gospel** Werner H. Kelber, 1997-11-22 Spoken words process knowledge differently from writing What happens when speech turns into text In reappraising literary scholars propensity to trace Jesus sayings back to the assumed original version the author argues that in the oral medium each rendition of a saying is the original Orality works with multiple originals rather than with single originality In what may be the most extraordinary thesis of the book Kelber argues that the written gospel is related less by evolutionary progression than by contradiction to what preceded it Epic Singers and Oral Tradition Albert Bates Lord, 2018-08-06 Albert Bates Lord here offers an unparalleled overview of the nature of oral traditional epic songs and the practices of the singers who composed them Shaped by the conviction that theory should be based on what singers actually do and have done in times past the essays collected here span half a century of Lord's research on the oral tradition from Homer to the twentieth century Drawing on his extensive fieldwork in living oral traditions and on the theoretical writings of Milman Parry Lord concentrates on the singers and their art as manifested in texts of performance In thirteen essays some previously unpublished and all of them revised for book publication he explores questions of composition transmittal and interpretation and raises important comparative issues Individual chapters discuss aspects of the Homeric poems South Slavic oral traditional epics the songs of Avdo Metedovic Beowulf and Anglo Saxon poetry the medieval Greek Digenis Akritas and other medieval epics central Asiatic and Balkan epics the Finnish Kalevala and the Bulgarian oral epic The work of one of the most respected scholars of his generation *Epic Singers and Oral Tradition* will be an invaluable resource for scholars and students of myth and folklore classicists medievalists Slavists comparatists literary theorists and anthropologists *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 **A Prelude to Biblical Folklore** Susan Niditch, 2000 Treating Old Testament stories as the product of an oral traditional world *A Prelude to Biblical Folklore* sets biblical narrative in a broad cross cultural context and reveals much about the richness and complexity of the ancient Israelite civilization that produced it Using a unique combination of biblical scholarship and folklore methodology Susan Niditch tracks stories of biblical characters who become heroes against the odds either through trickery or through native wisdom

physical prowess and the help of human or divine agents In this volume originally published as *Underdogs and Tricksters* Niditch examines three cross sections of the Old Testament in detail stories in Genesis in which patriarchs pretend that their wives are really their sisters the contrasting stories of two younger sons the trickster Jacob and the earnest underdog Joseph and the story of Esther as a paradigm of feminine wisdom pitted against unjust authority Linking these Old Testament heroes to the legendary tricksters and underdogs of other cultures Niditch shows how the Israelites worldview and self image are reflected in the way biblical authors tell their stories Through a thoughtful analysis of style content narrative choices and attitudes to issues of gender and political authority in biblical narrative A Prelude to Biblical Folklore draws persuasive conclusions about the identity location and provenance of the stories authors and their audiences The Theory of Oral Composition John Miles Foley, 1988-06-22 excellent book The Classical Outlook brief and readable There is good tonic in these pages for the serious student of oral tradition a remarkable book Asian Folklore Studies The bibliography is a boon for students and faculty at any level who are curious about the nature composition and performance of oral poetry Choice concise evolutionary account Religious Studies Review As ever Professor Foley's conscientious scholarship and sound judgements combine to make a further substantial contribution to the field E C Hawkesworth School of Slavonic and East European Studies University of London The Slavonic Review Foley is probably the only scholar who is in a position even to suggest the extent of what we should know to work in this area Speculum Foley's survey stands as a fitting tribute to the achievements of Parry and Lord and as a sure guide to future productive work in the field Journal of American Folklore detailed and informative study We are fortunate that John Foley chose to write this book Motif Theory of Oral Composition detailed account written in an elegant style which could serve equally as a textbook for college and graduate students and as a reference tool for scholars already in the field Olifant As an introductory history The Theory of Oral Composition accomplishes its purpose admirably It has the capacity to arouse interest on the part of the uninitiated Anthropologica Presents the first history of the new field of oral formulaic theory which arose from the pioneering research of Milman Parry and Albert Lord on the Homeric poems **Studies in the Book of Exodus** Marc Vervenne, 1996 **Patterns of Destiny** Diane M. Sharon, 2002 Diane Sharon uses the tools of structuralist literary criticism to uncover social and theological patterns in the literature of the Hebrew Bible After providing a brief framework for understanding the approach used in her study she demonstrates that the social activity of eating and drinking when accompanied by other literary motifs is part of a pattern portending the establishment or condemnation of a cultural entity This pattern she refers to as the Pattern of Destiny In addition to defining the destiny pattern Sharon shows that the direction of the eating and or drinking event provides clues regarding the nature of the destiny portended whether the event will turn out to be positive or negative for the individual or cultural entity is signaled by clues within the eating drinking event sometimes in opposition to the surface structure of the text in which these clues are embedded Book Jacket *Torah in the Mouth* Martin S. Jaffee, 2001-04-19 The classical

Rabbinic tradition legal discursive and exegetical claims to be Oral Torah transmitted by word of mouth in an unbroken chain deriving its authority ultimately from divine revelation to Moses at Sinai Since the third century C E however this tradition has been embodied in written texts Through judicious deployment and analysis of the evidence Martin Jaffee is able to show that the Rabbinic tradition as we have it developed through a mutual interpretation of oral and written modes *Oral Tradition in Ancient Israel* Robert D. Miller, 2011-09-08 Providing a comprehensive study of oral tradition in Israel this volume unpacks the nature of oral tradition the form it would have taken in ancient Israel and the remains of it in the narrative books of the Hebrew Bible The author presents cases of oral written interaction that provide the best ethnographic analogies for ancient Israel and insights from these suggest a model of transmission in oral written societies valid for ancient Israel Miller reconstructs what ancient Israelite oral literature would have been and considers criteria for identifying orally derived material in the narrative books of the Old Testament marking several passages as highly probable oral derivations Using ethnographic data and ancient Near Eastern examples he proposes performance settings for this material The epilogue treats the contentious topic of historicity and shows that orally derived texts are not more historically reliable than other texts in the Bible **The Singers of Lamentations** Nancy Lee, 2021-10-01 The author analyzes the poetic songs of biblical Lamentations with oral poetic folkloric method for the first time with surprising results Contemporary lament poems are then compared from recent post war Croatia and Bosnia Herzegovina about suffering in cities under siege Oral poetic and socio rhetorical methods illumine two lead singers in dialogue in a mourning context employing formulas and themes of dirge psalmic and prophetic traditions in their compositions but infusing these with their individual artistry to respond to Jerusalem's destruction Poets through history and across cultures share common ground in how they render the suffering of their war torn cities The prophet Jeremiah emerges in Lamentations as one lead singer by virtue of how he modifies traditional formulas imagery themes terms in response to the context A woman emerges as another lead singer who pushes the limits of current theology in crisis **Biblical Exegesis** John Haralson Hayes, 1987-01-01 The new edition retains the features of the first edition a minimum of technical terms solid introductory guidelines in exegetical method and a valuable presentation of exegetical theory and practice The new edition is even more ideal for general introductory courses in Old and New Testament exegesis courses on specific books homiletics and preaching courses and courses focusing on historical topics

Holy Writ as Oral Lit Alan Dundes, 2000-01-01 This book helps us resolve some of the mysteries and contradictions that evolved during the Bible's pre-written legacy and that persist in the Great Book today Most biblical scholars acknowledge that both the Old and New Testaments were orally transmitted for decades before appearing in written form With great reverence for the Bible Dundes offers a new and exciting way to understand its variant texts He uses the analytical framework of folklore to unearth and contrast the multiple versions of nearly every major biblical event including the creation of woman the flood the ten commandments there were once as many as eleven or twelve the names of the twelve

tribes the naming of the disciples the Sermon on the Mount the Lord's Prayer and the words inscribed on the Cross among many others

Introducing Romans Richard N. Longenecker, 2011-03-25 Paul's Letter to the Romans has proven to be a particular challenge for commentators with its many highly significant interpretive issues often leading to tortuous convolutions and even dead ends in their understanding of the letter Here Richard N Longenecker takes a comprehensive look at the complex backdrop of Paul's letter and carefully unpacks a number of critical issues including Authorship integrity occasion date addressees and purpose Important recent interpretive approaches Greco Roman oral rhetorical and epistolary conventions Jewish and Jewish Christian thematic and rhetorical features The establishing of the letter's Greek text The letter's main focus structure and argument

Oral World and Written Word Susan Niditch, 1996-01-01 This book is an essential resource for understanding the question of the Bible's relationship to orality Susan Niditch offers a strong argument for the continuity of the literature of the Israelites She helps the modern reader look at the Bible as living words breathing life into us daily instead of seeing the text as a foregone artifact Volumes in the Library of Ancient Israel draw on multiple disciplines such as archaeology anthropology sociology linguistics and literary criticism to illuminate the everyday realities and social subtleties these ancient cultures experienced This series employs sophisticated methods resulting in original contributions that depict the reality of the people behind the Hebrew Bible and interprets these insights for a wide variety of readers

Interpreting the Old Testament Craig C. Broyles, 2001-10-01 A guide to essential aspects of Old Testament exegesis

Persepolis and Jerusalem Jason M. Silverman, 2012-10-10 Persepolis and Jerusalem reconsiders Iranian influence upon Jewish apocalyptic and offers grounds upon which such study may proceed After describing the history of scholarship on the question of Iranian influence and on Jewish apocalyptic Jason M Silverman reformulates the methodology for understanding apocalyptic and influence Two chapters set the discussion firmly in the Achaemenid Empire describing the sources for Iranian religion the issues involved in attempting a historical reconstruction the methodology by which one can date the various texts and ideas and the potential loci for Iranian Judaeon interaction The historical context is expanded through media contextualization particularly Oral Theory and critiques the standard text centric method of current Biblical Scholarship With this background pericopes from Ezekiel Daniel and 1 Enoch are analyzed for Iranian influence The study then brings together the contexts and analyses to argue for an Apocalyptic Hermeneutic which relates the phenomena of apocalypticism apocalypse and millenarianism seeing the hermeneutic as a dialectical thread holding them all together as well as apart and posits this as the best place to understand Iranian influences

Exegeting Orality Nick Acker, 2024-09-05 For too long critical biblical studies have applied modern textual assumptions to ancient oral cultures Exegeting Orality challenges many of these modern approaches distilling decades of studies in oral traditions to redirect pastors and scholars toward a more accurate narrative of biblical origins identity and meaning Many works in the area of orality textuality performance criticism and media studies focus on critical issues Exegeting Orality guides pastors and

scholars through a brief introduction to these fields emphasizing biblical inspiration interpretation and proclamation This work honors the rich oral traditional foundations of the inspired canon urging a transformative shift in how we interpret the Bible The stories we believe define us The Bible is not just a text to be studied but a record of voices from the past who performed our definitive stories The Bible is a tradition to be reproclaimed and reenacted in the community of faith Let us not recast these ancient voices into modern epistemological molds without letting them speak from within their own cultural realities Their voices still call out to us through the abiding Holy Spirit who connects us all to the story of Jesus May we live out that ancient story today together 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 **The Deuteronomistic History and the Book of Chronicles** Raymond F. Person,Raymond F. Person (Jr.),2010 This volume reexamines and reconstructs the relationship between the Deuteronomistic History and the book of Chronicles building on recent developments such as the Persian period dating of the Deuteronomistic History the contribution of oral traditional studies to understanding the production of biblical texts and the reassessment of Standard Biblical Hebrew and Late Biblical Hebrew These new perspectives challenge widely held understandings of the relationship between the two scribal works and strongly suggest that they were competing historiographies during the Persian period that nevertheless descended from a common source This new reconstruction leads to new readings of the literature

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