

The Rhetorical Analysis Of Scripture Essays From The 1995 London Conference The Library Of New Testament Studies

This collection of essays advances psalms studies through a concerted focus on the persuasive aim of psalmic poetry, and it offers unique perspectives on rhetorical devices within the psalms. These essays include discussions not only of structure, literary devices, and rhetorical strategies, but the authors also dialogue with classical rhetoric, modern psalms research, and current trends in rhetoric and cognitive science. Part One discusses various theoretical issues. Several articles discuss lament within the psalms, including the function of appeals to pathos, lament's compensation for monotheistic piety, and the need for more attention to the laments' poetry and rhetoric to understand their meaning. Other essays address the psalmists' self-presentation, the ideological identity of the wicked within the psalms, faunal imagery with regard to tenor and vehicle, the topoi related to God in call to praise psalms, the function of gaps in prayers for help, and the rhetoric of kingship psalms as attempts to persuade readers of the legitimacy and efficacy of kingship. Part Two consists of rhetorical analyses of several psalms or psalm pairs, each with distinctive emphases. These include a discussion of Psalm 8 from a bodily perspective, the nature and implication of nature language within Psalm 23, the structure of Psalm 102 within Book IV of the Psalter along with its theology and lament, the forensic case of Psalms 105 and 106 emphasizing the role of narrative in forensic rhetoric and comparing the results with classical rhetoric, and an analysis of the rhetorical aim of Psalm 147, subjected to developments within cognitive science.

The Rhetorical Analysis of Scripture Essays from the 1995 London Conference A&C Black

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.

A collection of essays from the Heidelberg conference on rhetoric and the New Testament.

This dissertation explores how the Fourth Gospel's use of Scripture contributes to its characterization of Jesus. Utilizing literary-rhetorical criticism, it approaches the Gospel in its final form, paying particular attention to how Greco-Roman rhetoric can assist in understanding the ways in which Scripture is employed to support the presentation of Jesus. This study, therefore, crosses paths with three areas of current Johannine and New Testament scholarship: (1) literary-critical studies on the Fourth Gospel's characterization of Jesus; (2) studies on the presence (or absence) of Greco-Roman rhetoric in the Gospel; and (3) intertextual studies on John and the New Testament. This dissertation contributes to all three of these areas by expanding on how rhetorical practices affect ancient characterization, demonstrating further evidence in favor of the Gospel's use of rhetoric (particularly the practices of synkrisis, ekphrasis, and prosopopoiia), and, in so doing, offering a new way to use rhetoric to better understand the use of Scripture in the Fourth Gospel and the New Testament as a whole. The dissertation accomplishes these tasks in three parts. First, it examines ancient Mediterranean practices of narration and characterization in relationship to the Gospel, concluding with an analysis of the Johannine prologue. In the second and third parts, the study investigates explicit appeals to Scripture made both in and outside of Jesus' discourses to discover how they contribute to the Gospel's presentation of its protagonist. Through these analyses, this study contends that the pervasive presence of Scripture in quotations, allusions, and references to key figures and events is meant to act as corroborating evidence supporting the evangelist's presentation of Jesus. Offering clarification of Jesus' words and actions--as well as of those reacting to Jesus within the narrative--Scripture contextualizes Jesus by means of well-known, comparative examples. In this way, Scripture testifies on behalf of the Johannine Jesus, consistently reinforcing the evangelist's initial presentation of his protagonist in John 1:1-18 and, therefore, increasing the credibility of his bios for his Gospel audience, even as it confounds other characters in the narrative itself.

Tremper Longman III and Peter E. Enns edit this collection of 148 articles by over 90 contributors on Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Ruth and Esther.

"An emerging field of study that explores the Hispanic minority in the United States, Latino Studies is enriched by an interdisciplinary perspective. Historians, sociologists, anthropologists, political scientists, demographers, linguists, as well as religion, ethnicity, and culture scholars, among others, bring a varied, multifaceted approach to the understanding of a people whose roots are all over the Americas and whose permanent home is north of the Rio Grande. Oxford Bibliographies in Latino Studies offers an authoritative, trustworthy, and up-to-date intellectual map to this ever-changing discipline."--Editorial page.

Writing with Clarity and Style, 2nd Edition, will help you to improve your writing dramatically. The book shows you how to use dozens of classical rhetorical devices to bring power, clarity, and effectiveness to your writing. You will also learn about writing styles, authorial personas, and sentence syntax as tools to make your writing interesting and persuasive. If you want to improve the appeal and persuasion of your speeches, this is also the book for you. From strategic techniques for keeping your readers engaged as you change focus, down to the choice of just the right words and phrases for maximum impact, this book will help you develop a flexible, adaptable style for all the audiences you need to address. Each chapter now includes these sections: Style Check, discussing many elements of style, including some enhanced and revised sections Define Your Terms, asking students to use their own words and examples in their definitions. It's in the Cloud, directing students to the Web to locate and respond to various rhetorically focused items, including biographies and speeches. Salt and Pepper, spicing up the study of rhetoric by stretching students' thinking about how their writing can be improved, sometimes by attending to details such as punctuation, and sometimes by exploring the use of unusual techniques such as stylistic fragments. Review Questions, providing an end-of-chapter quiz to help cement the chapter ideas in long-term memory. Questions for Thought and Discussion, a set of questions designed for either in-class discussion or personal response. New to the Second Edition Additional examples of each device, including from world personalities and the captains of industry More and longer exercises, with a range of difficulty Advice from classical rhetoricians including Aristotle, Horace, Longinus, Cicero, and Quintilian.

The dominance of the Scriptures in Romans 9-11 is the decisive factor for their comprehension, so that it can be affirmed that here we have an example of scriptural argumentation. This work is a systematic study of how and why Paul's argumentation is combined with the scriptural references in these chapters and consequently it deals with rhetorical analysis and scriptural exegesis together. At every level of the argumentation (inventio, dispositio, and elocutio), it tries to verify how and why the Scriptures enter or not into the rhetorical procedure and in what manner they determine its whole course. The detection and the analysis of Paul's

particular method of argumentation through the Scriptures permit a better grasp of the content of Rom 9-11. In this perspective, which respects the proper characteristics of the discourse, the numerous aporias and difficulties which these chapters pose for exegesis are resolved more easily. The study discovers the innovative way of reading and interpreting Scripture that the Apostle displays in these chapters. As a consequence, this permits a better appreciation of the importance that the Scriptures have in Christian proclamation and experience, in the way that Paul communicates it to us. Filippo Belli, a catholic priest in Florence, earned the licentiate in 2000 and the doctorate in 2006 at the Pontifical Biblical Institute. He teaches Sacred Scripture at the Theological Faculty of Central Italy in Florence.

The Orations against the Arians are an important landmark in the development of Christological and Trinitarian doctrine. The Orations contain extensive references to the Christian Scriptures and are steeped in rhetoric. The use of Scripture and polemical rhetoric against Athanasius' theological opponents, the Arians, is intricately interwoven. This monograph offers a rhetorical analysis of the Orations against the Arians to demonstrate the interplay of scriptural reasoning and polemic in Athanasius' work. In this way, Boezelman's study provides a fresh perspective on the reception of John's Gospel in the fourth century.

This volume will prove a classic textbook on rhetorical criticism in the Bible, especially the Hebrew Bible. Following the lead of the famous Presidential Address to the Society of Biblical Literature in 1968 by James Muilenburg, 'Form Criticism and Beyond', Jack Lundbom has for over 40 years been developing and shaping the field with a stream of papers. Twenty-six of them (three not previously published) are gathered into this volume. Hebrew rhetoric has a long history, reaching back even into the early Israelite period. Recognition of rhetorical elements in the Bible can be seen in Hillel, Augustine, ibn Ezra, and Calvin, as well as among certain biblical scholars of the 18th and 19th centuries. But the revival of rhetoric and the modern method of rhetorical criticism is more recent, having begun in America among classical scholars in the early 1900s, and having been widely adopted by biblical scholars in the last third of the twentieth century. Biblical scholars today invariably have rhetorical criticism in their exegetical toolbox, but the field lacks such a comprehensive corpus of studies as the present volume supplies. Reading the Bible with an eye to the rhetorical nature of its discourse-not just the style, but its structures and modes of argumentation-gives one a sharpened view of biblical figures, their legacy, and much else in the biblical text. One also gets new insight into the audiences for whom biblical messages were originally intended. Rhetorical criticism offers a ready yield for all those seeking a closer understanding of the biblical texts.

John Hayes and Carl Holladay have thoroughly revised and expanded this best-selling textbook, adding new chapters on emerging methods of interpretation and the use of computer technology for exegesis. All bibliographies have been updated, and Scripture has been converted to the NRSV. This new edition retains the features of the early editions: a minimum of technical terms, solid introductory guidelines in exegetical methods, and a valuable presentation of exegetical theory and practice. It is ideal for general introductory exegesis courses, introductions to the Old and New Testaments, and introduction to preaching, as well as for pastors and lay leaders.

The Bible is central to our faith as Catholics. But approaching such a large and complex collection of writings that span thousands of years is intimidating for most of us. We need a guide, a compass to set us off on the right course so that our time spent studying the Scriptures is a time spent encountering the living God. The Bible Compass provides readers with the tools to study the Word of God with confidence and purpose. This book demonstrates how to read the Bible within the living Tradition of the Catholic Church, and it addresses all the common questions about the Bible including: Where did the Bible come from? Why is the Bible so important? Is the Bible really inspired by God? Why do Catholic Bibles have more books than Protestant Bibles? Do I have to take the Bible literally? How do I know if I am interpreting the Bible correctly? Why do we need Tradition and the Magisterium to understand Scripture? What are the four senses of Scripture? Why are there different translations of the Bible Which is best? How can archeology, history and geography enrich our study of Scripture? What are the Dead Sea Scrolls? How should we as Catholics interpret Scripture? What is lectio divina? What about Gnostic gospels and other non-biblical books? As Catholics we are called to have an intimate knowledge of Jesus Christ and the Church as revealed in the Scriptures. Reading the Bible with the proper tools and in the appropriate context will help you grow in your love for the Faith and in your relationship with Jesus Christ himself, who is "the Word made Flesh," (John 1:1).

New Testament Interpretation through Rhetorical Criticism provides readers of the Bible with an important tool for understanding the Scriptures. Based on the theory and practice of Greek rhetoric in the New Testament, George Kennedy's approach acknowledges that New Testament writers wrote to persuade an audience of the truth of their messages. These writers employed rhetorical conventions that were widely known and imitated in the society of the times. Sometimes confirming but often challenging common interpretations of texts, this is the first systematic study of the rhetorical composition of the New Testament. As a complement to form criticism, historical criticism, and other methods of biblical analysis, rhetorical criticism focuses on the text as we have it and seeks to discover the basis of its powerful appeal and the intent of its authors. Kennedy shows that biblical writers employed both "external" modes of persuasion, such as scriptural authority, the evidence of miracles, and the testimony of witnesses, and "internal" methods, such as ethos (authority and character of the speaker), pathos (emotional appeal to the audience), and logos (deductive and inductive argument in the text). In the opening chapter Kennedy presents a survey of how rhetoric was taught in the New Testament period and outlines a rigorous method of rhetorical criticism that involves a series of steps. He provides in succeeding chapters examples of rhetorical analysis, looking closely at the Sermon on the Mount, the Sermon on the Plain, Jesus' farewell to the disciples in John's Gospel, the distinctive rhetoric of Jesus, the speeches in Acts, and the approach of Saint Paul in Second Corinthians, Thessalonians, Galatians, and Romans.

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.

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

Scan any Old Testament Theology for its entry concerning the Song of Songs and you are likely to put the book down and walk away disappointed. In the majority of resouces the Song is either missing entirely or is given scant pages that do not justice to its divine message. In this book Mark McGinniss seeks to remedy that situation by demonstrating the depth of theology in this ancient love song concerning desire, passion, and sex. Beyond the significant theology of the Song, this book demonstrates how the author of the Song of Songs employed certain literary devices for a specific

rhetorical purpose to convey certain theological truths.

This book offers a fresh perspective on Paul's use of the Abraham story in Galatians by providing a thorough analysis of its epistolary and rhetorical contexts. In Part I, parallels in Galatians to rebuke-request letters in Greek papyri serve as a basis for dividing the letter into two major sections: Rebuke (1.6-4.11) and Request (3.12-6.10), the request formula in 4.12 indicating a major turning point in the letter. The Abraham argument (3.6-29) and the Hagar-Sarah allegory (4.12-31) should be viewed as Paul's biblical rebuke and biblical appeal respectively. Rhetorical analysis classifies 1.1-4.11 as forensic rhetoric, characterized by defence and accusations regarding past actions, and 4.12-6.18 as deliberative rhetoric, marked by exhortation and dissuasion regarding future actions. In Part II, exegetical analysis of 3.1-29 stresses the subordination of the Abraham argument to the framework provided by Paul's expressions of the rebuke. Within this framework, the autobiographical section and the Abraham argument section are parallel developments of the thesis statement (1.11-12). Both sections emphasize Paul's missiological concern to preserve the truth of the Gospel for the freedom of Gentile believers. Analysis of 4.21-31 shows how the allegory functions within the request section of the letter as biblical support for the call to resist the troublemakers, setting the stage for the authoritative appeal of 5.13-6.10. From the perspective provided by this analysis, significant implications which relate to broader theological issues in Pauline theology are set forth; the function of Paul's doctrine of justification by faith as the basis for his Gentile mission, Paul's view of the Gentile church as the Israel of God, and the covenantal structure of Paul's ethics which relates to the response of faith to obedience in the divine will. Three appendices evaluate recent discussion of important background issues: The Opponent's Use of the Abraham Tradition, Abraham in Jewish Literature, and Paul and Jewish Exegesis.

Analysis of text structures has been a dominant feature in Biblical studies for quite some time. More recently, scholars have focused on rhetorical strategies that have been employed in Biblical texts. In this volume, rhetorical as well as structural approaches to the Hebrew Bible have been brought together. It contains studies on a range of topics and on a good many texts and textual corpora. Interpretation culminates in translation. The contributors to this volume have discussed the implications of their findings for Bible translators. Many of these translational implications have been put together in an epilogue. The volume thus not only intends to show the present state of our knowledge of literary and rhetorical techniques employed in the Bible; on these points it aims to be a selective guide to translators as well. The volume has been edited by Lenart de Regt, Jan de Waard (both of the Free University of Amsterdam), and Jan Fokkeman (Leiden University).

Drawing on recent discussions of quotations in the fields of rhetorics, linguistics, and literary studies, Stanley argues that Paul's explicit appeals to Jewish Scriptures must be analyzed as rhetorical devices that seek to influence the thoughts, feelings, and actions of a first-century audience, an approach that requires a different set of questions and methods than scholars have typically used in their studies of Paul's quotations. Key questions include why Paul quoted words of Scripture to support some of his arguments and not others; how quotations help to advance the developing arguments of Paul's letters; and how a mostly illiterate first-century audience from a variety of backgrounds might have viewed these sudden intrusions of material from a Jewish religious text. Answering these questions requires paying careful attention to the affective and poetic dimensions as well as the intellectual aspects of the original audience's encounter with the Holy Scriptures of Israel. Christopher Stanley is Professor of Theology at St. Bonaventure University. He is the author of *Paul and the Language of Scripture* as well as numerous articles on the social, literary, and rhetorical context of Paul's letters. *Ritual and Rhetoric in Leviticus* uses rhetorical analysis to expose the motives behind the writing of the central book of the Torah/Pentateuch and its persuasive function in ancient Judaism. The answer to the question, 'who was trying to persuade whom of what by writing these texts?' proves to be quite consistent throughout Leviticus 1-16: Aaronide high priests and their supporters used this book to legitimize their monopoly over the ritual offerings of Jews and Samaritans. With this priestly rhetoric at its center, the Torah supported the rise to power of two priestly dynasties in Second Temple Judaism. Their ascendancy in turn elevated the prestige and rhetorical power to the book, making it the first real scripture in Near Eastern and Western religious traditions.

Witherington provides a much-needed introduction to the ancient art of persuasion and its use within the various New Testament documents. More than just an exploration of the use of the ancient rhetorical tools and devices, this guide introduces the reader to all that went into convincing an audience about some subject. Witherington makes the case that rhetorical criticism is a more fruitful approach to the NT epistles than the oft-employed approaches of literary and discourse criticism. Familiarity with the art of rhetoric also helps the reader explore non-epistolary genres. In addition to the general introduction to rhetorical criticism, the book guides readers through the many and varied uses of rhetoric in most NT documents-not only telling readers about rhetoric in the NT, but showing them the way it was employed. This brief guide book is intended to provide the reader with an entrance into understanding the rhetorical analysis of various parts of the NT, the value such studies bring for understanding what is being proclaimed and defended in the NT, and how Christ is presented in ways that would be considered persuasive in antiquity. - from the introduction

Dr. Mwaniki Karura provides fresh insight into the Gospel of Mark, its audience, and its purpose in this in-depth study of the Markan text and its oral context. Through careful analysis of the rhetorical layers in Mark, Karura establishes the use of Old Testament quotations, miracle stories, and the passion narratives as tools to galvanize its readers' response to the oral gospel they had already received. Dr. Karura demonstrates how Mark's gospel exists as both a challenge and an encouragement, utilizing parables such as the sower and that of the wicked tenants, to reflect its readers' own hearts. In condemning its audience's lukewarm response to the gospel they had heard preached, it simultaneously seeks to inspire obedience, faith, and whole-hearted passion for that same gospel. This is an excellent resource for scholars and preachers alike, as they seek to further understand the Markan text, its first-century audience, and the context of the

early church.

Professor Tribble examines rhetorical criticism as a discipline within biblical studies. In Part One, she surveys historical antecedents and presents samples of rhetorical analysis. In Part Two, Tribble applies formulated guidelines to the book of Jonah, revealing clearly the relationship between artistry and theology.

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.

This book explores why and how Paul uses Scripture (Old Testament) in Phil 2:10-16. It tests the suggestion that a cluster of tacit references to specific books of Scripture is integral or foundational to Paul's epistolary argument. If the problem in Philippi is the disinclination to accept suffering and death as intrinsic to gospel citizenship, then the muted allusions lead to a single, central theme: "God's approval of suffering and death for the sake of Christ." McAuley argues this theme is the crucial intertext that unifies and gives significance to the whole letter. Previous scholarly efforts to discover congruence between the contexts of Philippians and the Old Testament have rested on a heuristic approach focused on surface-level themes and "facticities" recorded in Paul's text, leading to mixed results. In this investigation McAuley sets forth a new theoretical and exegetical framework that draws on insights from theories of intertextuality, allusion, and rhetorical situation to offer a fresh interpretation of Philippians.

The study of the Bible has long included a literary aspect with great attention paid not only to what was written but also to how it was expressed. The detailed analysis of biblical books and passages as written texts has benefited from the study of literature in classical philology, ancient rhetoric, and modern literary criticism. This volume of the Lexham Methods Series introduces the various ways the study of literature has been used in biblical studies. Most literary approaches emphasize the study of the text alone--its structure, its message, and its use of literary devices--rather than its social or historical background. The methods described in *Literary Approaches to the Bible* are focused on different ways of analyzing the text within its literary context. Some of the techniques have been around for centuries, but the theories of literary critics from the early 20th century to today had a profound impact on biblical interpretation. In this book, you will learn about those literary approaches, how they were adapted for biblical studies, and what their strengths and weaknesses are.

A cutting-edge scholarly review of how the Pentateuch functions as a scripture, and how it came to be ritualized in this way. *Understanding the Pentateuch as a Scripture* is a unique account of the first five books of the Bible, describing how Jews and Christians ritualize the Pentateuch as a scripture by interpreting it, by performing its text and contents, and by venerating the physical scroll and book. Pentateuchal studies are known for intense focus on questions of how and when the first five books of the Bible were composed, edited, and canonized as scripture. Rather than such purely historical, literary, or theological approaches, Hebrew Bible scholar James W. Watts organizes this description of the Pentateuch from the perspectives of comparative scriptures and religious studies. He describes how the Pentateuch has been used in the centuries since it began to function as a scripture in the time of Ezra, and the origins of its ritualization before that time. The book: Analyzes the semantic contents of the Pentateuch as oral rhetoric that takes the form of stories followed by lists of laws and sanctions Gives equal space to its ritualization in the iconic and performative dimensions as to its semantic interpretation Fully integrates the cultural history of the Pentateuch and Bible with its influence on Jewish and Christian ritual, and in art, music, theatre, and film *Understanding the Pentateuch as a Scripture* is a groundbreaking work that highlights new research data and organizes the material to focus attention on the Pentateuch's—and Bible's— function as a scripture.

The analysis of biblical rhetoric has been developed only in the last 250 years. The first half of this book outlines the history of the method known as rhetorical analysis in biblical studies, illustrated by numerous texts. The work of Lowth (who focused on 'parallelism'), Bengel (who drew attention to 'chiasmus'), Jebb and Boys (the method's real founders at the turn of the nineteenth century) and Lund (the chief exponent in the mid-twentieth century) are all discussed, as is the current full blooming of rhetorical analysis. The second half of the book is a systematic account of the method, testing it on Psalms 113 and 146, on the first two chapters of Amos, and many other texts, especially from Luke.

Translated by Luc Racaut.

This book offers a unique overview of the development of rhetorical criticism both in North America and internationally through the work of pioneering New Testament scholar Thomas H. Olbricht. Lauri Thurén has gathered nineteen of Olbricht's essays as a guidebook to rhetorical criticism for students, clergy, and scholars. The range of essays from throughout Olbricht's career illuminate the history of rhetorical criticism and reflect the different motivations of ancient and contemporary rhetorical approaches. Essays focus on the history of biblical rhetorical analysis, the rhetorical analysis of biblical texts, the characteristics of rhetorical analysis, and types of biblical rhetorical criticism. A foreword by Thurén and a memorial essay by Carl R. Holladay contextualize Olbricht's work. Anyone interested in the rhetorical study of the New Testament will find this volume inspiring and informative.

These essays, embracing methodological explorations, practical applications and links to theological and historical analysis, provide the biblical scholar with an up-to-date portrait of rhetorical analysis.

This study explores how the Fourth Gospel's use of Scripture contributes to its characterization of Jesus. Utilizing literary-rhetorical criticism, Myers approaches the Gospel in its final form, paying particular attention to how Greco-Roman rhetoric can assist in understanding the ways in which Scripture is employed to support the presentation of Jesus. It offers further evidence in favour of the Gospel's use of rhetoric (particularly the practices of synkrisis, ekphrasis, and prosopopoiia), and gives scholars a new way to use rhetoric to better understand the use of Scripture in the Fourth Gospel and the New Testament as a whole. The book proceeds in three parts. First, it examines ancient Mediterranean practices of narration and characterization in relationship to the Gospel, concluding with an analysis of the Johannine prologue. In the second and third parts, it investigates explicit appeals to Scripture that are made both in and outside of Jesus' discourses. Through these analyses, Myers contends that the pervasive presence of Scripture in quotations, allusions, and references acts as corroborating evidence supporting the evangelist's presentation of Jesus.

The Bible is by nature rhetorical. Written to persuade, biblical texts have influenced humans beyond what their authors ever imagined. *Influence: On Rhetoric and Biblical Interpretation* invites readers to think critically about biblical rhetoric and the rhetoric of its interpretation.

This volume contains extensive bibliographies of works on rhetorical criticism of both the Old and New Testaments. Introductory chapters treat the development of rhetorical criticism and its influence on contemporary biblical interpretation.

This volume is the fifth in a series that explores the use of rhetoric in the study of biblical literature. Contributions from scholars in North America, Britain, Continental Europe and South Africa focus here on four major categories: The Theory of Rhetoric and Biblical Interpretation, Rhetorical Interpretation of Luke's Gospel and Acts, The Rhetorical Interpretation of Paul's Writings, and Rhetorical Interpretation of Hebrews and Ignatius. Author include Tom Olbricht, Douglas Campbell, Arthur Gibson, Craig Evans, Vernon Robbins, Greg Bloomquist, Pieter Botha, Paul Danove, Gerrie Snyman, Anders Eriksson, K. K. Yeo, Lauri Thuren, G. A. van den Heever, Marc Debanne, J. N Vorster, and the editors.

"This study offers a distinctively political reading of Hosea 2 that explores the text as a metaphorical and theological commentary on the political and religious dynamics in Israel at the close of the Syro-Ephraimitic War (731-730 B.C.E.)."--BOOK JACKET.

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