

1: The Bible and Interpretation - Sin as Rhetoric in the Hebrew Bible: The Framing Power of Metaphor

THE RHETORIC OF REVELATION IN THE HEBREW BIBLE. By Dale Patrick. Overtures to Biblical Theology. Minneapolis: Fortress, Pp. xx + \$ In this important work, Dale Patrick draws on the speech act theories of J. L. Austin to argue for a fresh understanding of the biblical view of revelation.

Jerusalem surrendered without major bloodshed to Babylon in 586 BCE. The entire city, including the First Temple, was burned. Israelite aristocrats were taken captive to Babylon. The Book of Ezekiel contains the first record of the New Jerusalem. Within Ezekiel, there is an extended and detailed description of the measurements of the Temple, its chambers, porticos, and walls. There were no defensive city walls until BCE. This text demonstrates the beginning of a progression of New Jerusalem thought. In Ezekiel, the focus is primarily on the human act of Temple construction. New Jerusalem is further extrapolated in Isaiah, [8] where New Jerusalem is adorned with precious sapphires, jewels, and rubies. The city is described as a place free from terror and full of righteousness. Here, Isaiah provides an example of Jewish apocalypticism, where a hope for a perfected Jerusalem and freedom from oppression is revealed. As the original New Jerusalem composition, Ezekiel functioned as a source for later works such as 4 Ezra, 2 Baruch, Qumran documents, and the Book of Revelation. These texts used similar measurement language and expanded on the limited eschatological perspective in Ezekiel. Interpretation[edit] Judaism sees the Messiah as a human male descendant of King David who will be anointed as the king of Israel and sit on the throne of David in Jerusalem. He will gather in the lost tribes of Israel, clarify unresolved issues of halakha, and rebuild the Holy Temple in Jerusalem according to the pattern shown to the prophet Ezekiel. During this time Jews believe an era of global peace and prosperity will be initiated, the nations will love Israel and will abandon their gods, turn toward Jerusalem, and come to the Holy Temple to worship the one God of Israel. Zechariah prophesied that any family among the nations who does not appear in the Temple in Jerusalem for the festival of Sukkoth will have no rain that year. Isaiah prophesied that the rebuilt Temple will be a house of prayer for all nations. Ezekiel prophesied that this city will have 12 gates, one gate for each of the tribes of Israel. The book of Isaiah closes with the prophecy "And it will come to pass, that from one new moon to another, and from one sabbath to another, all flesh will come to worship before Me, says YHWH". An agitated Antiochus imposed harsh restrictions on Jewish religion. Circumcision, feast celebration, Sabbath observance were all banned. Antiochus ordered the burning of Torah copies. Jews were required to eat pork. The worst oppression came in the desecration of the Temple. A polytheistic cult was formed, and worship of Yahweh abolished. A statue to a Seleucid deity was constructed on the Jewish altar. For the author of 1 Enoch, history is a steep descent into evil from the utopia in Eden. During the same time period, the Dead Sea scrolls contain a New Jerusalem tradition formed out of strife. Their condemnation of the Temple focused on criticizing High Priests. They were also frustrated that Judean Kings were also given the role of High Priest. The Essenes at Qumran predicted the reunified twelve tribes to rise together against Roman occupation and incompetent Temple leadership and re-establish true Temple worship. The surviving New Jerusalem texts in Qumran literature focus specifically on the twelve city gates, and on the dimensions of the entire new city. In 4Q, the gates of Simeon, Joseph, and Reuben are mentioned in this partial fragment. In 5Q15, the author accompanies an angel who measures the blocks, houses, gates, avenues, streets, dining halls, and stairs of the New Jerusalem. There are two important points to consider regarding the Qumran Essenes. First, we do not have enough scroll fragments to completely analyze their New Jerusalem ideologies. Second, based on the evidence available, the Essenes rebelled against Temple leadership, not the Temple itself. Their vision of the New Jerusalem looked for the reunification of the twelve tribes around an eschatological Temple. The Babylonian Exile, Antiochene persecutions, and corrupt leadership in Jerusalem incited apocalyptic responses with a vision for a New Jerusalem. In the 1st century CE, an even greater conflict exploded in Iudaea province; the Roman destruction of Jerusalem, as well as the other Roman-Jewish Wars. Subsequent apocalyptic responses fundamentally altered the New Jerusalem eschatology for Jews and Early Christians. At the core, apocalypses are a form of theodicy. They respond to overwhelming suffering with the hope of divine intercession and a perfected World to Come. Naturally,

apocalyptic responses to the disaster followed. This section will first cover 4 Ezra and 2 Baruch. Fourth Ezra and 2 Baruch are important for two reasons. First, they look for a Temple in Heaven, not the eschaton. Second, these texts exhibit the final new Temple texts in Judaism. Jewish texts like 3 Baruch began to reject a restored Temple completely. However, these texts were deemed to be apocryphal by the Rabbis who maintained the belief in a Third Temple as central to Rabbinic Judaism. The Jewish apocalypse of 4 Ezra is a text contained in the apocryphal book 2 Esdras. The genre of 4 Ezra is historical fiction, set thirteen years after the Babylonian destruction of Jerusalem. Fourth Ezra is dated approximately in 83 CE, thirteen years after the Roman destruction of Jerusalem. Suddenly, the woman is transfigured in an array of bright lights. She transforms into the New Jerusalem being rebuilt. As a bereaved widow she convinced Ezra to apply solace to himself through the image of a New Jerusalem. Fourth Ezra has two clear messages. First, do not grieve excessively over Jerusalem. Second, Jerusalem will be restored as a heavenly kingdom. The apocalypse of 2 Baruch is a contemporary narrative of 4 Ezra. The text also follows the same basic structure 4 Ezra: Job-like grief, animosity towards the Lord, and the rectification of Jerusalem that leads to the comfort of the Job-figure. Second Baruch is historical fiction, written after the Roman destruction but set before the fall of Jerusalem to the Babylonians. Baruch responds with several theological questions for God. Baruch learns that the Lord will destroy the city, not the enemy. Baruch also learns of a pre-immanent heavenly Temple: Two important conclusions come from 2 Baruch. First, the author dismisses hopes for an earthly re-built Temple. The focus is entirely on the heavenly Temple that pre-dated the Garden of Eden. This may be a device to express the supremacy of the heavenly Temple as a sanctuary built before Eden the traditional location of the earthly Temple. Second, Baruch believes that restoration for the people of Israel exists in heaven, not on earth. The apocalypse of 3 Baruch is the anomaly among post-revolt New Jerusalem texts. Unlike 2 Baruch and 4 Ezra, the text exemplifies an alternative tradition that lacks a restored Temple. Like other apocalypses, 3 Baruch still mourns over the Temple, and re-focuses Jews to the heavens. Yet 3 Baruch finds that the Temple is ultimately unnecessary. This move could be polemical against works which afforded the Temple with excessive veneration. In the passage, an angel comes to Baruch and consoles him over Jerusalem: And behold as I was weeping and saying such things, I saw an angel of the Lord coming and saying to me: Understand, O man, greatly beloved, and trouble not thyself so greatly concerning the salvation of Jerusalem. Yet 3 Baruch is not ultimately concerned with the lack of a Temple. This text goes along with Jeremiah and Sibylline Oracles 4 to express a minority tradition within Jewish literature. In the first Christian apocalypse, the Book of Revelation coincides with this perspective on Jerusalem. The study will now move to early Christian perspectives on the Temple and the apocalyptic response in Revelation. Jewish Christianity and Jerusalem in Christianity Since Christianity originated from Judaism, the history of Jewish places of worship and the currents of thought in ancient Judaism described above served in part as the basis for the development of the Christian conception of the New Jerusalem. Christians have always placed religious significance on Jerusalem as the site of The Crucifixion and other events central to the Christian faith. In particular, the destruction of the Second Temple that took place in the year 70, a few decades after Christianity began its split from Judaism, was seminal to the nascent Christian apocalypticism of that time. This prophecy of the renewal of Jerusalem by the messiah echoes those of the Jewish prophets. Based on the Book of Revelation, premillennialism holds that, following the end times and the second creation of heaven and earth see The New Earth, the New Jerusalem will be the earthly location where all true believers will spend eternity with God. The New Jerusalem is not limited to eschatology, however. Many Christians view the New Jerusalem as a current reality, that the New Jerusalem is the consummation of the Body of Christ, the Church and that Christians already take part in membership of both the heavenly Jerusalem and the earthly Church in a kind of dual citizenship. It is also interpreted by many Christian groups as referring to the Church to be the dwelling place of the saints. John of Patmos describes the New Jerusalem in the Book of Revelation in the Christian Bible, and so the New Jerusalem holds an important place in Christian eschatology and Christian mysticism, and has also influenced Christian philosophy and Christian theology. Renewed Jerusalem bears as its motto the words Ad librum Latin: Many traditions based on biblical scripture and other writings in the Jewish and Christian religions, such as Protestantism, and Orthodox Judaism, expect the literal renewal of Jerusalem to some day take place at the

Temple Mount in accordance with various prophecies. Dispensationalists believe in a literal New Jerusalem that will come down out of Heaven , which will be an entirely new city of incredible dimensions. Other sects, such as various Protestant denominations , modernist branches of Christianity, Mormonism and Reform Judaism , view the New Jerusalem as figurative, or believe that such a renewal may have already taken place, or that it will take place at some other location besides the Temple Mount. It is important to distinguish between "the camp of the saints, and the beloved city" spoken of in Revelation One of the most obvious differences is, the dimensions of the New Jerusalem of Rev.

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The nature of revelation can be seen both in the OT and in the NT. Revelation in the OT Under this heading will be considered the hidden God and His revelation of Himself through His word and through His entrance into history. God is, above all else, holy Is6. He dwells in the heavens Gn The NT concurs see Mt The author of Wisdom 1st century b. Paul , in the NT, argues in much the same way Acts Thus biblical authors admit the possibility of a knowledge of God derived by reasoning from creation, but assert that, historically, it had not led to a personal knowledge, i. The Israelites did, in fact, believe that creation revealed God Ps 18[19]. Thus, a storm could be a theophany Ps 28[29] ; calamities such as famine 2 Sm 21 or plague 2 Sm 24 manifested His anger; a flight of quail Nm This approach was valid for the Hebrew who had already met God the Creator and now contemplated Him in His works, even though it did not distinguish between the natural and the supernatural. The transcendent invisible God who can be known but imperfectly by reason shows merciful condescension by revealing Himself to man. The niph'al of the verb often has some divine force or quality as subject, such as word, glory, arm, or salvation. It is God, acting as a person, who takes the initiative in communicating Himself to men. To seek revelation through divination, necromancy, and other forms of magic was strictly forbidden Dt The Word of the Law. The Ten commandments in particular are called words Ex In this further development, the influence of prophetic teaching was incalculable. For the Hebrew mind, the word had a dynamic reality Is But how did this word come to them? The prophet had experienced the holiness, personality, and will of God in an inexpressible way Is 6; Jer 1; Ez 1â€”2 , a way that set him apart from his fellows; he was conscious of having been admitted to the council of God Jer Unlike the word of the false prophet Jer He was a man under compulsion to speak a message not his own Jer 1. If he foretold doom to a naive, optimistic, conscienceless people, it was not that he had less faith than they in the mighty power of the Lord to deliver, but because he knew His will. The final guarantee of their validity, however, rests on the inclusion of their collected oracles in the canon of inspired Scripture. The Word of Wisdom. Especially in later passages of the sapiential books, wisdom is seen as something much deeper than mere practical advice and is presented as divinely revealed: Although wisdom, understood in this sense, came to be identified with the Law Sir In fact, wisdom was often an application of prophetic teaching concerned largely with the nation to the individual. The secular historian may not feel compelled to admit any special intervention of God in the history of Israel; the escape of slaves, conquest, exile, and restoration are events that can be analyzed and understood, especially since many of the miracles that made them possible are susceptible to naturalistic explanations. The biblical authors, however, believed that in these events the hand of God was revealed. But because such knowledge is by faith, it rests, not upon the events alone, but upon a divinely inspired interpretation of them. Because the Judeo-Christian revelation is historical in nature, it rests upon the historical event as upon the very material of which it is composed. To describe the deliverance from Egypt as accomplished by the mighty hand of God Ex 6. The origin and validity of the interpretation is, of course, all important. Israelite tradition named Moses as the great leader and first prophet through whom the new faith was mediated, for it was he who explained to the chosen people the significance of the events of the Exodus and even of the fiery theophany on Mt. The prophets, in their interpretation of events, were led by God in the same path trodden by Moses. They gave interpretation not only of events past and present but even of those they confidently predicted. Individual elements of the plan already foreshadowed the whole, e. The action was irreversible, not cyclical, and would move to a climax understood as "the Day of the Lord" by the prophets Is The Word of God in Christ. God, who had formerly spoken through the prophets now spoke through His Son Heb 1. With the coming of Christ the final age is initiated, the redemptive act of God is accomplished. In His person and work Christ is the perfect revelation and supreme condescension of the transcendent God. It is He whom the prophets foretold 1 Pt 1. His exorcisms and cures indicate that the dominion of Satan has been brought to an end and has given place to that of God Mt His true nature is known only to the Father, who

reveals it to the humble, particularly to the Apostles; and the Father is in turn revealed by Jesus Mt He foretells His death, Resurrection Mk 8. It is identified with the wisdom of God 1 Cor 1. God Himself reveals the mystery of Christ: This revelation takes place in two stages that mark the beginning and end of the final age, which is now present: God has never been seen Jn 1. Jesus is able to manifest the Father because, divine and preexistent with Him 1. The mission of Christ is attested by the witness of John the Baptizer 1. Christ is able to bear witness to Himself 8. He sees the works of the Father, works when He works, and, just as the Father does, He gives life and He judges 5. His miracles are signs because of the deep meaning they carry 2. His glory is the very glory of the Father 1. So fully is He the manifestation of God among men that all must honor Him as they do the Father 5. To see Him is to see the Father So perfectly does He reveal the Father that He can be called simply "the Word" 1. The Spirit of Truth and the Apostles. Only by the preaching of divinely commissioned agents can people enter by faith into the saving work of Christ Rom Yet even at the time of the Ascension the Apostles were far from understanding the true nature of the kingdom established by Christ that was still to be evolved to its full stature Acts 1. Their baptism by the Holy Spirit sent by Christ was needed before they could begin the work entrusted to them Acts 1. As Christ had promised Jn By the sending-forth of the Apostles directed by the Holy Spirit , witness was given to enable people to believe Acts 5. God does not speak in a vacuum but to human beings, and a response is expected. If God "makes to hear" and "makes to know," then we are expected to "hear" and to "know"â€”but in the biblical sense of these words. This response of loving assent and obedience is termed "faith. The clearest example of what is meant by the challenge of revelation and the response of faith is St. When the mystery of Christ was revealed to him Gal 1. Encyclopedic Dictionary of the Bible, tr. A Study in the Pattern of Revelation London An Historical Study A. An Historical Study, â€” London

3: The Little, Narrow Prison of Language: The Rhetoric of Revelation | Religious Studies Center

The Rhetoric of Revelation in the Hebrew Bible: Overtures to Biblical Theology - Kindle edition by Dale Patrick. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading The Rhetoric of Revelation in the Hebrew Bible: Overtures to Biblical Theology.

In the Western world, its practice is rooted in Greece and Rome where the ability to speak well was essential to political life and perpetuating the power of the upper class. Rhetoric provided the content of secondary and tertiary education as it prepared the sons of the wealthy to take their places in the judicial and political system. Rhetoric was carefully systematized and influenced both oral and written speech. Rightly, rhetoric has been used intermittently throughout church history to interpret the New Testament. Its use is conspicuous in the writings of the early church fathers up to and including Augustine, only to be mentioned sporadically by a handful of scholars during the medieval period. Its use is revived in the Reformation, especially by Melancthon, and continued to be a vital part of interpretation until the end of the 19th century with a crescendo of works produced in Germany. It plays only a nominal role throughout most of the 20th century, until the mids when works by Hans Dieter Betz and George A. Kennedy, among others, revived the role of rhetoric in interpretation. In fact, rhetoric is currently one of the more prominent tools used in New Testament interpretation, both as a historical enterprise using Greco-Roman rhetoric and in broader studies using modern rhetoric to understand the functions of rhetoric. Reference Works The majority of rhetorical analysis has been conducted according to Greco-Roman rhetoric. Lausberg and Martin provide the thorough discussions of Greco-Roman rhetoric with extensive primary source citation, with the former being more comprehensive. Porter discusses Greco-Roman rhetoric in the narrower context of the genres and works of the New Testament. There is also a growing body of literature using modern rhetoric in which the New Rhetoric of Perelman and Olbrechts-Tyteca has often been central. Handbook of Literary Rhetoric: A Foundation for Literary Study. Edited by David E. Orton and Richard Dean Anderson. Translated by Matthew T. Bliss, Annemiek Jansen, and David E. The major compendium of Greco-Roman rhetorical tradition arranged according to the five divisions of ancient rhetoric: Handbuch der Altertumswissenschaft 2. Perelman, Chaim, and Lucie Olbrechts-Tyteca. A Treatise on Argumentation. Translated by John Wilkinson and Purcell Weaver. Notre Dame University Press, Handbook of Classical Rhetoric in the Hellenistic Period: Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

4: Books by Dale Patrick (Author of The Rendering of God in the Old Testament)

Get this from a library! The rhetoric of revelation in the Hebrew Bible. [Dale Patrick] -- "In this volume, Dale Patrick brings a fresh approach to the question of how understanding rhetoric helps us - specifically as readers of the Bible - to understand ancient Israel's perception of how.

Literary Forms in the Bible The Bible, as a unity in diversity, expresses its unique message in a rich variety of literary forms. The literature of the Bible is an aesthetically beautiful interpretation of human experience from a divine perspective. As we read, interpret, and seek to apply the truths of Scripture, we must be careful not to overlook this artistic dimension, or we will miss an important part of enjoying the Bible. In this section, we will take a brief look at the literary forms found in the pages of Scripture, including figurative language, narrative history, poetry, wisdom literature, prophetic literature, gospel, oratory, and epistle.

Figurative Language The Bible abounds in figurative expressions. The wonderful imagery of Scripture is derived from a wealth of human experience, the manners and customs of the ancient Near East, family and business life, and the whole sphere of nature. While literal meaning refers to the normal or customary usage of a word or expression, figurative meaning refers to a concept which is represented in terms of another. The following list is not complete, but it outlines the major figures of speech used in the Bible. Also see Isaiah

Metaphor A metaphor involves a direct or implied comparison of two unlike things. Also see Psalm

Figures of association

Metonymy In metonymy, the name of one object or concept is used for another because of an association or similarity between the two. It was not the city of Jerusalem that moved, but the people who lived in it. Also see Genesis

Synecdoche In a synecdoche, a part is used for a whole, or a whole is used for a part. Flesh is used for the whole person. Soul is used for the whole person.

Figures of humanization

Personification Personification is a figure of speech which takes a human characteristic and applies it to an object, quality, or idea. Also see Leviticus

Anthropomorphism Anthropomorphism is a figure of speech which takes a human characteristic and applies it to God. Also see Exodus

Apostrophe Apostrophe is a figure of speech in which an exclamation is addressed to an object as if it were a person. Also see 2 Samuel 1:

Figures of illusion

Irony Irony is an expression that denotes the opposite of what is meant by the words themselves. Also see Deuteronomy

Hyperbole In hyperbole, the writer or speaker exaggerates to create a strong effect. Also see Numbers

Figures of understatement

Euphemism A euphemistic figure substitutes an inoffensive or agreeable expression for one that may offend or suggest something distasteful. A euphemism for death. A euphemism for death and burial. A euphemism for death and resurrection. A euphemism for hell.

Litotes Litotes involves belittling or the use of a negative statement to affirm a truth. Whom do you pursue?

Figures of emphasis

Pleonasm Pleonasm is a figure that uses an excessive number of words for the sake of emphasis. Repetition

Emphasis is gained by a number of techniques that repeat the same word, phrase, or sentence. Climax This figure lists a series of actions or qualities and repeats each one. Also see Hosea 2:

Figures requiring completion

Ellipsis Ellipsis refers to the omission of one or more words that must be supplied by the reader to complete the thought. They were added to complete the sense of the passage. Also see 1 Chronicles

Zeugma In this figure, a word modifies two or more words but strictly refers to only one of them. One or more words must be supplied to complete the thought. Aposiopesis This is a rhetorical figure that breaks off a thought in mid-sentence. Also see Psalm 6: Try to identify the figures of speech found in the following verses some verses use more than one:

Extended Figures of Speech

Parables Parables are extended figures of comparison that often use short stories to teach a truth or answer a question. While the story in a parable is not historical, it is true to life, not a fairy tale. As a form of oral literature, the parable exploits realistic situations but makes effective use of the imagination. Jesus frequently composed parables in His teaching ministry see Mark 4: His parables are drawn from the spheres of domestic and family life as well as business and political affairs. He used imagery that was familiar to His hearers to guide them to the unfamiliar. Some of the parables were designed to reveal mysteries to those on the inside and to conceal the truth to those on the outside who would not hear Matt. This was especially true of the parables that related to the kingdom of God. However, other parables like the parable of the good Samaritan Luke Parables have one central point; the details are not

meant to call attention to themselves but to reinforce this single theme. In most parables, assigning allegorical meanings to each of the details can lead to confusion and obscure the point. A good joke produces the spontaneous response of laughter. If the joke must be explained, it loses its impact. The story parables e. The moment it is grasped, the point of the parable penetrates like the point of an arrow. As soon as David caught the parable, he was caught by it. Allegories The parables in the gospels range from similitudes to true parables to allegories. The parable of the leaven Matt. The parable of the prodigal son Luke The parable of the vineyard owner Mark While a parable is an extended simile, an allegory is an extended metaphor. The allegory of the vine and the branches in John 15, for example, develops the metaphors of Christ as the true vine vss. Allegorical stories have several points of comparison. Allegories range on a continuum from the elusive to the explicit. In some, the details obviously point to a corresponding group of concepts, as in the allegory of the good shepherd; in others, the thematic implications of the images is less clear. Jesus told the parable of the soils to the multitudes but explained the spiritual application of each point of the story to His disciples Matt. While parables use realistic imagery, allegories often use words in a figurative rather than literal sense. The parable of the lost sheep Luke The allegories in the Old Testament include Israel as a vine in Psalm New Testament allegories include the foundation and superstructure in 1 Corinthians 3: On rare occasions, the New Testament allegorizes Old Testament narratives that were not intended to teach truth by correspondence. Paul does this in Galatians 4: Riddles A riddle is a concise and puzzling statement posed as a problem to be solved or explained. Let him who has understanding calculate the number of the beast, for it is the number of a man: Fables A fable is a fictitious narrative intended to enforce a useful truth or a moral lesson. Fables often involve plants and animals that speak and act like human beings. See the fable of the trees in Judges 9: Symbols and Types Symbols Symbols are figures of representation in which one thing is used to suggest another. The symbol is a literal object that conveys a lesson or truth. The pillar of cloud and fire Exod. Blood symbolized the life of an animal or human Lev. The basket of summer fruit in Amos 8: Also see Jeremiah 1: Types Types are prophetic symbols. A number of Old Testament people, events, and things are types that correspond to New Testament antitypes. Melchizedek was a type of Christ Gen. David was a type of Christ Ps. Also see 1 Corinthians 3: Narrative Narrative, or story, is the most common literary form in the Bible. This form is so prominent in Scripture because the God of the Bible acts in the arena of human history. On one level, hundreds of individual narratives like the story of Jacob and Laban are sprinkled throughout the Scriptures. On each level, the biblical narratives contain universal patterns or archetypes that capture the essential themes of human experience. The inner and outer conflicts between good and evil, heaven and hell, light and darkness, angels and demons, wisdom and foolishness, faith and doubt, courage and cowardice, obedience and rebellion, hope and despair are enacted throughout the narratives of Scripture.

5: New Jerusalem - Wikipedia

The Rhetoric of Revelation in the Hebrew Bible By Dale Patrick Minneapolis, Fortress, pp. \$

Four Horsemen of the Apocalypse Revelation 6. And I saw, and behold a white horse: Beatus Escorial , circa Apocalypse 12, the Woman and the Dragon. From this church, those "who overcome are granted to eat from the tree of life, which is in the midst of the Paradise of God. Admonished to "do the first works" and to repent for having left their "first love. From this church, those who are faithful until death, will be given "the crown of life. Admonished not to fear the "synagogue of Satan ", nor fear a ten-day tribulation of being thrown into prison. From this church, those who overcome will be given the hidden manna to eat and a white stone with a secret name on it. From this church, those who overcome until the end, will be given power over the nations in order to dash them to pieces with the rule of a rod of iron; they will also be given the "morning star. Admonished to repent for allowing a "prophetess" to promote sexual immorality and to eat things sacrificed to idols. From this church, those who overcome will be clothed in white garments, and their names will not be blotted out from the Book of Life ; their names will also be confessed before the Father and His angels. From this church, those who overcome will be granted the opportunity to sit with the Son of God on His throne. Before the Throne of God The Throne of God appears, surrounded by twenty four thrones with Twenty-four elders seated in them. A white horse appears, whose crowned rider has a bow with which to conquer. A red horse appears, whose rider is granted a "great sword" to take peace from the earth. A black horse appears, whose rider has "a pair of balances in his hand", where a voice then says, "A measure of wheat for a penny, and three measures of barley for a penny; and [see] thou hurt not the oil and the wine. A pale horse appears, whose rider is Death , and Hades follows him. Death is granted a fourth part of the earth, to kill with sword, with hunger, with death, and with the beasts of the earth. They are given white robes and told to rest until the martyrdom of their brothers is completed. The stars of heaven fall to the earth and the sky recedes like a scroll being rolled up 6: Every mountain and island is moved out of place 6: The people of earth retreat to caves in the mountains 6: The survivors call upon the mountains and the rocks to fall on them, so as to hide them from the "wrath of the Lamb" 6: The , Hebrews are sealed. Introduces the seven trumpets 8: Seven angels are each given trumpets 8: An eighth angel takes a "golden censer ", filled with fire from the heavenly altar, and throws it to the earth 8: What follows are "peals of thunder, rumblings, flashes of lightning, and an earthquake" 8: After the eighth angel has devastated the earth, the seven angels introduced in verse 2 prepare to sound their trumpets 8: Seven trumpets are sounded Seen in Chapters 8, 9, and Hail and fire, mingled with blood, are thrown to the earth burning up a third of the trees and green grass. Something that resembles a great mountain, burning with fire, falls from the sky and lands in the ocean. It kills a third of the sea creatures and destroys a third of the ships at sea. A great star, named Wormwood , falls from heaven and poisons a third of the rivers and springs of water. A third of the sun, the moon, and the stars are darkened creating complete darkness for a third of the day and the night. The First Woe 9: This "star" is given "the key to the bottomless pit" 9: The "star" then opens the bottomless pit. When this happens, "smoke [rises] from [the Abyss] like smoke from a gigantic furnace. The sun and sky [are] darkened by the smoke from the Abyss" 9: From out of the smoke, locusts who are "given power like that of scorpions of the earth" 9: The Second Woe 9: These armies kill a third of mankind by plagues of fire, smoke, and brimstone. Upon the cry of the angel, seven thunders utter mysteries and secrets that are not to be written down by John. John is instructed to eat the little scroll that happens to be sweet in his mouth, but bitter in his stomach, and to prophesy. John is given a measuring rod to measure the temple of God, the altar, and those who worship there. Two witnesses prophesy for 1, days, clothed in sackcloth. The Third Woe that leads into the seven bowls There are lightnings, noises, thunderings, an earthquake, and great hail. The Seven Spiritual Figures. Events leading into the Third Woe A Woman "clothed with a white robe, with the sun at her back, with the moon under her feet, and on her head a crown of twelve stars" is in pregnancy with a male child. The Dragon waits for the birth of the child so he can devour it. War breaks out in heaven between Michael and the Dragon, identified as that old Serpent, the Devil, or Satan The Dragon engages to persecute the Woman, but she is given aid to evade him. Her evasiveness enrages the

Dragon, prompting him to wage war against the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. The people of the world wonder and follow the Beast. The Dragon grants him power and authority for forty-two months. He directs people to make an image of the Beast of the Sea who was wounded yet lives, breathing life into it, and forcing all people to bear "the mark of the Beast", "" . Events leading into the Third Woe: The Lamb stands on Mount Zion with the , "first fruits" who are redeemed from Earth and victorious over the Beast and his mark and image. Seven angels are given a golden bowl, from the Four Living Creatures, that contains the seven last plagues bearing the wrath of God. A "foul and malignant sore" afflicts the followers of the Beast. The Sea turns to blood and everything within it dies. All fresh water turns to blood. The Sun scorches the Earth with intense heat and even burns some people with fire. The Great River Euphrates is dried up and preparations are made for the kings of the East and the final battle at Armageddon between the forces of good and evil. A great earthquake and heavy hailstorm: Vision of John given by "an angel who had the seven bowls" The great Harlot who sits on a scarlet Beast with seven heads and ten horns and names of blasphemy all over its body and by many waters: The angel showing John the vision of the Harlot and the scarlet Beast reveals their identities and fates The Dragon makes war against the people of God, but is defeated. There is no more suffering or death. The curse of sin is ended.

6: Book of Revelation - Wikipedia

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Teaching The first five books of Moses. The actual Torah itself is referred to as the Sefer Torah, or sacred Torah scroll. The Chumash is a book form of the Torah, usually subdivided into 54 smaller literary units called parashiot the name of each parashah comes from a key word of the section. The word Torah is better understood as "teaching" or "understanding" rather than "law. Prophets The prophetic books are subdivided into two parts: Writings Assorted sacred writings, including Psalms, Proverbs, and some historical books. There are 12 books in this division of the Tanakh Ketuvim makes the "k h " of Tanakh. Some Jews refer to the entire Hebrew Bible Kitvei HaKodesh simply as the Torah -- without making the distinction of the divisions shown above. Though the Christian Old Testament is the result of the canonization of the Jewish scriptures, the order of the books in the Tanakh is not identical to the Christian Old Testament though content is the same , and chapter and verse references are not always identical between the Old Testament and the Tanakh. Traditionally, weekly Torah readings called parashiyot of the entire Torah are completed during one year. The Thirteen Principles of Faith Moses Maimonides is considered by many Jews to be the most important medieval sage. Influenced by Thomas Aquinas and Avicenna, Maimonides sought to systematize the Jewish faith along scholastic lines. His Shloshah-Asar Ikkarim, or Thirteen Principles of the faith, is still widely recited as a sort of Jewish credo among many orthodox Jews. Bilingual Hebrew-English Bible with concordances and amazing Gematria tools. This software program allows you to do research on the Scriptures that more expensive programs cannot do. It includes a complete Hebrew concordance of the Jewish Bible. Click for details Transliterated Hebrew Bible. This unique resource goes verse by verse through the Hebrew Bible, listing 1 the Hebrew text, 2 a complete phonetic transliteration, and 3 an English translation. In addition, an accompanying audio CD includes the entire Bible narrated in Hebrew mp3 format -- over 65 hours of recording -- that you can use to further reinforce your learning! Like the Tanakh, it can be divided into three main parts:

7: What Is the Book of Revelation About?

Dale Patrick has 11 books on Goodreads with 21 ratings. Dale Patrick's most popular book is The Rendering of God in the Old Testament.

The Little, Narrow Prison of Language: The Rhetoric of Revelation Richard L. McLellin, apparently the leading critic of the language, was challenged to make a revelation himself and failed. Rather than feeling they fall below a suitable rhetorical standard, I am impressed with how effective the revelations are and would like to know how they work rhetorically to achieve their impact on believing readers. Consider section 4 of the current Doctrine and Covenants, possibly the revelation McLellin tried to imitate. Section 4 fills less than half a page and runs to just seven verses, making it a logical choice. The problem of language becomes more complex when we keep in mind that to some extent the revelatory language was confined to the vocabulary of Joseph Smith. The revelations were given in English, not Hebrew or reformed Egyptian. The vocabulary shows few signs of going beyond the diction of a nineteenth-century American common man. The revelations from heaven apparently shone through the mind of Joseph Smith and employed his language to express the messages. Joseph had no grounds for claiming special powers of language. He lacked all formal training, of course, having attended school a few months at best. Emma said that he could scarcely write a coherent letter when she married him. Nor had he been exposed to literature—none of the classics of antiquity like Shakespeare or Pope and Jefferson or Franklin. We know he at least consulted the Bible, but his mother said he had not read it through before he translated the Book of Mormon. We have no glimpses of him, like the young Abraham Lincoln, reading a book by firelight. Manchester did have a lending library, but the Smiths are not known to have patronized it. He is more likely to have read newspapers and almanacs than any other kind of writing. He doubtless heard sermons, though the family did not attend church regularly. Joseph recognized the limits of his language in a November letter to W. Phelps, the editor of the Church newspaper in Missouri. Joseph Smith, then, was no Shakespeare or Dickens; he admitted his own limitations and section 67 implicitly acknowledges them too. The revelations compiled into the Doctrine and Covenants take many forms—excerpts from letters, reports of visions, prayers, items of instruction, formal statements of the Church. What I mean by the structure of these revelations, the center of my interest, can be understood by considering a physical analogy. The classic revelations can be thought of as constructing a rhetorical space comparable to the physical spaces where talk takes place. All writing implicitly organizes the source of the words—the writer—and the intended readers or listeners into a relationship, forming a kind of space that can be compared to actual physical spaces, as a way of identifying the character of the writing. We all know the difference between talking across the kitchen table and meeting around a table in a corporate board room. Sports shirts and slacks are suitable for the kitchen versus blue suits in the board room, flowery wallpaper in one and walnut paneling in the other, gossip and personal stories compared to stock buy backs and downsizing. The circumstances set up quite different relationships among speakers and listeners in the two settings. The place where talk takes place always makes a difference. Each situation sets up roles for the speakers and listeners, prescribes modes of appropriate speech, and establishes relationships among the people in the space. Whoever we may be in other environments, these settings mold our conduct to suit the location. In the same manner, writing sets up rhetorical spaces wherein the relationship of writer or speaker and the reader or listener are fixed by the writing itself. Although without the stage props of a board room table or a blue suit, the writing assigns roles and establishes relationships. An IRS tax form establishes itself as the purveyor of rules which we all are to obey. A newspaper article brings us dispatches from the front, the reporter assuming that his or her readers want to know everything that is happening in the world. Thinking in this vein, we can ask what kind of rhetorical space do the revelations construct? What relationship do they set up between reader, speaker, and the writer who is Joseph Smith? The first verse of section 1 speaks with this crystalline clarity: Harken ye people from afar; and ye that are upon the islands of the sea, listen together. Listen, harken, hear are the words with which the classic revelations open, and then the voice of God comes right out of the heavens into our ears. From the first word, a relationship is put in place: God speaks to

command or inform; we listen. The voice is pure in that God alone is speaking; Joseph Smith whom we know actually dictated the revelation is totally absent from the rhetorical space. One relationship prevails in these revelations: God speaking to his people. In Isaiah or most of the other Old Testament prophets, the prophet himself keeps intervening to mediate between the Lord and the people. Isaiah is our companion and teacher, never far out of the picture, in the Book of Mormon and New Testament, God himself rarely speaks in a first person voice all by Himself. His person plus the attending angel do most of the talking rather than the Lord Himself. The Lord speaks directly to His audience, whether one person or the whole world. That is the interpersonal structure of the rhetoric: Though Joseph was the author in the naturalistic sense of the word, the voice in the revelation is entirely separated from Prophet. When rebukes are handed out, he is as likely as anyone to be the target. The first revelation to be written down, so far as can be told, the current section 3 in the Doctrine and Covenants, was directed entirely against Joseph Smith. Given in July , after the loss of the pages of Book of Mormon manuscript, the revelation had no public venue at the time. In section 3 he stands alone before the Lord to receive a severe tongue-lashing. I consider this revelation extraordinary rhetorical performance. Joseph, probably alone, writes a revelation spoken purely in the voice of God directed entirely at Joseph himself, rebuking him mercilessly for his weakness: All that happens inside the rhetorical space formed by the revelation. This rhetorical construction of two distinct persons—the Lord and Joseph Smith—is so real we are inclined to think a Being must have stood before Joseph Smith to deliver the scolding. In fact, the structure of rhetorical space in the Doctrine and Covenants has, I believe, affected the Latter-day Saint tradition of religious painting. When Latter-day Saint artists portray God revealing himself to humanity, they choose different occasions than other Christian artists. The most commonly depicted revelation in the Christian tradition, judging from my informal survey of the art in a few of our major museums, is Gabriel before Mary announcing her calling as the mother of Jesus. In these scenes Gabriel speaks while beams of golden light radiate from heaven on Mary. Less common are representations of the Old Testament prophets or of the authors of the four Gospels which show them writing while an angel speaks in their ears. Angels are common mediators in all these scenes, or a stream of light pours out of heaven on the revelator. Latter-day Saint artists are more likely to select scenes where another kind of revelation occurs. Although Joseph received most of his revelations through the Holy Ghost, Mormon artists most often choose the First Vision as their archetypal revelation. God and Christ are present in person in these scenes, in radiant glory, heads turned toward a kneeling Joseph who hears the words directly from their mouths. They speak to him, not through him as the angels speak through the Gospel writers. There are no mediators working from God through the angels to the prophet and then to the people. In Latter-day Saint paintings, God personally does the speaking, and the prophet is the hearer. We favor this scene, I believe, because of the way rhetorical space is formed in all the classic revelations, where God speaks directly to his people. Because of our familiarity with rhetorical space in the Doctrine and Covenants, Latter-day Saints imagine revelation as God addressing his Prophet or his people in a pure first-person voice. Critical commentators, such as Fawn Brodie, have made fun of the way business details on the Nauvoo House mingle with high religious language about spreading the gospel to the four corners of the earth. In many the Lord seems to micro-manage the everyday affairs of the Church with all sorts of specific instructions or admonitions to this brother or that, scarcely in keeping with the booming voice of the mighty God. We are tempted to ask: Those humdrum, everyday details of managing the Church are absorbed right into the same rhetorical space where God is steering the world toward the Second Coming. Into this world where God rules and God speaks are brought John Whitmer, Oliver Cowdery, Lyman Wight, Jared Carter, Thomas Marsh, and all the other specific individuals who were being mobilized for the latter-day work. The revelations create a rhetorical world in which the Almighty God and weak and faltering men work together to bring about the divine purposes. Such language, in my opinion, has the power to change mundane existence into a sacred mission. Considering that this space is merely constructed by words on a page, why should anyone believe the revelations? How does the speaker in the revelations persuade us to believe? Writers who create other types of rhetorical space use various devices to establish credibility. Evangelical preachers proved their doctrines from the scriptures, relying on the authority of an accepted divine text. The answer is the voice gave no reasons at all. From the pages of the revelation, the voice

commands us to hearken and then proceeds to the message. Authority comes almost entirely from the force of the words themselves. Do they sound like the voice of God heard in the Bible? Is this the way we imagine God speaking? People who listened to the early Mormon missionaries may have measured the message against the standard of the New Testament and judged whether or not the teachings conformed to scripture. Many conversions must have come only after rational evaluation and a comparison of Mormon doctrine with prior beliefs. But none of that reasoning comes from the revelations themselves. The voice of the Lord does not urge people to compare the words of the revelations with biblical teachings or to submit them to any rational test whatsoever. There are no proof texts and only now and then a presentation of evidence. The Lord speaks and demands that people listen. They must then decide for themselves to believe or not, without reference to any outside authority—common sense, science, the opinions of the educated elite, or tradition. Within the rhetorical space of the revelation, the hearer is left alone, facing the person behind the pure voice, with the choice to hearken or turn away. Though forced to choose on their own, without the benefit of outside help, those who did believe and became Mormons granted great authority to the revelations.

8: IV. Literary Forms in the Bible | www.enganchecubano.com

Introduction. Rhetoric is the art of persuasion. In the Western world, its practice is rooted in Greece and Rome where the ability to speak well was essential to political life and perpetuating the power of the upper class.

Biblical writers used chiasmus to add emphasis to their writings, to highlight details of particular importance. Here are some of the more commonly used literary devices found in Scripture: Acrostic This is a device found in Old Testament poetry in which the successive units of a poem begin with the consecutive letters of the Hebrew alphabet. The units might be single lines, pairs of lines, or stanzas as in Psalm This can only be seen in the original Hebrew text. Alliteration This is the repetition of the same initial sounds of adjacent or nearby words, and is used for narrative effect. This is a literary device that can really only be seen or heard in the original Hebrew, Aramaic, and Greek languages of the Bible. The person, thing, or event being alluded to is understood from a personal or cultural context or knowledge. This projection of human characteristics onto God was done in order to make Him more understandable to us. It is the language of appearance, of describing God in human terms. And why are you disquieted within me? Shout, you lower parts of the earth, break forth into singing, you mountains, O forest, and every tree in it! This is a literary device that can really only be seen or heard in the original languages of the Bible. The two clauses display inverted parallelism. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched. Look, the world has gone after Him! Merism This is a listing of opposite parts to signify a whole or a totality. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. She cries out in the chief concourses at the openings of the gates in the city she speaks her words. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. In the Bible, this is a person or thing as is found in the Old Testament prefiguring another person or thing as is found in the New Testament. For example, the bronze snake pole that the people looked to serves as a type, or prefiguring, of the Cross. Biblical writers made plays on word meanings that can only be seen in the original languages. There is an incredible array of varying literary means and methods used by God in His Word to convey what He wanted to reveal to us. The simple answer to that is that God delights in using His children. He delights in the talents and gifts He has given to us, and in our using them. That even comes down to the way the many human writers of the Bible expressed themselves when inspired by the Holy Spirit to write what God would have them write. If you think of it on a human level, parents delight in the things their children do. My three kids have always loved words. Alasdair once told us all he knew about World War II. He was very enthusiastic and animated as he creatively expounded all his knowledge and research to us. As for Kirstie, when we lived in Miami, we would often take a wee holiday up to Orlando to visit my sister. And I love that. Just as God delights in His children. For instance, when a major computer company put out a revolutionary new computer system, their slogan was:

9: Revelationnet: Numerical Patterns of Words in Hebrew - A Bible Prophecy Discussion

Rhetoric Of The Book Of Revelation The bible and violence wikipedia, the hebrew bible and the new testament contain many passages outlining approaches to, and descriptions of, violent activities.

Jan Joosten 1 Prophetic discourse and popular rhetoric in the Hebrew Bible Jan Joosten, Strasbourg In biblical literature, prophets are consistently depicted as orators. The historical books have the prophets deliver speeches in a court setting—think of Nathan accusing David of the murder of Uriah 2 Sam 12 , or of Micah ben Yimlah announcing defeat in the war against the Arameans 1 Kgs Likewise, in the prophetic books, the prophets are presented as public speakers addressing the King e. Isa 7 or the assembly e. The style of oracles contained in the prophetic books agrees with this picture. Moreover, the oracles are full of rhetorical devices showing that they are rooted in oratorical practice. If the prophets were orators, and to the extent they were so, the question arises where they learnt their craft. Gitay, Isaiah and his audience. Van Gorcum, ; C. Academic Press, ; Th. Brill, ; K. Academic Press, ; more generally: Essays from the Pretoria Conference ed. Biblical Studies in Honour of Paul-E. Academic Press, , Whence comes this way of speaking, or writing? Is it a matter of genius, of innate talent? Did divine revelation go hand in hand with artistic inspiration? Certainly there is something to say for this. But even the greatest genius needs to be schooled, and training is needed to appropriate inspiration. The verbal skills manifest in Hebrew prophecies may at least partly have developed within a prophetic tradition. But we may speculate that everything having to do with inspired speech would have been treated there with utmost interest. Prophetic literature too witnesses to such tradition. It is not rare that later texts quote or allude to earlier ones: Isaiah elaborates on motifs developed by Amos, Habakkuk follows Isaiah; Jeremiah picks up on Hosean themes, and so on. But the art of verbal communication attested in the prophetic writings draws also on another source. The prophets, as it seems, borrowed elements from popular rhetoric, from the verbal exchanges between their contemporaries in day-to-day life. Each nation possesses a set of stylistic and pragmatic conventions, a store of tropes and figures, an inventory of root metaphors making up its peculiar fashion of speaking and arguing. The oratory of the prophets links up with this typical rhetoric of their own people. Israelite rhetoric Confirming the link between prophetic speech and popular rhetoric is difficult for many reasons, not least because we hardly have access to the popular speech of Israelites in the biblical period. What we do have a fair amount of, however, is popular speech imitated, or recreated in literature: Fey, Amos und Jesaja. Neukirchener, ; M. Schulz-Rauch, Hosea und Jeremia. Zur Wirkungsgeschichte des Hoseabuches Stuttgart: Kohlhammer, ; M. These speeches, and many others, are not samples of real discourse pronounced spontaneously by Israelites on specific occasions, but artful constructs integrated into a larger literary whole. Indirectly, this kind of material does give access to popular rhetoric. The speeches are not real, but they are verisimilar: One may suppose that the authors have their heroes speak more or less the way an Israelite might have spoken if he or she had been in the same situation. The rhetoric deployed in reported speech is subtle and complex. It is as diverse as are the characters playing a part in biblical narrative: The narrators have a perfect feel for all these different registers of speech, and exploit them to literary ends. Direct discourse is an important tool by which they characterize their heroes. One gets to know each individual by the way he or she speaks. In spite of this discursive diversity, it is possible to observe a measure of constancy. Biblical characters as a group express themselves in ways that would not be fitting for the heroes of Homeric epic. They also speak in ways that would be uncommon in our modern world. Wherever it is possible to define precisely what is peculiar to discourses incorporated into biblical narrative, the rhetoric of the people that produced this literature stands revealed. Figures of speech shared by popular discourse and prophetic texts Convincing traits will have to be found in the realm of what is called *elocutio* in classical rhetoric: The realms of argumentation *inventio* and composition *dispositio* may provide interesting analogies as well, but these analogies will typically become apparent only after prolonged analysis, thus weakening their probative force. Stylistic features, however, are visible on the surface of the text and can therefore easily be observed. Let us consider an example. The same trope is found also in the book of Amos: The parallel is striking, but the figure is not unique. In Homeric epic too, destructive battles are repeatedly

presented under the image of fire Iliad The trope cannot serve as an instance of typically Israelite rhetoric. Take a more formal trait. Both prophecy and reported speech regularly use elaborate similes of the following type: But again, the use of comparisons of this type is probably universal in human discourse, and in persuasive speech in particular. The presence of this feature in the two genres of biblical texts is not necessarily significant. One could multiply examples of this type without ever establishing that prophecy and popular discourse are directly related. Typical examples of biblical figures of rhetoric The family-relationship between these genres is to be illustrated with stylistic figures that are rare, striking, and well profiled. Fortunately, figures answering to these criteria do indeed occur in biblical literature. Biblical rhetoric makes use of features that are not listed in inventories of classical rhetoric like the famous manual of Heinrich Lausberg, and appear to be peculiarly Israelite. A fairly certain example is found in the book of Hosea: As is shown in this case by the parallelism, the meaning of Hos 6: In other prophetic passages, the attestation of the figure is less certain: Many critics have deduced from these verses that the numerous prescriptions on sacrifice contained in the Priestly Code were still unknown in the time of Jeremiah. A literal reading can easily lead to this conclusion. If, however, the negation in verse 22 is to be taken figuratively, as in Hos 6: The prophetic instances are confirmed and illuminated by the use of the same figure in reported speech. Thus in the book of Exodus, Moses says to the murmuring people: Your murmurings are not against us, but against the LORD. Lausberg, *Handbuch der literarischen Rhetorik. Eine Grundlegung der Literaturwissenschaft mit einem Vorwort von A.* Indeed, this is stated explicitly in verse 2. What Moses wants to say is that the complaints of the Israelites are not so much directed against them as against God. This use of the negation may seem strange to a western reader, particularly one who is not steeped in biblical literature. In the Bible, however, the figure is completely normal. Joseph says to his brothers, after he has made himself known to them: All these examples are literary. Nevertheless, it is difficult to escape the impression that the narrative passages imitate a feature of day-to-day speech. As to the prophetic instances, they appear to be more elaborate and sophisticated. Pseudo-quotations Another somewhat egregious phenomenon found in the prophetic writings is the figurative use of quotations. Where speech is attributed to a person, this does not necessarily imply that he or she actually said the words in question. The quotation may instead reflect the prophetic judgment on the person involved. In some cases, they twist the words that were really spoken, while in other cases they do not refer to speech at all, but to a course of action or an attitude. In playing off Egypt against Assyria in a dangerous game of international 8 H. Kaiser, , Wolff provides numerous other examples of possible pseudo-quotations in the prophetic books. Many of them pose real problems of understanding to modern-day readers. In the biblical world, however, this stylistic feature seems to have been well known, and appreciated. Indeed, similar instances are found in discourses incorporated into narrative texts. When one character attributes speech to another, it is not always possible to understand the words as a real quotation. A good example is found in the plea David addresses to Saul begging him to stop pursuing him. In this speech, David calls up the image of men who incited Saul against him: The Jewish medieval commentator David Qimhi, in his commentary on Samuel, glosses as follows: The attribution of words to some person in order to qualify his or her behavior must have been conventional in Israelite culture.

V. 2. The spectrum of neurodevelopmental disabilities. A family-centered approach to developing communication How prevalent is incivility in society, really? Guitar scale practice routine Mac os x mavericks tutorial Is medicine an ivory tower? Coping With Bipolar Disorder and Manic-Depressive Illness Diary Of John Evelyn V2 American policy toward dependent areas, by Rupert Emerson. The advocacy culture Concepts and Applications of Intermediate Algebra Students Solutions Manual Handbook for research in American history Teaching Adolescents Production and Storage of Dried Fish The Plain Truth About Your Inner Potential Secondary metabolism in plant cell cultures The Official Patients Sourcebook on Blastomycosis Social studies. Lloyd George. An exorcist explains the demonic Overcoming Pathological Gambling The organic and the inorganic. United States mural Privatisation, globalisation, and labour Word painting a guide to writing more descriptively Theme of music in Peter Russells work Losing our virtue Title insurance the legal dimension Psychology of Non-violence and Aggression Advanced java tutorial tutorialspoint Albanian Isam Development and Disruptions Best gopher team ever? Basic cosmetic chemistry k2s Law, Economics, and Philosophy Jewish law and Gentile mission The Arabian Nights Entertainments, Volume 4 A guide to cognitive fitness harvard The complete guide to cat care. Mini And Microcomputer Control in the Chemical Process Industries When Heaven Calls Sticks and stones will break my bones : the right to self-defense