

READING THE **BIBLE** INTERTEXTUALLY

Richard B. Hays, Stefan Alkier
& Leroy A. Huizenga
EDITORS

Reading The Bible Intertextually

Jeremy Corley, Geoffrey David Miller



Reading The Bible Intertextually:

Reading the Bible Intertextually Richard B. Hays, Stefan Alkier, Leroy A. Huizenga, 2015-07 Reading the Bible Intertextually explores the revisionary hermeneutical practices of the writers of the four gospels Each of the contributors examines the distinctive ways that the canonical evangelists put a particular spin on the story of Jesus through rereading the Old Testament in different ways In addition the evangelists different ways of reading Israel s Scripture are correlated with different visions for the embodied life of the community of Jesus followers This is an exciting new reading of the gospels bringing interdisciplinary and intertextual readings to the texts articulated by some of the most brilliant New Testament scholars of our time

Reading Job Intertextually Katharine Dell, Will Kynes, 2012-12-20 A comprehensive collection of intertextual readings of the book of Job in connection with texts across the Hebrew Bible and throughout history

How We Read the Bible Karolien Vermeulen, Elizabeth R. Hayes, 2022-05-17 The Bible is interpreted in a variety of ways and through a myriad of lenses But how we interpret Scripture depends first of all on how we read it This handbook focuses on the process of reading itself taking a cognitive stylistic approach grounded in recent research on language and the mind Through accessible explanations of twelve key stylistic elements How We Read the Bible provides all who study Scripture with the tools to understand what happens when we read and draw meaning from biblical texts Rather than problematizing the divide between authors from the ancient world and a modern day audience Karolien Vermeulen and Elizabeth Hayes bridge the gap by exploring the interaction between the cues of the text and the context of the reader With numerous examples from the Old and New Testaments and helpful suggestions for further study How We Read the Bible can be used within any framework of biblical study historical theological literary and others as a pathway to meeting Scripture on its own terms

Reading Ecclesiastes Intertextually Katharine J. Dell, Will Kynes, 2015-02-26 This volume continues the study of intertextuality in the Wisdom Literature initiated in *Reading Job Intertextually* Dell and Kynes T T Clark 2012 Like that book *Reading Ecclesiastes Intertextually* provides the first comprehensive treatment of intertextuality in this wisdom text Articles address intertextual resonances between Ecclesiastes and texts across the Hebrew canon along with texts throughout history from Greek classical literature to the New Testament Jewish and Christian interpretation and existential and Modern philosophy As a multi authored volume that gathers together scholars with expertise on this diverse array of texts this collection provides exegetical insight that exceeds any similar attempt by a single author The contributors have been encouraged to pursue the intertextual approach that best suits their topic thereby offering readers a valuable collection of intertextual case studies addressing a single text

Intertextual Explorations in Deuterocanonical and Cognate Literature Jeremy Corley, Geoffrey David Miller, 2019-05-06 This volume explores the fundamentals of intertextual methodology and summarizes recent scholarship on studies of intertextuality in the deuterocanonical books The essays engage in comparison and analysis of text groups and motifs between canonical deuterocanonical and non biblical texts Moreover the book pays close attention to non

literary relationships between different traditions a new feature of research in intertextuality The Bible in Crime Fiction and Drama Caroline Blyth, Alison Jack, 2019-01-24 The Bible has always enjoyed notoriety within the genres of crime fiction and drama numerous authors have explicitly drawn on biblical traditions as thematic foci to explore social anxieties about violence religion and the search for justice and truth The Bible in Crime Fiction and Drama brings together a multi disciplinary scholarship from the fields of biblical interpretation literary criticism criminology and studies in film and television to discuss international texts and media spanning the beginning of the 20th century to the present day The volume concludes with an afterword by crime writer and academic Liam McIvanney These essays explore both explicit and implicit engagements between biblical texts and crime narratives analysing the multiple layers of meaning that such engagements can produce cross referencing Sherlock Holmes with the murder mystery in the Book of Tobit observing biblical violence through the eyes of Christian fundamentalists in Henning Mankell's Before the Frost catching the thread of homily in the serial murders of Se7en or analysing biblical sexual violence in light of television crime procedurals The contributors also raise intriguing questions about the significance of the Bible as a religious and cultural text its association with the culturally pervasive themes of violence morality and redemption and its relevance as a symbol of the often fraught location that religion occupies within contemporary secular culture **SCM Core Text: The Bible and Literature** Alison

Jack, 2013-01-25 The first textbook to engage with the crossover between the Bible and literature covering all the key methods of literary criticism and presenting a truly interdisciplinary approach Reimagining Delilah's Afterlives as Femme Fatale Caroline Blyth, 2017-10-05 The story of Samson and Delilah in Judges 16 has been studied and retold over the centuries by biblical interpreters artists musicians filmmakers and writers Within these scholarly and cultural retellings Delilah is frequently fashioned as the quintessential femme fatale the shamelessly seductive fatal woman whose sexual treachery ultimately leads to Samson's downfall Yet these ubiquitous portrayals of Delilah as femme fatale tend to eclipse the many other viable readings of her character that lie underexplored within the ambiguity laden narrative of Judges 16 interpretations that offer alternative and more sympathetic portrayals of her biblical persona In Reimagining Delilah's Afterlives as Femme Fatale Caroline Blyth guides readers through an in depth exploration of Delilah's afterlives as femme fatale in both biblical interpretation and popular culture tracing the social and historical factors that may have inspired them She then considers alternative afterlives for Delilah's character using as inspiration both the Judges 16 narrative and a number of cultural texts which deconstruct traditional understandings of the femme fatale thereby inviting readers to view this iconic biblical character in new and fascinating lights Second Wave Intertextuality and the Hebrew Bible Marianne Grohmann, Hyun Chul Paul Kim, 2019-06-14 An innovative collection of inner biblical intertextual and intercontextual dialogues Essays from a diverse group of scholars offer new approaches to biblical intertextuality that examine the relationship between the Hebrew Bible art literature sociology and postcolonialism Eight essays in part 1 cover inner biblical

intertextuality including studies of Genesis Judges and Qoheleth among others The eight postbiblical intertextuality essays in part 2 explore Bakhtinian and dialogical approaches intertextuality in the Dead Sea Scrolls canonical criticism reception history and BlackLivesMatter These essays on various genres and portions of the Hebrew Bible showcase how why and what intertextuality has been and presents possible potential directions for future research and application Features Diverse methods and cases of intertextuality Rich examples of hermeneutical theory and interpretive applications Readings of biblical texts as mutual dialogues among the authors traditions themes contexts and lived worlds *The New Cambridge Companion to Biblical Interpretation* Ian Boxall, Bradley C. Gregory, 2022-12-22 This Cambridge Companion offers an up to date and accessible guide to the fast changing discipline of biblical studies Written by scholars from diverse backgrounds and religious commitments many of whom are pioneers in their respective fields the volume covers a range of contemporary scholarly methods and interpretive frameworks The volume reflects the diversity and globalized character of biblical interpretation in which neat boundaries between author focused text focused and reader focused approaches are blurred The significant space devoted to the reception of the Bible in art literature liturgy and religious practice also blurs the distinction between professional and popular biblical interpretation The volume provides an ideal introduction to the various ways that scholars are currently interpreting the Bible It offers both beginning and advanced students an understanding of the state of biblical interpretation and how to explore each topic in greater depth New Studies in Textual Interplay B. J. Oropeza, Craig A. Evans, Paul T. Sloan, 2020-10-15 This volume features a body of work selected by Craig A Evans B J Oropeza and Paul T Sloan designed to examine just what is meant by intertextuality including metalepsis and the controversial and exciting approach known as mimesis Beginning with an introduction from Oropeza that orients readers in a complex and evolving field the contributors first establish the growing research surrounding the discipline before examining important texts and themes in the New Testament Gospels and epistles Throughout these essays critically evaluate new proposals relating to intertextuality and the function of ancient Scripture in the writings that eventually came to comprise the New Testament With points of analysis ranging from multidimensional recontextualization and ancient Midrash in the age of intertextuality to Luke's Christology and multivalent biblical images this volume amasses cutting edge research on intertextuality and biblical exegesis An Intertextual Commentary on Romans, Volume 1 Channing L. Crisler, 2021-06-18 An Intertextual Commentary on Romans is an exhaustive treatment of the hundreds of Old Testament citations allusions and echoes embedded in Paul's most famous epistle As many scholars have acknowledged to understand Paul's engagement with Israel's Scriptures is to understand Romans Despite this acknowledgment there is a dearth of reference works in which the primary focus is how the Old Testament impacts Paul's argument from Romans 1:1 to 16:27 This four volume commentary aims to provide just such a reference The interplay between Romans and its vast sea of Old Testament pre texts produces unstated points of resonance that illuminate Paul's rhetorical argument from the letter's opening to its closing doxology

Volume 1 examines the Old Testament pre texts in Romans 1 1 4 25 Although the citations of Habakkuk 2 4 and Genesis 15 6 in this section of the letter often dominate intertextual discussions several other Old Testament pre texts though often overlooked support the intertextual subtext of the letter and thereby illuminate various features of Paul s argument In this commentary each of these pre texts is examined from a variety of perspectives The overarching aim of the commentary is to provide scholars interpreters and students with verse by verse analysis of how Israel s Scriptures impact almost every clause of Paul s most famous letter

New Testament Basics Stefan Alkier, David M. Moffitt, 2022 New Testament Basics is a primer that encourages and empowers students to competently read and interpret the New Testament for themselves The book identifies what the New Testament is and is not while helping students develop biblical literacy as well as literary canonical historical hermeneutical and theological sensibilities

But Their Faces Were All Looking Up Eric M. Vanden Eykel, 2016-12-01 This study of the Protevangelium of James explores the interrelationship of authors readers texts and meaning Its central aim is to better understand how the process of repetition gave rise to the narratives of the early Christian movement and how that process continued to fuel the creativity and imagination of future generations Divided into three parts Vanden Eykel addresses first specific episodes in the life of the Virgin consisting of Mary s childhood in the Jerusalem temple PJ 7 9 her spinning thread for the temple veil PJ 10 12 and Jesus birth in a cave outside Bethlehem PJ 17 20 The three episodes present a uniform picture of how the reader s discernment of intertexts can generate new layers of meaning and that these layers may reveal new aspects of the author s meaning some of which the author may not have anticipated

The Hermeneutics of Christological Psalmody in Paul Matthew Scott, 2014-05-12 By re examining the quotation of psalms in Paul this book offers a fresh interpretation of the New Testament s reception of the Old Testament Richard Hays s influential *Echoes of Scripture in the Letters of Paul* astutely identified the rhetorical device of metalepsis or echo as central to the study of Pauline hermeneutics Hays s Paul was in sympathetic dialogue with the voice of Scripture but Matthew Scott now challenges this assumption with close readings of echoed psalms voiced by David and Christ Paul s use of metalepsis in Romans and 2 Corinthians reveals him to be a provocative even polemical reader who appropriates the words of David for a Christological purpose Scott also illustrates how Christ succeeds David as the premier psalmist in Paul and considers whether in doing so Christ acts as inheritor or iconoclast

A Theology of Literature William Franke, 2017-07-14 With the tools of far reaching revolutions in literary theory and informed by the poetic sense of truth William Franke offers a critical appreciation and philosophical reflection on a way of reading the Bible as theological revelation Franke explores some of the principal literary genres of the Bible Myth Epic History Prophecy Apocalyptic Writings and Gospel as building upon one another in composing a compactly unified edifice of writing that discloses prophetic and apocalyptic truth in a sense that is intelligible to the secular mind as well as to religious spirits From Genesis to Gospel this revealed truth of the Bible is discovered as a universal heritage of humankind Poetic literature becomes the light of revelation for a theology that is

discerned as already inherent in humanity's tradition. The divine speaks directly to the human heart by means of infinitely open poetic powers of expression in words exceeding and released from the control of finite human faculties and the authority of human institutions.

CHRIS BENDA The main title of your book *A Theology of Literature* is rather expansive in scope; it's the title of a manifesto while the subtitle *The Bible as Revelation in the Tradition of the Humanities* narrows the focus to a particular text. This title seems to adumbrate your conception of the relationship between literature and the Bible. What is that relationship?

WILLIAM FRANKE Picking up on your suggestions, I would say that the book is a manifesto for literature as a revelation of the highest sort of truth of which the human heart and intellect are capable and at the same time a manifesto for theology as the source and core of traditions of human knowledge. The Bible is taken as an outstanding example of both types of discourse: literature and theology in some of their most marvelous and miraculous revelatory capacities.

CB In the introduction to your book you ask: "What is a theological reading of the Bible and what is a literary reading?" This question suggests different methods, different purposes, different outcomes. But you put forward another way of thinking about the relationship between the theological and the literary. What is that way?

WF The usual idea of the Bible as literature is that one can read the Bible just as good literature without presupposing any kind of religious belief. This makes it palatable to many who would otherwise not be interested. My approach likewise is to read the Bible for all that it is worth as literature, but I find precisely there the Bible's most challenging and authentic theology. Understanding literature in its furthest purport requires a kind of belief in language and the word. It entails a hopeful, loving, and faithful sort of understanding of what is said and that already constitutes the rudiments of a theology. This is to take the Bible as an especially revealing example of a humanities text. The greatest of these texts generally contain an at least implicitly theological or sometimes a theological dimension to the extent that they envision the final purpose of life and the meaning of the world as a whole. Whether or not they speak of God, such texts are in a theological register wherever the unity and origin of existence are in question. Personalizing this origin as God is one interpretation that remains inevitable and imaginatively compelling for us since we are persons.

CB You are not reading the Bible as literature in the same way that many others have been doing over the last several decades, even though Robert Alter, one of the foremost practitioners of that art, appears frequently in the pages of your book. Which aspects of the Bible as literature approach are in your view problematic at least for your project, and which do you find of continuing value?

WF The tendency to reduce the Bible to mere literature is the approach that I wish to eschew. I emphasize that the Bible is truly revelatory as literature. This enables us to understand theological revelation too in a non-dogmatic sense as having a much more general human validity. Appreciating the literary qualities and excellence of the Bible remains as crucial to my project as to the traditional approach. However, I stress that these literary features are not merely aesthetic effects or ornaments. They can be revelatory of the real. The ultimately real and true, which exceeds objectification and its inevitable oppositions, cannot be apprehended except through the imagination.

CB When you speak of the Bible as revelation what do you mean WF I mean especially that it enables uncanny insight into the nature of reality as a whole and in its deepest core Revelation conveys an infinite intelligence of life and of everything that concerns us as humans I recognize knowledge as revealed to the extent that it rises beyond ordinary limits to a degree of knowing that somehow fathoms the whole or total or infinite This means for many that revelation comes from God But even before presupposing that we know anything about God we can simply let revelation emerge from this extraordinary capacity of the mind to transcend itself toward what it cannot comprehend In certain encounters with others we can experience an infinite depth of love and life that boggles the mind and exceeds comprehension It can transform our lives Theological revelation is a compelling interpretation handed down over generations in the human community of this register of experience CB You seem to make a distinction between revelation and theological revelation What is that distinction and what import does it have for your argument WF No I would rather emphasize the continuity between theological revelation and revelation in a more general phenomenological sense of things simply coming to be known or openly disclosed This is important for keeping theology connected with the rest of human knowledge although human knowledge itself all along has also harbored something that transcends it and all its finite means I say all along because this problematic of the self transcendence of knowledge towards an extra worldly Other can be traced to the Axial Age in the middle of the first millennium BCE Of course a relationship with the Other who reveals himself or herself or itself as God belongs to the full sense of theological revelation as understood in biblical tradition I consider this as a degree of revelation of our relationship with others envisaged in its absoluteness CB What do you mean when you talk about the poetic potential of language Does all language have such potential even what we might not typically think of as poetic or even literary WF Language has infinite potential for meaning and poetic language shows and exploits this potential most intensively Language can be thought of as beginning with one word like OM that means everything all at once By a process of disambiguation more limited and specific meanings are differentiated from each other and assigned to different words However poetic language reverses this process and allows us to hear the multiple meanings buried in our metaphors and to divine the original unity of meaning in language behind the rationally differentiated senses of words in the language that we pragmatically employ yet with loss of its potential wholeness of meaning CB Your book is concerned with the Bible as a humanities text What is a humanities text and what does a humanities text do Might we think of any text as having the potential to be a humanities text as long as it is read humanistically WF Yes Being a humanities text is a matter of how a text is read But certain texts lend themselves more than others to touching on matters of deep and perennial human concern life and death and love and war greed and heroism suffering and hope for liberation redemption etc CB You state that prior to modernity texts including the Bible exercise d sovereign authority in determining their own meaning and in interrogating the reader and potentially challenging the reader s insight and very integrity In secular modernity by contrast texts taken as specimens for analysis are dissected according to

the will and criteria of a knowing subject considered to be wholly external to them What implications have modern secular readings of the Bible and of literature more generally had for human knowledge and indeed for human existence and how does our present time what you call the post secular turn of postmodern culture change how we relate to the Bible and literature WF The modern secular era is the era of the individual knowing subject The self conscious human subject becomes the ground and foundation of all knowing emblematically with Descartes s I think therefore I am as the inaugural proposition of modern philosophy Hegel construed the history of philosophy this way Texts become artifacts created by finite human subjects Prior to this modern era and its constitutive Narcissism the creation of the text was a much more open affair It was not under the control of a unitary finite subject the author Human authors could be channels for revelations from beyond their own ken Readers could explore texts for revelations from a higher authority than just the author s own intention Augustine s reading the Bible as meaning infinitely more than its presumable human authors starting with Moses were able to comprehend is a good example Confessions Book X XIII CB You quote John 1 14 The Word became flesh and dwelt among us and claim that this statement announces a general interpretive principle the meaning of tradition is experienced only in its application to life in the present Could you unpack that a bit WF Meaning in literature and life is much more than just an intellectual sense or dictionary definition How words mean for us is rooted in our way of existing in the world They have to take on our own flesh and dwell in and with us in order to realize their full potential to signify This fact is conveyed poetically by the doctrine of the Incarnation that is clairvoyantly and beautifully expressed in the Gospel of John CB A Theology of Literature largely consists of explorations of the revelatory aspects of varying literary genres in the Bible You look at mythology epic history prophecy apocalyptic literature poetry and gospel In the conclusion of your book you suggest that a ll of these genres in some manner are summed up and recapitulated in the Gospel This is convenient since we can t discuss each of these genres in depth How in brief does the Gospel provide such a summation and recapitulation WF The gospel is a prophetic word in which the archetypal myth of Genesis and the epic history of Exodus and the words of the prophets are fulfilled by the apocalyptic event of Christ as Savior It contains the life history of the Redeemer and includes many of his own sayings uttered with all their poetry Consider the lilies of the field how they grow they toil not neither do they spin etc It brings all these various forms and genres of revelation to a culmination in a word that exceeds all genres not least history in order to recast the mold of meaning and the very meaning of truth Its truth is made in being enacted and incorporated by those who believe in it and live it In the terms of I John 1 6 these are those who would do the truth CB Your book is able to cover significant portions of the Bible despite its brevity but of course it can t cover everything The legal materials are one type of literature that doesn t get extended treatment so I m curious how you might understand them as revelatory texts within the tradition of the humanities WF The legal materials fundamentally express a relationship with God They enable Israel to live in fellowship with the Lord and as sanctified by his love O Lord how I love thy law Psalm 119 97 exclaims the

psalmist The legal prescriptions in the Bible reveal God and the way to God in very particular circumstances and social conditions But the relationship with God that they model is potentially valid in all times and places for those who wish to embrace the law as a gift for living in intimacy with the Almighty CB What dangers might accompany the recovery of texts as authoritative sources of truth in our post secular postmodern age How might those dangers should they exist be avoided or met WF The authority of texts read in the perspective of a theology of literature never exempts the readers from responsibility for the implications and consequences that they draw from the text The authoritativeness of the infinite potential for meaning that is inherent in these texts is in a dimension of depth that underlies all meanings and all being and all creatures It does not valorize some over others These determinations are always made by human beings and they alone bear the responsibility for their choices and acts The power and authority of the text resides in its infinite potential before the emergence of any divisive distinctions and oppositions This type of authority of the text does not absolve humans of responsibility It rather reveals their infinite responsibility for whatever authority they claim or evoke They give this authority a determinate shape and particular application that is all their own They are answerable for whether or not their interpretation respects and protects all creatures and creation Questions by Chris Benda Divinity Librarian Vanderbilt University Evoking Story for Transformation Lyn Nixon,2025-08-21 Lyn Nixon takes a fresh approach to the question of whether New Testament authors quote the Old Testament without regard to the original Old Testament meaning that is out of context Her action model uses Speech Act Theory to examine the way authors and readers together contribute to the communication of meaning In her model for meaning to be successfully communicated the reader must experience the transformation intended by the author Lyn Nixon applies her theoretical model to two examples of New Testament quotation where previous scholars have claimed the author quotes the Old Testament in a way that does not correspond to the original meaning Her case studies the use of Ps 115 1 LXX in 2 Cor 4 13 and of Ps 110 1 MT by various New Testament speakers and authors provide new insights into ways that the Old Testament meaning including its transformative intention resonates in the quoting of New Testament texts The Scriptural Tale in the Fourth Gospel Edward H. Gerber,2016-09-27 A more nuanced view of the Fourth Gospel s media nature suggests a new and promising paradigm for assessing expansive and embedded uses of scripture in this work The majority of studies exploring the Fourth Evangelist s use of scripture to date have approached the Fourth Gospel as the product of a highly gifted writer who carefully interweaves various elements and figures from scripture into the canvas of his completed document The present study attempts to calibrate a literary approach to the Fourth Gospel s use of scripture with an appreciation for oral poetic influences whereby an orally situated composer s use of traditional references and compositional strategy could be of one and the same piece Most importantly pre formed story patterns thick with referential meaning were used in the construction of new works The present study makes the case that the Fourth Evangelist has patterned his story of Jesus after a retelling of the story of Adam Israel in two interrelated

ways first in the prologue and then in the body of the Gospel as a whole *Exegesis and Poetry in Medieval Karaite and Rabbanite Texts* Joachim Yeshaya, Elisabeth Hollender, 2016-09-27 This collection of essays offers an inquiry into the complex interaction between exegesis and poetry that characterized medieval and early modern Karaite and Rabbanite treatment of the Bible in the Islamic world the Byzantine Empire and Christian Europe Discussing a variety of topics that are usually associated with either exegesis or poetry in conjunction with the two fields the authors analyze a wide array of interactions between biblical sources and their interpretive layers whether in prose exegesis or in multiple forms of poetry and rhymed prose Of particular relevance are mechanisms for the production and transmission of exegetical traditions including the participation of Jewish poets in these processes an issue that serves as a leitmotif throughout this collection **Echoes of Exodus** Bryan D. Estelle, 2018-01-30 Israel's exodus from Egypt is the Bible's enduring emblem of deliverance But more than just an epic moment the exodus shapes the telling of Israel's and the church's gospel In this guide for biblical theologians preachers and teachers Bryan Estelle traces the exodus motif as it weaves through the canon of Scripture wedding literary readings with biblical theological insights

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