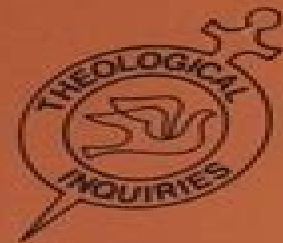


Richard J. Clifford

FAIR SPOKEN
AND
PERSUADING



AN
INTERPRETATION
OF SECOND ISAIAH

FAIR SPOKEN AND PERSUADING

Fair Spoken And Persuading An Interpretation Of Second Isaiah

Baruch Halpern



Fair Spoken And Persuading An Interpretation Of Second Isaiah:

Fair Spoken and Persuading Richard J. Clifford, 1984 Within the last two hundred years critical scholarship has come to recognize that Chapters 40-55 of the Book of Isaiah are the work not of the eighth century Isaiah of Jerusalem but of an anonymous sixth century disciple standing in the Isaiah tradition This Second Isaiah spoke to a community who had once lived in Judah and Jerusalem but now a half century later were settled in Babylon Critical scholarship discovered Second Isaiah through its scientific methods The successive fads and fashions of that scholarship source criticism then form criticism have onesidedly determined interpretation Fair Spoken and Persuading criticizes previous approaches that took the book to be a series of fragments outbursts of a great lyrical poet It argues instead that Isaiah 40-55 is a collection of substantial speeches that reinterpret national traditions to answer a sixth century question how could the exiles be Israel outside of the sacred land The prophet's answer by making a fresh Exodus and Conquest The Judahites would become Israel through their brave and trustful journeying to Zion Second Isaiah's name for Jerusalem Second Isaiah is therefore not just a poet but an orator His program of action one becomes Israel through action is still relevant today for both Jews and Christians who seek authenticity through their actions Richard J Clifford is Professor of Old Testament at Weston Jesuit School of Theology where he also previously served as the school's Dean He holds degrees from Boston College Weston College and Harvard University

Reading from this Place: Social location and biblical interpretation in global perspective Fernando F. Segovia, Mary Ann Tolbert, Biblical studies are proving to be a test case of the large interpretive issues of how one's location social cultural ethnic and gender affects one's reading of the text and its import Segovia and Tolbert gather 19 leading biblical interpreters from around the globe to address the complex hermeneutical and religious questions attendant to this paradigm shift The Davidic Messiah in Luke-Acts Mark L. Strauss, 1995-03-01 The nature of Lukan christology has been much debated in recent years with scholars claiming the pre-eminence of such categories as Lord Prophet Christ or Isaianic Servant In the present work the author examines one major theme within Luke's christology that of the coming king from the line of David A study of the Lukan birth narrative and the speeches in Acts reveals that Luke shows a strong interest in this royal messianic theme introducing it into passages which are introductory and programmatic for his christology as a sermon portraying Jesus in strongly prophetic terms The author seeks a synthesis of these seemingly conflicting royal and prophetic portraits in Luke's interpretation of the Old Testament book of Isaiah When Isaiah is read as a unity the eschatological deliverer is at the same time Davidic king Isa 9:11 suffering servant of Yahweh Isa 42:53 and prophet herald of salvation Isa 61 leading God's people on an eschatological new exodus On the basis of this synthesis the christology of Luke Acts is seen to be both consistent and unified forming an integral part of Luke's wider purpose in his two volume work **Sacred Tropes** Roberta Sterman Sabbath, 2009 Sacred Tropes interweaves Tanakh New Testament and Qur'an essays which collectively and individually enlist literary approaches including environmental cultural studies gender psychoanalytic ideological economic historicism law and

rhetorical criticisms Sacred Tropes represents a pioneering comparatist approach to Abrahamic studies **NIVAC Bundle**

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Phillip J. Long, 2013-11-06 Did Jesus claim to be the bridegroom If so what did he mean by this claim When Jesus says that the wedding guests should not fast while the bridegroom is with them Mark 2:19 he is claiming to be a bridegroom by intentionally alluding to a rich tradition from the Hebrew Bible By eating and drinking with tax collectors and other sinners Jesus was inviting people to join him in celebrating the eschatological banquet While there is no single text in the Hebrew Bible or the literature of the Second Temple Period which states the messiah is like a bridegroom the elements for such a claim are present in several texts in Isaiah Jeremiah and Hosea By claiming that his ministry was an ongoing wedding celebration he signaled the end of the Exile and the restoration of Israel to her position as the Lord's beloved wife This book argues that Jesus combined the tradition of an eschatological banquet with a marriage metaphor in order to describe the end of the Exile as a wedding banquet **The Death and Resurrection of Jesus** Donald J. Goergen, 2003-09-04 **Acts and the**

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investigation of the literary structure and rhetorical challenge that prompted the book's production Moller argues that the book of Amos captures and presents the debate between Amos and his eighth century audience When read in the light of Israel's fall the presentation of Amos struggling and failing to convince his contemporaries of the imminent divine punishment functions as a powerful warning to subsequent Judaeans readers **A New Heaven and a New Earth** Dave

Mathewson, 2003-05-01 In this book the author attempts to move beyond merely identifying and substantiating OT allusions in Revelation to considering how the presence of OT allusions and echoes affects reading Rev 21:1-22:5 and how the OT functions within the context of the entire work The author concludes that a variety of semantic effects are evoked by the author's continuous intertextual appeal to the OT new creation new exodus new Jerusalem new covenant bridge new temple

priesthood paradise restored and renewed inclusion of the nations prophetic legitimization The numerous allusions function to shape the reader's perception of eschatological hope *God Comforts Israel* Debra Moody Bass, 2006-05-12 What was the message in Isaiah 40-55 Who was the intended audience Chapters 40-55 of the book of Isaiah also known as Second Isaiah or Deutero Isaiah have been examined and discussed by many biblical scholars In this new work Debra Moody Bass synthesizes the work of noted authorities on Deutero Isaiah recent scholarly analysis and archaeological work from prominent archaeologists such as E Stern to identify the audience and message in this critical passage *God Comforts Israel* identifies the message God gave to the people of Israel in the 6th century B C E as a message of comfort This comfort was all encompassing and was meant to encourage the exiles to return to Jerusalem and become the Servant of Yahweh and proclaim to the ends of the earth the salvation of God **The Search for Order** W.J. Dumbrell, 2001-10-29 The Bible's eschatological framework is spread across the table for all to see in *The Search for Order* showing the unfolding of God's total plan for history not just the last days In a world disordered by sin Scripture describes God's goal as a reordering of corrupted creation according to William J Dumbrell The author takes into account current positions as he looks for the big eschatological picture with the same thorough approach to biblical theology he brought to *The End of the Beginning and Covenant and Creation* In the resulting thematic survey students are allowed to draw their own conclusions about the Bible's overall position on the climactic scenes of history Ultimately they learn to conceive of eschatology less as an expectant construction of future events than as a theological approach to comprehending what God is doing today The War Between the Two Beasts and the Two Witnesses Tony Siew, 2005-08-07 Siew seeks to examine the events that will unfold within the three and a half years before the dawn of the kingdom of God on earth He argues that John composed the textual unit of Rev 11:1-14:5 as a coherent and unified literary unit structured in a macro chiasm He pays special attention to the fusion of form and content and seeks to elucidate how the concentric and chiastic pattern informs the meaning of the literary units within 11:1-14:5 and proposes that the text of 11:1-14:5 is best analyzed using Hebraic literary conventions devices and compositional techniques such as chiasm parallelism parataxis and structural parallelism The macro chiastic pattern provides the literary structural framework for John to portray that the events of the last three and a half years unfold on earth as a result of what transpires in heaven Specifically the war in heaven between Michael and the dragon has earthly ramifications The outcome of the heavenly war where Satan is defeated and thrown out of heaven to earth results in the war on earth between the two beasts of Rev 13 and the two witnesses of Rev 11 The narrative of the war in heaven 12:7-12 is seen as the pivot of the macro chiastic structure Siew pays close attention to the time period of the three and a half years as a temporal and structural marker which functions to unite the various units in 11:1-14:5 into a coherent and integral whole The events of the last days will be centred in Jerusalem Living Witness Andy Draycott, Jonathan Rowe, 2013-01-24 Because God calls his people to be a living witness to him morality is mission Conversely immorality is anti mission a failure to give true testimony

or witness This in essence is the theme of this stimulating and challenging volume The whole life of the people of God not just verbal proclamation testifies to the church's faith or lack of faith in her Lord The contributors explain that mission and ethics are intricately and necessarily interwoven and explore why this is so by unpacking the biblical and theological roots of missional ethics probing its limits and exploring its possibilities through examination of some foundational themes and a selection of specific issues Intended primarily for pastors and church leaders this volume encourages reflection and conversation that will feed the life of the body of Christ Missional ethics concerns all the ways in which Christian ethical practice flows out of and supports and advances the wider mission of the church to proclaim the gospel The contributors are Brian Brock M Daniel Carroll R Jonathan Chaplin Guido de Graaff Sean Doherty Andy Draycott Joshua Hordern Matt Jenson Grant Macaskill Nathan Moser Jonathan Rowe Sarah Ruble and Christopher J H Wright

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The Earth Mourns Katherine Murphey Hayes, 2002-01-01 This book applies current research on oral traditional poetry to the biblical metaphor of the mourning earth as expressed in nine texts illustrating an oral aesthetic within the biblical prophetic traditions over a range of historical settings and prophetic genres Paperback edition is available from the Society of Biblical Literature www.sbl-site.org

The Changing Face of Form Criticism for the Twenty-first Century Marvin Alan Sweeney, Ehud Ben Zvi, 2003 The approach to biblical interpretation known as form criticism has changed markedly at the beginning of the twenty first century Front ranking experts here survey the contemporary landscape of form criticism and explore significant patterns and trends now emerging in the field Together these essays point to the continuing dynamism and vitality of form critical theory as a significant tool for reading the Bible Contributors Bob Becking Ehud Ben Zvi Erhard Blum Sue Boorer Martin J Buss Antony F Campbell Michael H Floyd Hyun

Chul Paul Kim Won Lee Tremper Longman III Roy F Melugin Martti Nissinen David L Petersen Margaret S Odell Thomas Romer Martin Rosel Marvin A Sweeney Patricia K Tull Raymond C Van Leeuwen **Samaria, Samaritans, Samaritans** József Zsengellér, 2011-10-27 Papers in this volume were presented at the seventh international conference of the Soci t d tudes Samaritaines held at the Reformed Theological Academy of P pa Hungary in July 17 25 2008 The discussed Samaritan topics permeate different areas of biblical studies The question of the Samaritan Pentateuch has a serious impact on the textual criticism of the Hebrew Bible The pre Samaritan text type among the Dead Sea Scrolls as well as the dating and isolation of Samaritan features of the Samaritan Pentateuch provide fresh and important data for gaining a better understanding of the composition of the Torah Pentateuch New reconstructions of the early history of the Samaritans have a great effect on the history of the Jewish people in the Persian and Hellenistic period As a distinct group in the centuries around the turn of the Common Era in Palestine Samaritans played an important role in the social and religious formation of early Judaism and early Christianity Living for centuries under Islamic rule Samaritans provide a good example of linguistic cultural and religious developments experienced by ethnic and religious group in Islamic contexts **God's Word to Israel** Joseph Jensen, OSB, 2021-03-15 While many Christians recognize the abiding value of the Old Testament as God s Word they stay away from studying it because they see it as a difficult and forbidding subject In this completely revised and expanded edition of God s Word to Israel Joseph Jensen incorporates the latest scholarship using a combination of the historical literary and thematic approaches to present a unified treatment one that with even a modest degree of effort will produce rich rewards By selecting the most important matters rather than attempting to cover every aspect of the Old Testament message Jensen has given them the space and emphasis they deserve **From Gods to God** Baruch Halpern, 2009 The birth of the West stems from the rejection of tradition All our evidence for this influence comes from the Axial period 800 400 BCE Baruch Halpern explores the impact of changing cosmologies and social relations on cultural change in that era especially from Mesopotamia to Israel and Greece but extending across the Mediterranean not least to Egypt and Italy In this volume he shows how an explosion of international commerce and exchange which can be understood as a Renaissance led to the redefinition of selfhood in various cultures and to Reformation The process inevitably precipitated an Enlightenment This has happened over and over in human history and in academic or cultural fields It is the basis of modernization or Westernization wherever it occurs and whatever form it takes

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