

DIALOGUES WORD

*The Bible as Literature
According to Bakhtin*

WALTER L. REED

Dialogues Of The Word The Bible As Literature According To Bakhtin

William Franke



Dialogues Of The Word The Bible As Literature According To Bakhtin:

Dialogues of the Word Walter L. Reed, 1993 Following Bakhtin's theory of language as dialogue Reed shows how the Hebrew Bible and the Christian New Testament dramatize a set of verbal encounters between God and his people His analysis of dialogic patterns frames discussion of prophecy wisdom and gospel as models of divine communication

Dialogues of the Word Walter Logan Reed, 2023 Following Bakhtin's theory of language as dialogue Reed shows how the Hebrew Bible and the Christian New Testament dramatize a set of verbal encounters between God and his people His analysis of dialogic patterns frames discussion of prophecy wisdom and gospel as models of divine communication

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 all of these genres in some manner are summed up and recapitulated in the Gospel This is convenient since we can 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

The Book of Kings and Exilic Identity Nathan Lovell, 2021-02-11 Nathan Lovell proposes that 1 and 2 Kings might be read as a work of written history produced with the explicit purpose of shaping the communal identity of its first readers in the Babylonian exile By drawing on sociological approaches to the role historiography plays in the construction of political identity Lovell argues the book of Kings is intended to reconstruct a sense of Israelite identity in the context of these

losses and that the book of Kings moves beyond providing a reason for the exile in Israel's history and beyond even connecting its exilic audience to that history. The book recalls the past in order to demonstrate what it means to be Israel in the exilic present and to encourage hope for the Israelite nation in the future. After developing a reading strategy for 1 & 2 Kings that treats the book as a coherent narrative, Lovell examines the construction of Israelite identity within Kings under the headings of covenant, nationhood, land, and rule. In each case, he suggests that the narrative of the book creates room for a genuine but temporary expression of Israelite identity in exile, genuine to show that it remains possible for Israel to be Yahweh's people during the exile but temporary to encourage hope for a future restoration.

The Old Testament in the Life of God's People Jon Isaak, 2009-06-30. This book celebrates the contributions to Old Testament theology of Elmer A. Martens, President and Professor of Old Testament at Mennonite Brethren Biblical Seminary, Fresno, California, both positions now Emeritus. It includes 3 essays written by Martens himself as well as 15 others written by his former students, colleagues, friends, and even one of his professors. The essays are clustered around three topics: Christians' use of the Old Testament, aligning God's people with God's call for justice, and addressing the issue of land in the life of God's people, each of which reflects an area of special interest to Martens. A biographical sketch, a list of the honoree's varied publications, and indexes are included. Martens has had a productive career as teacher, author, and preacher, a career spanning almost six decades and five continents. After 40 years of seminary teaching, Elmer is known to many as professor. He taught his signature class, Old Testament theology, from 1968 to 2004 at Mennonite Brethren Biblical Seminary, shaping an entire generation of preachers and Bible teachers. His Old Testament theology textbook, *God's Design*, now in its third edition, continues to be used at the seminary as well as in translation in numerous other schools around the world.

Dostoevsky's Incarnational Realism Paul J. Contino, 2020-08-17. In this book, Paul Contino offers a theological study of Dostoevsky's final novel, *The Brothers Karamazov*. He argues that incarnational realism animates the vision of the novel and the decisions and actions of its hero, Alyosha Fyodorovich Karamazov. The book takes a close look at Alyosha's mentor, the Elder Zosima, and the way his role as a confessor and his vision of responsibility to all for all develops and influences Alyosha. The remainder of the study, which serves as a kind of reader's guide to the novel, follows Alyosha as he takes up the mantle of his elder, develops as a monk in the world, and at the end of three days ascends in his vision of Cana. The study attends also to Alyosha's brothers and his ministry to them: Mitya's struggle to become a new man and Ivan's anguished groping toward responsibility. Finally, Contino traces Alyosha's generative role with the young people he encounters and his final message of hope.

Christianity in Bakhtin Ruth Coates, 1999-02-13. The work of the great Russian theorist Mikhail Bakhtin has been examined from a wide variety of literary and theoretical perspectives. None of the many studies of Bakhtin begins to do justice, however, to the Christian dimension of his work. *Christianity in Bakhtin* for the first time fills this important gap. Having established the strong presence of a Christian framework in his early philosophical essays, Ruth Coates explores the way in which Christian

motifs though suppressed continue to find expression in the work of Bakhtin's period of exile and re-emerge in texts written during the time of his rehabilitation. Particular attention is paid to the themes of Creation Fall Incarnation and Christian love operating within metaphors of silence and exile concepts which inform Bakhtin's world view as profoundly as they influence his biography

Slavery, Gender, Truth, and Power in Luke-Acts and Other Ancient Narratives Christy Cobb, 2019-04-25 This book examines slavery and gender through a feminist reading of narratives including female slaves in the Gospel of Luke the Acts of the Apostles and early Christian texts. Through the literary theory of Mikhail Bakhtin the voices of three enslaved female characters the female slave who questions Peter in Luke 22 Rhoda in Acts 12 and the prophesying slave of Acts 16 are placed into dialogue with female slaves found in the Apocryphal Acts ancient novels classical texts and images of enslaved women on funerary monuments. Although ancients typically distrusted the words of slaves Christy Cobb argues that female slaves in Luke Acts speak truth to power even though their gender and status suggest that they cannot. In this Bakhtinian reading female slaves become truth tellers and their words confirm aspects of Lukan theology. This exegetical theoretical and interdisciplinary book is a substantial contribution to conversations about women and slaves in Luke Acts and early Christian literature

Humor in the Gospels Terri Bednarz, 2015-05-05 Humor in the Gospels is the most comprehensive resource on Gospel humor to date. Terri Bednarz reviews and critiques a 150 years of biblical scholarship on the subject from little known journal articles and out of print books to the most well respected classical works of today. She covers a range of scholarly discussions on the various forms and functions of Gospel humor from frivolity to witty allusions to satirical barbs. She examines the barriers of associating humor with the Gospel depictions of Jesus the difficulties of identifying humor in ancient biblical texts and the advances of literary contextual and rhetorical approaches to recognizing Gospel humor. This important work includes an extensive bibliography for further study of Gospel humor in particular and Biblical humor in general

Not the Righteous But Sinners John Barnet, 2003-01-01 When critics study reader character interaction in Matthew's Gospel they tend to reach similar conclusions. The disciples are viewed as the link between Jesus and the readers. The supplicants and Pharisees serve as foils complementing the true meaning of discipleship. This study reconceptualises the reader's role on the basis of M. M. Bakhtin's analysis of the author-hero relationship. The outcome of this reading strategy is that the readers must also interact with Jesus through the limited perspective of the major character groups momentarily suspending the post-resurrection knowledge that all authority is granted to him. By encouraging the readers to identify with the Pharisees the Gospel is able to constitute the readers as sinners thereby establishing them in the supplicants condition of need and thus as the potential recipients of good news.

Unveiling the Magic of Words: A Review of "**Dialogues Of The Word The Bible As Literature According To Bakhtin**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Dialogues Of The Word The Bible As Literature According To Bakhtin**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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