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Collana	Beihefte zur Zeitschrift fur die neutestamentliche Wissenschaft und die Kunde der alteren Kirche, , 0171-6441 ; ; Bd. 165
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Note generali	Based on the author's thesis (doctoral)--Emory University, 2005.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	John 9 as a two-level drama in contemporary scholarship -- J. Louis Martyn's analysis of John 9 in history and theology in the Fourth Gospel -- The starting point for history and theology in the Fourth Gospel -- John 9 as a two-level drama -- Setting a new course for Johannine studies -- Martyn's contribution in context -- Martyn's influence in historical studies -- Martyn's influence in social oriented studies -- Martyn's influence in literary critical studies -- The critique of Martyn's hypothesis -- Historical critique -- Hermeneutical critique -- The critique of the two-level reading strategy as allegory -- Substance of the critique -- Deficiencies in the allegory critique -- Coclusions -- The two-level reading strategy as figural exegesis -- Improving the allegory critique -- Recent scholarship on premodern Christian exegesis : a resource for new categories -- Figural reading -- Grammatical reading -- Reframing the allegory critique -- Augustine and J. Louis Martyn reading John 9 -- Augustine's tract. Ev. Jo. 44 in context -- Augustine's interpretation of John 9 in tract. Ev. Jo. 44 -- Comparing the reading strategies of Augustine and Martyn -- Implications and possibilities -- Four premodern interpretations of John 9 -- The value of premodern exegetes for New Testament studies

-- John Chrysostom -- Chrysostom's homilies 56-59 on the Gospel of John in context -- Chrysostom on the place of John 9 within the Gospel -- Chrysostom on the internal dynamics of John 9 -- Chrysostom's theological interpretation of John 9 -- Cyril of Alexandria -- Cyril's commentary on the Gospel of John in context -- Cyril on the place of John 9 within the Gospel -- Cyril on the internal dynamics of John 9 -- Cyril's theological interpretation of John 9 -- Bruno of Segni -- Bruno's commentary on John in context -- Bruno on the place of John 9 within the Gospel -- Bruno on the internal dynamics of John 9 -- Bruno's theological interpretation of John 9 -- Thomas Aquinas -- Aquinas' lectures on John in context : exegesis in the medieval university -- Aquinas on the place of John 9 within the Gospel -- Aquinas on the internal dynamics of John 9 -- Aquinas' theological interpretation of John 9 -- Conclusions -- Figural argumentation in John 9 -- Elaborated chreia and symbolic expression in Greco-Roman literary composition -- Chreia composition and elaborated argument -- Greco-Roman symbolic literary composition -- The figural argument in John 9:1-41 -- John 9:1-7 -- John 9:8-12 -- John 9:13-17 -- John 9:18-23 -- John 9:24-34 -- John 9:35-38 -- John 9:39-41 -- Conclusion -- Narrative rhetoric, theology, and figural reading -- The narrative and rhetorical dimensions of John 9 -- The narrative dynamics of John 9 -- An integration of epideictic and forensic rhetoric -- The figural dynamic and John's theology -- The inseparability of form and content in John's theology -- The figural dynamic and the incarnation -- Reading John's figural dynamic -- Conclusion.

Sommario/riassunto

This monograph on John 9 makes extensive use of premodern Christian exegesis as a resource for New Testament studies. The study reframes the existing critique of the two-level reading of John 9 as allegory in terms of premodern exegetical practices. It offers a hermeneutical critique of the two-level reading strategy as a kind of figural exegesis, rather than historical reconstruction, through an extensive comparison with Augustine's interpretation of John 9. A review of several premodern Christian readings of John 9 suggests an alternative way of understanding this account in terms of Greco-Roman rhetoric. John 9 resembles the rhetorical argumentation associated with chreia elaboration and the complete argument to display Jesus' identity as the Light of the World. This analysis illustrates the inseparability of form and content, rhetoric and theology, in the Fourth Gospel.
