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| Autore | Smith Daniel Lynwood |
| Titolo | The rhetoric of interruption [[electronic resource]] : speech-making, turn-taking, and rule-breaking in Luke-Acts and ancient Greek narrative / / Daniel Lynwood Smith |
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| Soggetti | Interruption (Linguistics) in literature Interruption (Linguistics) in the Bible Greek language, Hellenistic (300 B.C.-600 A.D.) - Rhetoric Greek literature, Hellenistic - History and criticism Electronic books. |
| Lingua di pubblicazione | Inglese |
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| Note generali | Description based upon print version of record. |
| Nota di bibliografia | Includes bibliographical references and indexes. |
| Nota di contenuto | Interruption and rhetoric in ancient Greek literature -- Interrupted speech in Greek historiography : from Homer to Appian -- Interrupted speech in Jewish historiography : from Job to Josephus -- Interrupted speech in Greek novels -- The overlooked interruptions of the Gospel according to Luke -- Interrupted speech in the Acts of the Apostles -- Conclusions -- Appendix A : Intentionally interrupted speech in Greek historiography -- Appendix B : Intentionally interrupted speech in Jewish historiography -- Appendix C : Intentionally interrupted speech in Greek novels -- Appendix D : Intentionally interrupted speech in Luke-Acts. |
| Sommario/riassunto | Why are so many speakers interrupted in Luke and in Acts? For nearly a century, scholars have noted the presence of interrupted speech in the Acts of the Apostles, but explanations of its function have been limited and often contradictory. A more effective approach involves grounding the analysis of Luke-Acts within a larger understanding of how |

interruption functions in a wide variety of literary settings. An extensive survey of ancient Greek narratives (epics, histories, and novels) reveals the forms, frequency, and functions of interruption in Greek authors who lived and wrote between the eighth-century B.C.E. and the second-century C.E. This comparative study suggests that the frequent interruptions of Jesus and his followers in Luke 4:28; Acts 4:1; 7:54-57; 13:48; etc., are designed both to highlight the pivotal closing words of the discourses and to draw attention to the ways in which the early Christian gospel was received. In the end, the interrupted discourses are best understood not as historical accidents, but as rhetorical exclamation points intended to highlight key elements of the early Christian message and their varied reception by Jews and Gentiles.
