

1. Record Nr.	UNINA9910782770003321
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Titolo	The "powers" of personification [[electronic resource]] : rhetorical purpose in the book of Wisdom and the letter to the Romans / / Joseph R. Dodson
Pubbl/distr/stampa	Berlin ; ; New York, : Walter de Gruyter, c2008
ISBN	1-281-99328-X 9786611993283 3-11-020977-2
Descrizione fisica	1 online resource (274 p.)
Collana	Beihefte zur Zeitschrift fur die neutestamentliche Wissenschaft und die Kunde der alteren Kirche ; ; Bd. 161
Disciplina	220
Soggetti	Personification in the Bible
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [223]-245) and index.
Nota di contenuto	Frontmatter -- Contents -- Introduction: Theme, History of Research, Approach -- Chapter 1. Definitions and Specifications for Personification -- Chapter 2. The Purposes of Personification -- Section II: Introduction -- Chapter 3. The Personification of Death in Wisdom -- Chapter 4. The Personification of Creation in Wisdom -- Chapter 5. The Personification of Logos -- Chapter 6. The Personification of Wrath -- Chapter 7. The Personifications of Wisdom -- Section II: Summary and Synthesis -- Section III: Introduction -- Chapter 8. The Personifications of Sin and Death -- Chapter 9. The Personification of the Law -- Chapter 10. The Personifications of Grace and Righteousness -- Chapter 11. The Personification of Creation and the Power of the Spirit -- Section III: Summary and Synthesis -- Section IV: Introduction -- Chapter 12. The Personifications of Evil in Wisdom and Romans -- Chapter 13. The Personifications of Creation in Wisdom and Romans -- Chapter 14. Common Thread -- Section IV: Conclusion -- Backmatter
Sommario/riassunto	While scholars have often found value in comparing Wisdom and Romans, a comparison of the use of personification in these works has not yet been made, despite the striking parallels between them. Furthermore, while scholars have studied many of these personifications in detail, no one has investigated an individual

personification with respect to the general use of the trope in the work. Instead, most of this research focuses on a personification in relation to its nature as either a rhetorical device or a supernatural power. The "Powers" of Personification seeks to push beyond this debate by evaluating the evidence in a different light - that of its purpose within the overall use of personification in the respective work and in comparison with another piece of contemporaneous theological literature. This book proposes that the authors of Wisdom and Romans employ personification to distance God from the origin of evil, to deflect attention away from the problem of righteous suffering to the positive sides of the experience, or to defer the solution for the suffering of the righteous to the future.
