Reading the book of Lamentations as a whole: canonical-literary approach to the scripture as divine communicative action

Kang, Shinman

URI: http://hdl.handle.net/2263/25614
Date: 2009-06-30

Abstract:
This dissertation is basically a reading the book of Lamentation as a literary whole in a sense of a text-centred approach, which aims to interpret the Scripture as divine communicative action. The major philosophical resources that I employ in this study are the Speech-Act theory developed by J. Austin and J. Searle, and the concepts particularly exemplified in the work of K. Vanhoozer. I look at repetition and literary techniques in Lamentations as a clue to its structural unity. In the body of the dissertation, Instead of historical-critical approaches, I claim that the meaning exists not ‘behind the text,’ but ‘in the text itself as a whole.’ One of the most important literary approaches to understanding the book of Lamentations is to note the poetic voices, which interweave in the text. The poetic voices are my main focus of understanding the book of Lamentations. I explain the literary meaning reading the text and demonstrate that we must find the canonical level of the meaning which supervenes on the literary level. The meaning of a text at a literary level must be carefully studied and modified by the ‘fuller sense (or meaning)’ derived from the canonical context. The ‘fuller sense’ of Scripture associated with divine authorship emerges only at the level of the whole canon. Here for the canonical meaning of the text, I focus on Vanhoozer’s assertion, having proposed the suitability of speech act theory for the various tasks of biblical interpretation and theological hermeneutics. When we read the text, there is no utterance from God in Lamentations. It is the missing voice. The main theme of Lamentations is “Where is the true comfort?” The text presents no comfort. In the literary context, God keeps silent (non-speaking). Canonically, however, Christian readers as God’s people read the Bible, connecting it to Jesus Christ. Within the canonical context, we can indeed find an answer and God’s answering speech (that is, His act), because Jesus is their true comforter acting as God’s response. We can find this response in his teaching (e.g. Jesus’ Sermon on the Mount) and in his mission (e.g. presenting his body as the temple, being Immanuel, God-with-us).

Description:
Dissertation (MA(Theology))--University of Pretoria, 2009.

Files in this item

Name: dissertation.pdf
Size: 518.6Kb
Format: PDF

This item appears in the following Collection(s)
- Theses and Dissertations (University of Pretoria)
- Theses and Dissertations (Old Testament Studies)

Others have remained within the literary-bookish group of words and have never shown any tendency to move downwards in the scale. This fact is apparently due to the linguistic background of the new words and also to the demand/or a new unit to express nuances of meaning. In our times the same tendency to coin new words is to be observed in England and particularly in the United States of America. 'The danger is not that the reading public would desert good books, but that abuse of the written language may ruin books. 'As for words, we are never at a loss; if they do not exist, we invent them. We carry out purposeful projects in a meaningful manner in order to achieve insightful experiences. Literature, Interpretation, and Theology 5. Literary Approaches and Interpretation Tremper Longman III 6. Narrative Criticism: The Theological Implications of Narrative Techniques Philip E. Satterthwaite. Part IV. Semantics, Interpretation, and Theology 7.
Linguistics, Meaning, Semantics, and Discourse Analysis 8. Peter Cotterell Principles for Productive Word Study John H. Walton. The book's authority extends beyond that generation to subsequent generations, as each generation interacts with the book's teaching, exhortation, and rebuke. Each generation can and must interact with the Bible. On the one hand, it has received the legacy of past interpreters. V. canonical placement of the book.

A. The Hebrew Scriptures were probably originally canonized into a two-fold division: the Law and the Prophets10. B. By around the second century B.C.11 a three-fold division of the Hebrew Scriptures arose: The Law, The Prophets, and The Writings12. Literary Style: A. The entire book of Lamentations is poetic in its form. This critical approach is suggested by La Sor et al as an explanation for the placement of Ezra, Nehemiah, Chronicles, Esther, Song of Solomon, and Ecclesiastes when they write, Essentially, the purpose of the Writings as a whole was to collect those sacred books whose purpose, character, or date excluded them form the collections of law and prophecy (Old, p. 508-509). The Book of Lamentations (Hebrew אסתר) is a book of the Jewish Tanakh and the Christian Old Testament. As suggested by its title, the book recounts the tragedies and horrors experienced by the Judean people as they were exiled by the Babylonians and the first Temple of Jerusalem was destroyed. While the text is often credited to the Prophet Jeremiah, modern biblical scholarship has disproved this attribution, instead suggesting that the received version is an amalgamation of various poems by Vanhoozer construes the literary forms of Scripture (genres) as large-scale uses of language (social action) with irreducible cognitive capacities that generate further communicative acts, habits of thinking, and forms of life. The central chapters of the book develop a canonical-linguistic approach to theology that is post liberal in its focus on communal practice but post-conservative with its emphasis on following the canonical script. Vanhoozer deals with theology both as a scientia that is postpropositional, postfoundational, and plural and as a sapientia that is phronetic, prosaic, and p... Just as I heard The Drama of Doctrine as the book to read for budding theologians five years ago, I cannot help but continue the buzz. sooholee.wordpress. Read more.