

The Chreia And Ancient Rhetoric Classroom Exercises

The Chreia and Ancient Rhetoric-Ronald F. Hock 2002-01-01 This volume features thirty-six translated texts illustrating the use of the chreia, or anecdote, in Greco-Roman classrooms to teach reading, writing, and composition. This ancient literary form preserves the wit and wisdom of famous philosophers, orators, kings, and poets. Paperback edition is available from the Society of Biblical Literature (www.sbl-site.org).

The Chreia and Ancient Rhetoric-Ronald F. Hock 2012-11-05 This book provides the first translations in English and a preliminary analysis of the commentaries on the chreia chapter in Aphthonius's standard Progymnasmata, a classroom guide on composition. The chreia, or anecdote, was a popular form that preserved the wisdom of philosophers, kings, generals, and sophists. Aphthonius used the chreia to provide instructions on how to construct an argument and to confirm the validity of the chreia by means of an eight-paragraph essay. His treatment of this classroom exercise, however, was so brief that commentators needed to clarify, explain, and supplement what he had written as well as to situate the chreia as preparation for the study of rhetoric—the kinds of public speeches and the parts of a speech. By means of these Byzantine commentaries, we can thus see more clearly how this important form and its confirmation were taught in classrooms for over a thousand years.

The Chreia in Ancient Rhetoric: The progymnasmata-Ronald F. Hock 1986

The Chreia in Ancient Rhetoric-Ronald F. Hock 1986

The Chreia and Ancient Rhetoric- 2012

Rhetorical Criticism of the Bible-Duane Frederick Watson 1994 This volume contains extensive bibliographies of works on rhetorical criticism of both the Old and New Testaments. Introductory chapters treat the development of rhetorical criticism and its influence on contemporary biblical interpretation.

Rhetoric and Theology-William M. Wright 2009 This monograph on John 9 makes extensive use of premodern Christian exegesis as a resource for New Testament studies. It draws on ancient Christian ways of reading Scripture in a more-than-literal or figural way to critique the modern trend to understand John's Gospel as recounting the history of the evangelist's community. This study also examines a variety of premodern interpretations of John 9 for insight into the chapter's theological and rhetorical dimensions. Building upon the premoderns' observations, it argues that John 9 resembles a mode of Greco-Roman rhetorical argumentation and expression to present Jesus as the Light of the World. This analysis illustrates the inseparability of form and content, rhetoric and theology, in the Fourth Gospel. "

Ekphrasis, Imagination and Persuasion in Ancient Rhetorical Theory and Practice-Ruth Webb 2016-04-29 This is a study of ekphrasis, the art of making listeners and readers 'see' in their imagination through words alone, as taught in ancient rhetorical schools and as used by Greek writers of the Imperial period (2nd-6th centuries CE). The author places the practice of ekphrasis within its cultural context, emphasizing the importance of the visual imagination in ancient responses to rhetoric, poetry and historiography. By linking the theoretical writings on ekphrasis with ancient theories of imagination, emotion and language, she brings out the persuasive and emotive function of vivid language in the literature of the period. This study also addresses the contrast between the ancient and the modern definitions of the term ekphrasis, underlining the different concepts of language, literature and reader response that distinguish the ancient from the modern approach. In order to explain the ancient understanding of ekphrasis and its place within the larger system of rhetorical training, the study includes a full analysis of the ancient technical sources (rhetorical handbooks, commentaries) which aims to make these accessible to non-specialists. The concluding chapter moves away from rhetorical theory to consider the

problems and challenges involved in 'turning listeners into spectators' with a particular focus on the role of ekphrasis within ancient fiction. Attention is also paid to texts that lie at the intersection of the modern and ancient definitions of ekphrasis, such as Philostratos' Imagines and the many ekphraseis of buildings and monuments to be found in Late Antique literature.

The Rhetoric of the New Testament-Duane F. Watson 2019-05-21 A new, comprehensive bibliography of books and articles on the rhetoric of the New Testament published since AD 1500. The bibliography is arranged by categories, which include Jewish heritage, invention, arrangement, style, hermeneutics, with specific listings for each book of the NT. It is prefaced with a select bibliography of primary and secondary sources on classical and modern rhetoric. An invaluable research tool.

Libanius's Progymnasmata-Libanius 2008 This volume presents the original text and the first English translation of the largest surviving ancient collection of preliminary exercises used to teach young men how to compose their own prose, a crucial step toward public speaking and a career worthy of the educated elite. Graded in difficulty, the exercises range from simple fables and narratives to discussions of wise sayings, speeches of praise and blame, impersonations of figures from myth, descriptions of statues and paintings, and essays on general propositions (e.g., should one marry?). It provides a unique glimpse into the schoolrooms of the ancient Mediterranean from the Hellenistic period to the Byzantine Empire, vividly illustrating how ancient educators used myth, history, and popular ethics to shape their students characters as they sharpened their ability to think, write, and speak.

Ancient Rhetoric and the Synoptic Problem- 2006 Only recently have studies of the synoptic problem begun to ground their assessments of literary dependence in ancient conventions. In an effort to appreciate more fully the evangelists' modus operandi, our study examines their appeal to Greco-Roman rhetoric, the "science of speaking well." Focusing on a rhetorical form called the chreia (xrei/a), we examine rhetorical techniques and reasons for chreia adaptation, particularly reasons why authors changed this form in theory and in the practice of the Hellenistic authors Plutarch and Josephus. With these reasons in mind, we assess literary dependence among the synoptic gospels, focusing on one chreia in the Triple Tradition (Matt. 9:14-17/Mark 2:18-22/Luke 5:33-39) and another in the Double Tradition (Matt. 12:22-37/Mark 3:20-35/Luke 11:14-36). Our study illustrates that hypotheses of Markan priority, like the Farrer Hypothesis and Two-Document Hypothesis, are more rhetorically plausible than hypotheses of Matthean priority. While Matthew and Luke's adaptations of Mark reflect the rhetorical reasoning that we should expect, Mark's reasoning is often problematic, for Mark repeatedly works against the fundamental rhetorical principles of clarity and propriety.

Rabbis and Classical Rhetoric-Richard Hidary 2017-12-21 Shows the unique perspective of Talmudic rabbis as they navigate between platonic objective truth and the realm of rhetorical argumentation.

Ancient Rhetoric and the Synoptic Problem-Alex Damm 2013 Only recently have studies of the synoptic problem begun to ground their assessments of literary dependence in ancient literary conventions. In an effort to appreciate more fully the evangelists' modus operandi, this study examines their appeal to Greco-Roman rhetoric, the "science of speaking well". Focusing on a rhetorical form called the chreia, the book examines rhetorical techniques and reasons for chreia adaptation, particularly reasons why authors changed this form, both in theory and in the practice of the Hellenistic authors Plutarch and Josephus. With these reasons in mind, the study assesses literary dependence among the synoptic gospels, examining in detail a Triple Tradition and Double Tradition _chreia_. In the end, this work illustrates that hypotheses of Markan priority, like the Farrer Hypothesis and Two-Document Hypothesis, are more rhetorically plausible than hypotheses of Matthean priority. While Matthew and Luke's adaptations of Mark tend to reflect the rhetorical reasoning that we should expect, Mark's reasoning is often problematic, for Mark repeatedly works against the fundamental rhetorical principles of clarity and propriety.

Rhetorical Criticism of the Bible-Watson 2022-02-28 This volume contains extensive bibliographies of works on rhetorical criticism of both the Old and New Testaments. Introductory chapters treat the development of rhetorical criticism and its influence on contemporary biblical interpretation.

Jesus, Rhetoric and Law-Henderson 2021-09-06 This book uses Greco-Roman theories and practice of gnomic speech to elaborate a rhetorical-critical model of the interaction of memory, performance and composition in the public discourse of Jesus and of both his oral and gospel-writing interpreters.

The Anecdote in Mark, the Classical World and the Rabbis-Marion Moeser 2002-12-15 This major study of a Markan genre, represented in the central section 8.27-10.4, ranges through Greek, rabbinic and early Christian literature, providing detailed comparison with the anecdotes in Lucian's *Demonax* and the Mishnah. Moeser concludes that the Markan anecdotes clearly follow the definition of, and typologies for, the Greek *chreia*. His analysis indicates that while the content of the three sets of anecdotes is peculiar to its respective cultural setting, the Greek, Jewish and Christian examples all function according to the purposes of the genre.

Rhetorical Criticism and the Bible-Stanley E. Porter 2002-03-01 This volume is the fifth in a series that explores the use of rhetoric in the study of biblical literature. Contributions from scholars in North America, Britain, Continental Europe and South Africa focus here on four major categories: The Theory of Rhetoric and Biblical Interpretation, Rhetorical Interpretation of Luke's Gospel and Acts, The Rhetorical Interpretation of Paul's Writings, and Rhetorical Interpretation of Hebrews and Ignatius. Author include Tom Olbricht, Douglas Campbell, Arthur Gibson, Craig Evans, Vernon Robbins, Greg Bloomquist, Pieter Botha, Paul Danove, Gerrie Snyman, Anders Eriksson, K. K. Yeo, Lauri Thuren, G. A. van den Heever, Marc Debanne, J. N Vorster, and the editors.

Rhetoric at the Boundaries-Bruce W. Longenecker 2005 In *Rhetoric at the Boundaries* Bruce W. Longenecker explores the way in which New Testament authors used an ancient rhetorical device to effect smooth transitions, both large and small. His study demonstrates how recognition of this rhetorical technique proves decisive for New Testament interpretation. Longenecker accomplishes this by examining the evidence for chain-link interlocks in a variety of ancient sources, including the Hebrew scriptures, Jewish and Roman authors of the Graeco-Roman world, and the Graeco-Roman rhetoricians. He then applies the results of the survey to fifteen problematic passages of the New Testament. In each case, Longenecker establishes the presence of chain-link interlock and highlights the structural, literary, and theological significance of the rhetorical device for New Testament interpretation.

The Social Context of Paul's Ministry-Ronald F. Hock 2007-01-01 In this "slim, readable, and provocative volume" (*Journal of Biblical Literature*), Ronald Hock focuses on the apostle Paul and his work within the social and intellectual context of the Greek East of the early Roman Empire. Hock discusses the New Testament evidence concerning tentmaking in relation to Paul's life as an apostle of Christ. Relevant literary and nonliterary texts from outside the New Testament add detail to a picture of ancient society and open new areas for study. The author describes the typical experiences that arose from such a way of life - traveling, the tentmaking trade, the missionary use of the workshop, attitudes toward work, and Paul's own reflections on the significance of his tentmaking for the apostolic self-understanding.

Jesus, Rhetoric and Law-Ian H. Henderson 1996 This book uses Greco-Roman theories and practice of gnomic speech to elaborate a rhetorical-critical model of the interaction of memory, performance and composition in the public discourse of Jesus and of both his oral and gospel-writing interpreters.

Ancient Rhetoric and the Synoptic Problem-Alexander Lorne Damm 2010 Only recently have studies of the synoptic problem begun to ground their assessments of literary dependence in ancient conventions. In an effort to appreciate more fully the evangelists' *modus operandi*, our study examines

their appeal to Greco-Roman rhetoric, the "science of speaking well." Focusing on a rhetorical form called the chreia ($\chi\rho\epsilon\iota\alpha$), we examine rhetorical techniques and reasons for chreia adaptation, particularly reasons why authors changed this form in theory and in the practice of the Hellenistic authors Plutarch and Josephus. With these reasons in mind, we assess literary dependence among the synoptic gospels, focusing on one chreia in the Triple Tradition (Matt. 9:14--17/Mark 2:18--22/Luke 5:33--39) and another in the Double Tradition (Matt. 12:22--37/Mark 3:20--35/Luke 11:14--36). Our study illustrates that hypotheses of Markan priority, like the Farrer Hypothesis and Two-Document Hypothesis, are more rhetorically plausible than hypotheses of Matthean priority. While Matthew and Luke's adaptations of Mark reflect the rhetorical reasoning that we should expect, Mark's reasoning is often problematic, for Mark repeatedly works against the fundamental rhetorical principles of clarity and propriety. Brill's Companion to Military Defeat in Ancient Mediterranean Society-Jessica H. Clark 2017-11-16 In Brill'Companion to Military Defeat in Ancient Mediterranean Society, Jessica H. Clark and Brian Turner compile original case studies that examine how Near Eastern, Greek, and Roman societies addressed - or failed to address - their military defeats and casualties of war.

The Composition of the Sayings Source-Alan Kirk 1998-04-28 this book analyzes Q in the light of compositional conventions of ancient wisdom genres. Genre-critical models are employed to subject the Q materials to comprehensive analysis, critically assess redaction-histories, and show that Q conforms to conventions of ancient paraenesis.

Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse-Thomas H. Olbricht 2005-10-27 A collection of essays from the Heidelberg conference on rhetoric and the New Testament.

The Gospel 'According to Homer and Virgil'-Karl Olav Sandnes 2011-02-14 This study investigates the phenomenon of Christian centos, i.e. attempts at rewriting the Gospel stories in both the style and vocabulary of either Homer (Greek) or Virgil (Latin). Out of the classical epics an entirely new text emerged.

Jesus, Gospel Tradition and Paul in the Context of Jewish and Greco-Roman Antiquity-David Edward Aune 2013 Collection of texts published previously.

Ancient Literacies-William A Johnson 2009-02-05 Classicists have been slow to take advantage of the important advances in the way that literacy is viewed in other disciplines (including in particular cognitive psychology, socio-linguistics, and socio-anthropology). On the other hand, historians of literacy continue to rely on outdated work by classicists (mostly from the 1960's and 1970's) and have little access to the current reexamination of the ancient evidence. This timely volume attempts to formulate new interesting ways of talking about the entire concept of literacy in the ancient world--literacy not in the sense of whether 10% or 30% of people in the ancient world could read or write, but in the sense of text-oriented events embedded in a particular socio-cultural context. The volume is intended as a forum in which selected leading scholars rethink from the ground up how students of classical antiquity might best approach the question of literacy in the past, and how that investigation might materially intersect with changes in the way that literacy is now viewed in other disciplines. The result will give readers new ways of thinking about specific elements of "literacy" in antiquity, such as the nature of personal libraries, or what it means to be a bookseller in antiquity; new constructionist questions, such as what constitutes reading communities and how they fashion themselves; new takes on the public sphere, such as how literacy intersects with commercialism, or with the use of public spaces, or with the construction of civic identity; new essentialist questions, such as what "book" and "reading" signify in antiquity, why literate cultures develop, or why literate cultures matter. The book derives from a conference (a Semple Symposium held in Cincinnati in April 2006) and includes new work from the most outstanding scholars of literacy in antiquity (e.g., Simon Goldhill, Joseph Farrell, Peter White, and Rosalind Thomas).

Rhetoric and Drama in the Johannine Lawsuit Motif-George L. Parsenius 2010 George L. Parsenius explores the legal character of the Gospel of John in the light of classical literature, especially Greek drama. Johannine interpreters have explored with increasing interest both the legal quality and the dramatic quality of the Fourth Gospel, but often do not connect these two ways of reading John. Some interpreters even assume that the one approach excludes the other, and that John is either legal or dramatic, but not both. Legal rhetoric and tragic drama, however, were joined throughout antiquity in a complex pattern of mutual influence. To connect John to drama, therefore, is to connect John to legal rhetoric, and doing so helps to see even more clearly the pervasiveness of the legal motif in the Gospel of John. Tracing the legal character of seeking in Sophocles' Oedipus Rex, for example, sheds new light on the legal character of seeking in the Fourth Gospel, especially in the enigmatic comment of Jesus at John 8:50. New insights are also offered regarding the evidentiary character of the signs of Jesus, based on comparison with Aristotle's comments about signs and rhetorical evidence in both the Poetics and Rhetoric, as well as by comparison with plays by Aeschylus, Sophocles and Euripides. To call the signs of Jesus evidence, however, does not remove them from the dialectical tension inherent in Johannine theology. If the signs are evidence, they are evidence in a world in which the basis of forming judgments has been problematized by the appearance of the Word in the flesh.

Readings from Classical Rhetoric-Patricia P. Matsen 1990 Here, for the first time in one volume, are all the extant writings focusing on rhetoric that were composed before the fall of Rome. This unique anthology of primary texts in classical rhetoric contains the work of 24 ancient writers from Homer through St. Augustine, including Herodotus, Thucydides, Plato, Aristotle, Cicero, Quintilian, Tacitus, and Longinus. Along with many widely recognized translations, special features include the first English translations of works by Theon and Nicolaus, as well as new translations of two works by important sophists, Gorgias' encomium on Helen and Alcidamas' essay on composition. The writers are grouped chronologically into historical periods, allowing the reader to understand the scope and significance of rhetoric in antiquity. Introductions are included to each period, as well as to each writer, with writers' biographies, major works, and salient features of excerpts.

Early Christian Monastic Literature and the Babylonian Talmud-Michal Bar-Asher Siegal 2013-12-23 Examines literary analogies in Christian and Jewish sources, culminating in an in-depth analysis of connections between Christian monastic texts and Babylonian Talmudic traditions.

The Rhetorical Analysis of Scripture-Stanley E. Porter 1997-09-01 This is the third in a series of conference papers on rhetorical criticism. Held in July 1995 in London, the conference included participants from the United Kingdom, the United States, Canada, Germany, Italy, Switzerland and the Republic of South Africa. Part I is concerned with the past, present and future of rhetorical analysis; Parts II, III and IV are concerned with rhetorical analysis of scriptural texts; and Part V provides a conclusion reflecting on a number of questions raised in Part I. Most of the participants would characterize themselves as advocates of rhetorical criticism; but there were others less convinced that rhetorical criticism is developing as it ought.

Contextualizing Acts-Todd C. Penner 2003

Rhetorical Argumentation in Biblical Texts-Anders Eriksson 2002-06-01 Papers presented at the Lund 2000 Conference on Rhetorical Argumentation in Biblical Texts.

Teacher of the Nations-Devin L. White 2017-11-20 This study examines educational motifs in 1 Corinthians 1-4 in order to answer a question fundamental to the interpretation of 1 Corinthians: Do the opening chapters of 1 Corinthians contain a Pauline apology or a Pauline censure? The author argues that Paul characterizes the Corinthian community as an ancient school, a characterization Paul exploits both to defend himself as a good teacher and to censure the Corinthians as poor students.

Rhetorical theory and praxis in Plutarch-International Plutarch Society. International Congress 2000 La rhétorique, aussi bien l'art oratoire comme tel que la science dont il est l'objet, renvoie aux dimensions les plus essentielles de l'existence humaine: la possibilité de l'intelligence, de la

communication, de l'intercompréhension et d'une certaine élégance. A ce titre, cette discipline a fait l'objet, durant les dernières décennies, d'une attention soutenue de la part de pratiquement toutes les sciences humaines. Le présent recueil contient les contributions présentées au IV^{me} Congrès international de la Plutarch Society (Leuven, 3-6 juin 1996), consacré au thème "Rhetorical Theory and Praxis in Plutarch". Beaucoup d'écrits de Plutarque sont marqués par sa formation rhétorique; d'autres par contre, contiennent des éléments de réflexion sur le rôle de l'ars bene dicendi, aussi bien dans la vie des puissants que dans celle de l'homme du commun. Ces Actes contiennent en outre des études qui éclairent le thème de la rhétorique à partir des points de vue philologique, psychologique, historique et sociologique et explicitent ainsi le climat spirituel dans lequel évoluait un Grec cultivé à l'époque romaine.

Early Christian Discourses on Jesus' Prayer at Gethsemane-Karl Olav Sandnes 2015-12-23 In the light of Jesus's ministry as a whole, his agonized prayer (Gethsemane) is troublesome. He failed to meet the standards of dying "like a man." How did the first centuries of Christians come to terms with this embarrassing story?

Stories with Intent-Klyne Snodgrass 2008-01-11 Stories with Intent offers pastors and students an accessible and comprehensive guide to Jesus' parables. Klyne Snodgrass explores in vivid detail the context in which these stories were told, the purpose they had in Jesus' message, and the ways they have been interpreted by the church and modern scholarship. While holding a consciously evangelical approach, Snodgrass deals throughout with a broad spectrum of opinions and interpretations. He begins by surveying the primary issues in parables interpretation. Offering both a new, more functional classification system for Jesus' parables and guidelines for interpreting them, he provides an overview of other parables -- often neglected in the discussion -- from the Old Testament, Jewish writings, and the Greco-Roman world. The remaining chapters group the longer and more important parables of Jesus thematically and give a comprehensive treatment of each, including background and significance for today.

Fabrics of Discourse-Vernon Kay Robbins 2003-11-15 Honors the great range and penetrating insights of Vernon Robbins' work.

The Historical Jesus in Context-Amy-Jill Levine 2009-01-10 The Historical Jesus in Context is a landmark collection that places the gospel narratives in their full literary, social, and archaeological context. More than twenty-five internationally recognized experts offer new translations and descriptions of a broad range of texts that shed new light on the Jesus of history, including pagan prayers and private inscriptions, miracle tales and martyrdoms, parables and fables, divorce decrees and imperial propaganda. The translated materials--from Christian, Coptic, and Jewish as well as Greek, Roman, and Egyptian texts--extend beyond single phrases to encompass the full context, thus allowing readers to locate Jesus in a broader cultural setting than is usually made available. This book demonstrates that only by knowing the world in which Jesus lived and taught can we fully understand him, his message, and the spread of the Gospel. Gathering in one place material that was previously available only in disparate sources, this formidable book provides innovative insight into matters no less grand than first-century Jewish and Gentile life, the composition of the Gospels, and Jesus himself.

The Cynics-R. Bracht Branham 1996 This collection of essays—the first of its kind in English—brings together the work of an international group of scholars examining the entire tradition associated with the ancient Cynics. The essays give a history of the movement as well as a state-of-the-art account of the literary, philosophical and cultural significance of Cynicism from antiquity to the present. Arguably the most original and influential branch of the Socratic tradition, Cynicism has become the focus of renewed scholarly interest in recent years, thanks to the work of Sloterdijk, Foucault, and Bakhtin, among others. The contributors to this volume—classicists, comparatists, and philosophers—draw on a variety of methodologies to explore the ethical, social and cultural practices inspired by the Cynics. The volume also includes an introduction, appendices, and an annotated bibliography, making it a valuable resource for a broad audience.

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