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Rhetoric is defined in this context with Aristotle as ‘ the faculty of observing in any given case the available means of persuasion ’ . In the light of Aristotle ’ s detailed treatment of the subject, Duke

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concentrates on the manner of the
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of the Chronicler Each of these kinds of
rhetoric has a distinct end in view. Political
rhetoric aims at establishing the
expediency or harmfulness of a proposed
course of action. Forensic speech aims at
establishing the justice or injustice of an
action that has taken place.

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Utilizing traditions, genealogical material, speeches of authoritative characters and paradigmatic portrayal of events and characters, and moving from a cautious inductive presentation of his thesis to a more propositional form of argumentation, the Chronicler retold the story of Israel with skill and artistry.

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A collection of essays from the Heidelberg
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Download Free Persuasive Appeal Of The Chronicler A Conference on rhetoric and the New Testament.

This volume represents an international collaboration focusing on the books of Chronicles as literature, looking at their literary sources, their techniques of composition, their perspectives, how they

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were read in antiquity, and the value of contemporary reading strategies for bringing the text to life in the present day. It opens with five 'Overview' articles by Kai Peltonen, Steven McKenzie, Graeme Auld, Rodney Duke and John Wright; William Schniedewind, Gary Knoppers, Ehud Ben Zvi, Armin Siedlecki and

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Howard Wallace deal with 'Themes'; and James Trotter, Christine Mitchell, Kirsten Nielsen, Noel Bailey, Roland Boer and Magnar Karveit address specific texts. The collection both reflects and stimulates recent and contemporary fascination with the Chronicler in biblical scholarship.

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Historical, Literary and Theology in the
Book of Chronicles presents a new way of
approaching this key biblical text, arguing
that the Book employs both multiple
viewpoints and the knowledge of the past
held by its intended readership to reshape
social memory and reinforce the authority
of God. The Book of Chronicles

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communicates to its intended readership a theological worldview built around multiple, partial perspectives which inform and balance each other. This is a worldview which emphasizes the limitations of all human knowledge, even of theologically "proper" knowledge. When Chronicles presents the past as

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explainable it also affirms that those who inhabited it could not predict the future. And, despite expanding an "explainable" past, the Book deliberately frames some of YHWH's actions - crucial events in Israel's social memory - as unexplainable in human terms. The Book serves to rationalise divinely ordained, prescriptive

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behaviour through its emphasis on the
impossibility of adequate human
understanding of a past, present and future
governed by YHWH.

David Janzen argues that the Book of
Chronicles is a document with a political
message as well as a theological one and

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moreover, that the book's politics explain its theology. The author of Chronicles was part of a 4th century B.C.E. group within the post-exilic Judean community that hoped to see the Davidides restored to power, and he or she composed this work to promote a restoration of this house to the position of a client monarchy within

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the Persian Empire. Once this is understood as the political motivation for the work's composition, the reasons behind the Chronicler's particular alterations to source material and emphasis of certain issues becomes clear. The doctrine of immediate retribution, the role of 'all Israel' at important junctures in

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Judah's past, the promotion of Levitical status and authority, the virtual joint reign of David and Solomon, and the decision to begin the narrative with Saul's death can all be explained as ways in which the Chronicler tries to assure the 4th century assembly that a change in local government to Davidic client rule would

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benefit them. It is not necessary to argue that Chronicles is either pro-Davidic or pro-Levitical; it is both, and the attention Chronicles pays to the Levites is done in the service of winning over a group within the temple personnel to the pro-Davidic cause, just as many of its other features were designed to appeal to other interest

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Matthew Lynch examines ways that the one God became known and experienced through institutions according to the book of Chronicles. Chronicles recasts Israel's earlier histories from the vantage point of vigorous commitments to the temple and

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its supporting institutions (the priesthood and royal house), and draws out the numerous ways that those institutions mediate divine power and inspire national unity. By understanding and participating in the reestablishment of these institutions, Chronicles suggests that post-exilic Judeans could reconnect to the powerful

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God of the past despite the appallingly impoverished state of post-exilic life. However, Chronicles contends that God was not beholden by those participating in the temple system. As such, it constitutes a via media between two regnant perspectives on the relationship between biblical monotheism and particularism.

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This study examines the speeches and prayers in the David-Solomon narrative in Chronicles and seeks to demonstrate that the Chronicler's portrayal of David and Solomon attempts to establish the Yehudite community's identity. Is the covenantal relationship still valid in the

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Rhetorical period? The author asserts that as a commitment to YHWH involving the worship of YHWH through the Jerusalem temple, the covenantal relationship between YHWH and Israel continues even into the Persian period. This study employs Kennedy's rhetorical method with the new categories of the narrative

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Rhetorical and the Chronicler's situation being used to further delineate his concept of the narrative situation. The Chronicler's portrayal of David and Solomon through speeches and prayers serves to persuade his audience of the significance of the Jerusalem temple, reformulating the Yehudite community identity as a cultic

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