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# Intertextual Reading, *Relecture*, and Conversion\*

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This article has resulted concretely from a debate that began five years ago among the editors of a proposed "International Catholic Bible Commentary." We agreed to two principles: first, that biblical commentary should not be paraphrase not only because paraphrase is boring and useless, but also because it becomes an alternate text replacing the biblical text; second, that commentary is more than supplemental information, since it should point to meaning. There agreement stopped, because meaning is a very elusive item.

In the work of exegetes one sees several tendencies coming together that could lead to a new hermeneutic for biblical commentary: (1) the growing despair over the possibility of believable history regarding the times and texts of the Hebrew Bible, and a growing gap between theology on the one hand and the ever-more-secular discipline of Near Eastern studies on the other; (2) the articulation and success of canonical criticism, which inevitably asks anew about New Testament reinterpretations of the Hebrew Bible; (3) the development of reader-response theory, which suddenly makes even the subjectivity of implied readers a factor in the meaning of the text—including readers in subsequent centuries in so far as they are truly implied; (4) the rediscovery of patristic exegesis as valuable in itself, as formative of the canon, and therefore as determinative about the meaning of biblical texts. All of this presupposes, but also remains very remote from, a historical-critical search for "original meaning," and the academic ideal on which recent generations of scholars have broken their teeth.

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\* This article is based on a paper presented to the Society of Biblical Literature International Conference, Dublin, July 1996.

# At The Crossing Of Intertextual Reading And Textual Criticism

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## **Table of Contents At The Crossing Of Intertextual Reading And Textual Criticism**

1. Understanding the eBook At The Crossing Of Intertextual Reading And Textual Criticism
  - The Rise of Digital Reading At The Crossing Of Intertextual Reading And Textual Criticism
  - Advantages of eBooks Over Traditional Books
2. Identifying At The Crossing Of Intertextual Reading And Textual Criticism
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an At The Crossing Of Intertextual Reading And Textual Criticism
  - User-Friendly Interface
4. Exploring eBook Recommendations from At The Crossing Of Intertextual Reading And Textual Criticism
  - Personalized Recommendations
  - At The Crossing Of Intertextual Reading And Textual Criticism User Reviews and Ratings

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- At The Crossing Of Intertextual Reading And Textual Criticism and Bestseller Lists
- 5. Accessing At The Crossing Of Intertextual Reading And Textual Criticism Free and Paid eBooks
  - At The Crossing Of Intertextual Reading And Textual Criticism Public Domain eBooks
  - At The Crossing Of Intertextual Reading And Textual Criticism eBook Subscription Services
  - At The Crossing Of Intertextual Reading And Textual Criticism Budget-Friendly Options
- 6. Navigating At The Crossing Of Intertextual Reading And Textual Criticism eBook Formats
  - ePub, PDF, MOBI, and More
  - At The Crossing Of Intertextual Reading And Textual Criticism Compatibility with Devices
  - At The Crossing Of Intertextual Reading And Textual Criticism Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of At The Crossing Of Intertextual Reading And Textual Criticism
  - Highlighting and Note-Taking At The Crossing Of Intertextual Reading And Textual Criticism
  - Interactive Elements At The Crossing Of Intertextual Reading And Textual Criticism
- 8. Staying Engaged with At The Crossing Of Intertextual Reading And Textual Criticism
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers At The Crossing Of Intertextual Reading And Textual Criticism
- 9. Balancing eBooks and Physical Books At The Crossing Of Intertextual Reading And Textual Criticism
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection At The Crossing Of Intertextual Reading And Textual Criticism
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine At The Crossing Of Intertextual Reading And Textual Criticism
  - Setting Reading Goals At The Crossing Of Intertextual Reading And Textual Criticism
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of At The Crossing Of Intertextual Reading And Textual Criticism
  - Fact-Checking eBook Content of At The Crossing Of Intertextual Reading And Textual Criticism
  - Distinguishing Credible Sources

13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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