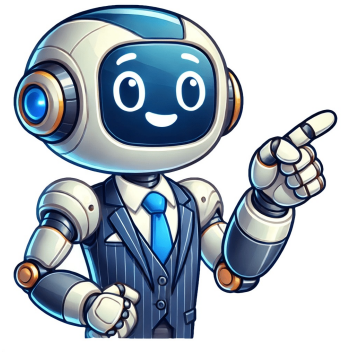


Continue



Define repetition and give an example bible

Ever wonder why God repeats Himself in the Bible? There's very good reasons for this. Remembering by Repetition God's Word says of us "that we should be called children of God; and so we are" (1 John 3:1), and what parent hasn't had to repeat something to their children; perhaps even hundreds of times! I can remember many times mom saying, "Keep your shoes off the couch," and yet, there we were...on the couch again...and with our shoes on! I can't remember the number of times we were told "Keep your shoes off the couch," so repetition is often a learning tool and helps us remember what to do and what not to do. Jesus often said, "Verily, verily" and often repeated the command "to love one another and to forgive one another. Why? It's because we tend to forget these things. Why were their four gospels instead of one long, comprehensive one? It's because these teachings were so important that we'd be reminded of Jesus' teaching in each one of the four gospels. We are children of God...and just like young children, we need constant reminders by repetition. If these things were not that important, God would not repeat it in His Word so often. In Our Best Interest Why else would Moses give the Law to God to the people of Israel a second time unless it was of utmost importance to them and for their own welfare? We find this in Deuteronomy 6 where God commands parents, "You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut 6:7). God wanted the Law of God repeated to their children so they wouldn't forget, and if they wouldn't forget, they wouldn't be punished for disobeying the Law. Those reminders were in the morning, noon, and night....at meal time and during feast days, but it's not so much, "Don't do this" as it is, "Don't do this and hurt yourself." Since it's in our best interests to know God and His Word, we ought to be in His Word every single day. If you go through the Word of God, the Word of God will go through you! Believe me. Caught and Taught One of my friend's youngest grandsons recently picked up his toys, put on his pajamas, brushed his teeth, and then he got into bed all by himself. What? How did that happen!? Perhaps he knew that mom or dad would soon prompt him to take care of these things before bedtime. Now, did this happen out of the sky blue? No. Did the child do this automatically without any outside influence? No, his natural tendency is to not want to go to bed, brush his teeth, pick up his toys or even take a bath, however, he'd been doing the same nighttime routine over and over again because his parents had been repeating them to him. And just recently, perhaps after the 1,000th time, he actually did all these things on his own, and without even being asked. Why? It was because he had heard it over and over and over again. It was now ingrained into his mind. He was almost on "auto-pilot" now. And it was all because of repetition. We Are Children Jesus rebuked the disciples many times for their dullness of hearing. Frequently, He had just taught them some great truth and they had already forgotten it. Children often listen, but they don't always hear. There's a difference between hearing and listening. You can listen to instructions on how to use a parachute, but if you're going to jump out of the plane, you're really going to listen very close. That's what we need to do. God repeats things to us, because as children, it takes us a longer to catch on. He is an infinite (unlimited) being...we are finite (limited) beings, so we will ever be learning in this life, but the truth is, His Word can become habit-forming. I have a chronological Bible and it reads like a novel, but still is the Word of God. I find it hard to put down, and that's a good thing to get into the habit of. Into the Word By reading my chronological Bible (time-sequence order), I find it harder to put down, because I too am naturally dull of hearing. One of the reasons God repeats His words to us is so we'll begin to develop the patterns of behavior that these teachings hold to. We must remember that God is interested in patterning our behavior after his Son, Jesus Christ. The Apostle Paul says it is for "those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers" (Rom 8:29). Why Four Gospels? Mathew, Mark, Luke, and John are all gospel accounts of Jesus Christ. These gospels have much the same in content, recording the life, miracles, teachings, crucifixion, death, and resurrection of Jesus Christ. They're one of the best examples of repetition in the Bible, but on a much larger and grander scale. So why does the New Testament contain four large books that all describe the same sequence of events? Wouldn't one large gospel cover it all? In the Old Testament, things were established as true by the account of two or more witnesses, but no less than two, but here in the gospels, we have four eye witness accounts. Variation but Unity The four gospel accounts are slightly varied, but that's because the Holy Spirit uses each man's differences in giving us a slightly different angle. They all essentially saw the same things and so wrote much the same things, but it's like having four eye witnesses of an auto accident at different points of the intersection and giving much the same account, although with slightly different viewpoints of the accident. They all wrote down their reports to the police, and most all were nearly the same, but they all agreed it was an accident and this person's fault (or whatever). Each looked at Jesus' ministry from a different perspective, but all agree doctrinally, 100%! Slow of Heart On the Road to Emmaus, Jesus rebuked those who had thought Jesus was the Messiah but since He had died, all their hopes had died with Him. That's why Jesus said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" (Luke 24:25-26). Jesus was telling them that they should have already read about what the Messiah would go through by reading the Old Testament or by what He had already told His disciples before going to Calvary. They had the Old Testament and there was plain language that spoke about Jesus, but by not reading the Word of God, they were misinformed about the Son of God, so they had lost all hope in God. Conclusion Reading the Word of God (repetitiously) is so very important in our walk with God. It keeps our faith strong, being constantly reminded of the great and precious promises of God. These are iron-clad guarantees "by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire" (2 Pet 1:4). These great and precious promises are certainly worth repeating aren't they (John 3:16-17)? Here is some related reading for you: 10 tips for Memorizing Bible Verses Resource - Scripture quotations are from The Holy Bible, English Standard Version® (ESV®), Crossway Bibles. (2007). ESV: Study Bible: English standard version. Wheaton, Ill: Crossway Bibles. Used by permission. All rights reserved. Tagged as: bible, Memorize, Repeated, Repetition, Scripture, Word Repetition in the Bible Home About the Author News Articles Contact Us Ordering Info Front Cover Back Cover Repetition in the Bible By Gioacchino Michael CascioneEdited by David Kuske • Robert Dargatz • Rolf Preus Examines repetition in both the Old and New Testaments Explores the form, origin, and purpose of repetition in the Bible Evidence for the authenticity of Scripture Evaluates the text as an ancient artifact Quotes more than 5,000 verses as evidence of repetition in the Bible Translates all repetition from the Greek and Hebrew for the lay reader Written for students of the Bible Softcover (6 x 9 inch): 424 pages The First Book to Record Repetition in the Bible Since the time of publication of the Bible after 325 A.D., this is the first book to research, record, and compare repetition in the Old and New Testaments as found in the original Greek and Hebrew. There Is Nothing New in this Book "There is nothing new under the sun" (Ecclesiastes 9:1). There are things misunderstood, forgotten, hidden, and unknown, but not new. There is nothing new in this book that was not written 3,500 years ago, but there is always more to be learned from the Bible. Repetition Is Unique to the Bible The permeation of repetition in every book of the Old and New Testaments establishes a literary genre and unity unique to the Bible. The presence of repetition also confirms the uncompromised authenticity and authority of the Bible's text. The text we read is the text the prophets and apostles wrote. Monuments versus Scrolls The mystery of the Great Pyramid's construction continues to draw the attention of scholars, documentarians, authors, and archeologists. Yet, the mysteries of the pyramids pale by comparison to the mysteries of how repetition was written into the Bible. The Egyptians built stone monuments to achieve immortality, while their slaves pursued the same goal through the word of God they recorded on sacred scrolls. Immediately after crossing the Red Sea, Moses writes, Until Thy people pass over, O LORD, Until the people pass over whom Thou hast purchased. Thou wilt bring them and plant them in the mountain of Thine inheritance, The place, O LORD, which Thou hast made for Thy dwelling, The sanctuary, O Lord, which Thy hands have established (Exodus 15:16b-17 NASB). Repetition in the Gospels The first 4 chapters of this book record repetition in Matthew, Mark, Luke, and John. Repetition in the Gospels follows the same repetition found in Genesis. At times, identical repetition is found in 2 or more of the Gospels. In other instances, all 4 Gospels repeat the same phrasing from Genesis. Repetition: An Aid to Identify the Original Text With 5,800 complete or fragmented Greek manuscripts, there is much debate among scholars about the original text. Word by word and phrase by phrase repetition in the Bible is an important tool in selecting the correct variant reading recorded in the original autographs. Repetition Addresses a Wide Range of Subjects A study of repetition in the Bible led to an examination of genealogy, chronology, the history of ancient mathematics, Babel, the antediluvian and postdiluvian patriarchs, the Babylonian legacy of recording time, the tñled6th [generations] formulas, the Tabernacle, variant readings in ancient Greek manuscripts, chiasm, the taxonomy of repetition, asymmetric versus symmetric order, the Documentary Hypothesis, ancient manuscript authentication, the Gnostic Gospels, the so-called lost Gospel (sayings of Jesus) of Q, the "theorized" Markan Priority, and the alleged influence of the Septuagint and the Vulgate on the Masoretic Text. Repetition Is About Emphasis, Not Doctrine Repetition in the Bible does not reveal new doctrine; but there are some unexpected areas of emphasis. For example, while Jesus Christ is the focal point of all 4 Gospels, prominent names and subjects, such as God the Father, John the Baptist, Peter, David, faith, heaven, Mary the mother of Jesus, John 6, foot washing, the final discourse, and others, are given unique emphasis with repetition. 3 Important Authors on Repetition After publishing the 1987 and 2012 editions of In Search of the Biblical Order, the work of identifying, naming, and understanding repetition in the Bible was built upon the research of 3 scholars. Rabbi Eyal Rav-Noy published chiasm and metered words from Moses in his book Who Really Wrote the Bible? He advised this writer to study the works of Umberto Cassuto. Hebraic scholar Umberto Cassuto's 3 commentaries demonstrate individual metered words in Genesis and Exodus, while his series of 8 lectures published as The Documentary Hypothesis defends Mosaic authorship of the Pentateuch. He was the chief rabbi of Florence until he was hired by the Vatican in 1925 as the archivist of Semitic scrolls. He fled to Jerusalem in 1938. Doctor Diana Jill Kirby's dissertation, presented at American University in Washington, DC, was the first to publish the taxonomy of repetition in Revelation. These 3 key writers, when combined with this author's 1987 and 2012 editions, supplied the primary direction for Repetition in the Bible. Additional insights were gathered from books by John Breck, E. W. Bullinger, David Dorsey, James B. Jordan, and Meir Sternberg. Errata for Print Copy Corrected in E-book Edition March 15, 2016 p. 21, line 4 Remove asterisk following > p. 21, line 8 add asterisk to end of line > p. 21, line 12 Replace > with > p. 85, line 25 Replace > with > p. 103, line 29 Replace > with > p. 111, line 30 Replace > with > p. 174, lines 37-41 Replace > with > p. 224, line 13 Replace > with > p. 251, line 28 Remove > (It should have been "see also list of dodecads;" which are not listed.) p. 307, line 43 Replace > with > The Editors Review Chapter Outline Preface Order Now Last Updated: March 19, 2016 January 3, 2025/January 3, 2025 I often repeat the following phrase: "Let the text set the agenda." This is a reminder to focus on what the biblical author wants to say first before approaching it with questions from our current worldview. In our world today, repetition is often seen as something negative. Students are told in high school composition classes to vary their words and use synonyms to avoid being repetitive and redundant. Authors from biblical times, however, were under no such restrictions. In fact, repetition characterizes ancient Mesopotamian literature (such as the Epic of Gilgamesh) and Greek epic literature (such as Homer). As readers, if we want to enhance our enjoyment of the Bible, rather than viewing repetition negatively we should take advantage of the insights it offers us. Repetition is one of the more common literary devices and can take many forms, but it typically involves repeated words, phrases, or other elements to draw the reader's attention or to serve other rhetorical functions. Repeating a word or phrase in a literary work automatically draws attention to itself. It is prevalent in all sorts of genres. It can range from small units (within verses) to longer passages in repeated episodes and even across multiple texts by different authors. Instruction Pay close attention to when an author uses a word or phrase repeatedly within an account. Identifying repetitions in larger sections requires readers to constantly be on the lookout. When there are side-by-side accounts with repetition, it is good to identify the subtle differences. One of the best ways to catch repetition is to read the text out loud (2 Kings 1-2 is a great example where multiple repeated words and phrases are present). Repetitions of the same word in clusters of seven and text are relatively common, so count the repeated elements and see if hits one of these benchmarks. Value Repeating a word or phrase in a literary work automatically draws attention to itself. Repetition can (1) make a text more memorable and enjoyable, (2) bring cohesion to a text and serve to mark textual boundaries or establish a pattern, (3) highlight a key theme, or (4) slow down the action to allow the reader to reflect on the repeated element more deeply (such as when an author wants the reader to make a comparison or see significant deviations in the repetition). Challenges Repetition can be found over large sections or they can be localized. The more repetitions there are within close proximity, the easier they are to see. Repetition that occurs over longer stretches are more challenging to spot. The many different types of repetition (single words, phrases, domains, etc.) can also make them difficult to find. A major hurdle for English Bible readers is that sometimes the repetition is based on original language roots that don't show up in English translations (due to translators using synonyms or the fact that the original language may have two different meanings but use the same root). Readers who wish to overcome this roadblock should read English translations that seek to be more literal in their translation philosophy, such as the New American Standard Bible, which makes it more likely to observe repeated words. Examples of Repetition Repetition in a single verse of Scripture is not only easy to spot but also demonstrates one of the payoffs of observing its presence. For instance, in 1 Corinthians 13:11, Paul states: "When I was a child, I talked like a child, I thought like a child, I reasoned like a child." (The technical term for this literary device is epistrophe, which involves repeating a word at the end of every clause or line.) Paul could have avoided the redundancy and said, "When I was a child, I talked, thought, and reasoned like a child," but the rhetorical and poetical force would have been lost, and the point he was making would not have been as memorable. Frequently, words are used repetitively in a passage to dovetail with what the author is foregrounding on the surface of the text. For example, in describing Solomon's reign, the text of 1 Kings 9:26-10:29 uses the word "gold" fifteen times. This repetition adds rhetorical punch that Solomon's wealth is indeed a central aspect of his kingdom. Repetition can also occur with a word or phrase repeated in specific multiples. Clusters of seven are very common. Seven is often used in the Scriptures to signify completeness or wholeness, so it makes sense that biblical authors often used that particular number for rhetorical effect and to emphasize a particular theme. For instance, in the Cain and Abel account in Genesis 4:1-17, the words "brother" and "Abel" are each repeated seven times and "Cain" is repeated fourteen times (a multiple of seven). Cain asks the Lord, "Am I my brother's keeper?" The sevenfold repetition of the word "brother" leaves no doubt to the reader that the answer to that question is yes, even though no direct answer is given in the text. In this instance, the sevenfold repetitious familial designation ("brother") subtly reveals the practical thrust that the author (Moses) wants his readers to take to heart: that brotherly love toward kin is an essential trait that should characterize us. This is just one example of how identifying repetition can lead to practical application that is anchored in the text. Biblical authors are not just relaying facts about people and events but also seeking to motivate readers to develop godly character. Repetition in the Narrative Genre Now, you may be wondering, if the author wanted to communicate that we should be our "brother's keeper," why didn't he just state that directly instead of leaving it to readers to come to that conclusion based on the use of repetition? For one thing, unlike other genres of Scripture (such as epistles), narrative texts are rarely direct and specific with applications. Authors of narratives use creative, artful, and subtle ways to provide clues as to what readers should focus on and apply. Attentive readers who are aware of these literary devices and the rhetorical thematic value that they provide are on solid footing in drawing applications from the text. Awareness of these devices (such as repetition) helps us stay in sync with the rhythms of the biblical author and follow the promptings of the text rather than subjective hunches about how to apply it. Published on October 26, 2023. 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