

by tod linafelt surviving lamentations catastrophe lament and protest in the afterlife of a biblical 1st first edition hardcover

[#Tod Linafelt](#) [#Surviving Lamentations](#) [#Biblical Lament](#) [#Catastrophe Literature](#) [#Lamentations Afterlife](#)

Tod Linafelt's 'Surviving Lamentations' offers a compelling exploration of catastrophe, lament, and protest within the enduring legacy of a biblical text. This critical analysis delves into how the book of Lamentations continues to shape understanding of suffering and resilience, examining its profound afterlife in contemporary thought and culture.

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Surviving Lamentations

Most contemporary interpretations of the biblical book of Lamentations focus on the figure of the "suffering man" as a role model for submission in the face of God's punishment for sin. Yet such a model offers small consolation to survivors of the Holocaust or other mass atrocities and also ignores chapters 1 and 2 of Lamentations, in which the personification of Zion laments her sufferings and demands a response on behalf of her dying children. In *Surviving Lamentations*, Tod Linafelt offers an alternative reading of Lamentations in light of the "literature of survival" (works written by survivors of catastrophe) as well as literary and philosophical reflections on "the survival of literature." He refocuses attention on the figure of Zion as a manifestation of a basic need to give voice to suffering, and traces the afterlife of Lamentations in Jewish literature, in which text after text attempts to provide the response to Zion's lament that is lacking in Lamentations itself. Seen through Linafelt's eyes, Lamentations emerges as uncannily relevant to contemporary discourse on survival.

Unsettling Jewish Knowledge

Spanning the fields of literature, history, philosophy, and theology, *Unsettling Jewish Knowledge* adopts a fresh approach to the study of Jewish thought and culture. By creatively foregrounding the role of emotions, senses, and the imagination in Jewish experience, the book invites readers to consider what it means for Jewish identity and experience to be constituted outside the frameworks of reasoned thought and inquiry. The collection's eight essays offer innovative and provocative approaches to a diverse array of topics including modern Jewish-Christian relations, the book of Isaiah, contemporary Jewish fiction, and philosophical meditations on Jewish law. Their bold interpretations of Jewish texts and histories are centered on questions of faith, loss, prejudice, and enchantment--and the darker implications of these questions. The book's essays also illuminate the importance of desire as a

key motivating force in the pursuit of knowledge. Weaving together insights from several disciplines, *Unsettling Jewish Knowledge* challenges us to grapple with the unexpected, the unconventional, and the uncomfortable aspects of Jewish experience and its representations. Contributors: Anne C. Dailey, John Efron, Yael S. Feldman, Galit Hasan-Rokem, Martin Kavka, Lital Levy, Shaul Magid, Eva Mroczek, Paul E. Nahme, Eli Schonfeld, Shira Stav.

American Book Publishing Record

This volume explores historical, literary, and ideological dimensions of the books of the Latter Prophets of the Hebrew Bible - Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve - along with Daniel. The prophetic books comprise oracles, narratives, and vision reports from ancient Israel and Judah spanning several centuries. Analysis of these texts sheds light on the cultural norms, theological convictions, and political disputes of Israelite and Judean communities in the shadow of the empires of ancient Egypt, Babylonia, and Persia.

The Oxford Handbook of the Prophets

Lamentations is a book that has never had a place of honor at the table of Christian spirituality. This is an unfortunate state of affairs because its challenging poetry has much to offer. This volume explores the how the biblical book of *Lamentations* may be engaged afresh so that it can function as Holy Scripture for the *ekklesia*. Four main chapters consider issues in hermeneutics, exegesis, the use of *Lamentations* in worship, and pastoral reflections. These chapters have been supplemented by seventeen reception history studies written by an international team of Jewish and Christian scholars. These studies introduce a wide range of interpretations and uses of the book of *Lamentations* from throughout the history of Judaism and Christianity. They include examinations of the use of *Lamentations* in Isaiah 40-55, the Targum, Rashi, and contemporary Jewish thought, the Patristic period, Calvin, Jewish and Christian worship, music, Rembrandt, and psychological and feminist interpretation. Appendices include new English translations of LXX *Lamentations* and Targum *Lamentations*.

Great Is Thy Faithfulness?

An acclaimed author takes readers back to early Christianity to ask how a box of handwritten scrolls became the Bible, and forward to see how the multibillion-dollar business that has created Biblezines and Manga Bibles is selling down the Bible's sacred capital.

The Rise and Fall of the Bible

This volume examines questions concerning the construction of gender and identity in the earliest days of what is now Judaism, Christianity, and Islam. Methodologically explicit, the contributions analyze textual and material sources related to these religious traditions in their cultural contexts. The sources examined are predominantly products of patriarchal elite discourses requiring innovative approaches to unveil aspects of gender otherwise hidden. This volume extends the discussion represented in the volume *Gender and Second-Temple Judaism* (2020) and highlights the fruitfulness of interdisciplinary research beyond anachronistic discipline distinctions.

Constructions of Gender in Religious Traditions of Late Antiquity

In this updated edition of the popular textbook *An Introduction to the Old Testament*, Walter Brueggemann and Tod Linafelt introduce the reader to the broad theological scope of the Old Testament, treating some of the most important issues and methods in contemporary biblical interpretation. This clearly written textbook focuses on the literature of the Old Testament as it grew out of religious, political, and ideological contexts over many centuries in Israel's history. Covering every book in the Old Testament (arranged in canonical order), the authors demonstrate the development of theological concepts in biblical writings from the Torah through postexilic Judaism. Incorporating the most current scholarship, this new edition also includes concrete tips for doing close readings of the Old Testament text, and a chapter on ways to read Scripture and respond in light of pressing contemporary issues, such as economic inequality, racial and gender justice, and environmental degradation. This introduction invites readers to engage in the construction of meaning as they venture into these timeless texts.

An Introduction to the Old Testament, Third Edition

Rhetoric and Social Justice in Isaiah applies a literary methodology to the book of Isaiah in order critically to explore the nature and sources of the social justice encoded in the world created by the text. After a close reading of Isaiah 1: 16 & 17, Gray establishes grounds for a trajectory to Isaiah 58, preparatory to examining if it offers a deepening of the concept of social justice in the Isaianic corpus. Gray raises the issue of divine reliability to assess the impact on the theme of social justice of the rhetoric of universal punishment by the divine/prophetic voice. He evaluates the ways the stark Isaianic dichotomy between reliance on God and anything of human origin is affected by trust in God being destabilized: if trust in God is demonstrated to be difficult on account of legitimate doubts about divine justice, then the way is opened for retaining an active human role in the search for justice. Gray demonstrates the ways that social justice attains primacy in Isaiah, the ways that humanity is given a role in pursuing social justice, and the ways that Isaiah 58 impinges upon the idea of social justice within the book as a whole.

Rhetoric and Social Justice in Isaiah

An examination of the book of Lamentations using the literary theory of Mikhail Bakhtin. >

The Fulfilment of Doom?

Description: Ours is a world characterized by change. Often the most fundamental changes in our lives result from experiences of profound suffering and loss as we are wrenched from our familiar world and driven into one that is alien. In the midst of such loss, we are compelled to choose between trying to cling to the remnants of a reality that is passing away and trying to make a home in a strange new world. Biblical prayers of lament wait for us at this crossroad of loss and newness. Prayers of lament are marked both by loss and by the inexplicable silence of God. Everything we believe about God's justice and goodness is placed in doubt by his hiddenness. The cry of lament is an act of tremendous risk. To lament is to abandon the sinking ship of religious certainty and strike out in a small dingy, amidst stormy seas, in search of a hidden God. Faced with God's silence, the biblical writers are willing to place at risk their most fundamental beliefs and to lament. The Psalm writers risk the loss of the Exodus story by crying out to a God who has failed to save, demanding that he once more part the chaotic waters and make a way in the desert. Job risks the loss of a moral God by confronting God with his injustice. Jeremiah risks the loss of the covenant by calling out for God to return yet again to a faithless partner and a failed marriage. Matthew and John the Revelator recognize that the coming of Messiah is impelled by the cries of innocent sufferers. Throughout the Bible, lament risks the possible loss of relationship with God and presses for a new, though uncertain, experience of God's presence. Endorsements: Widespread attention to the practice of lament in the Bible is no doubt a measure of the sense of loss, hurt, and fear that mark our historical moment. Amid that widespread attention, Scott Ellington brings a peculiarly alert theological sensibility to the subject. He goes well beyond conventional critical approaches to see what is at stake in the practice of faith and what is at risk in the human enterprise of truth-telling, even when truth-telling shatters and jeopardizes old certitudes. The force of Ellington's exposition is further enhanced by his readiness to carry his study into the New Testament, there to find, amid the good news, the reality of loss and the hope for newness that only comes with truth-telling. This book merits wide and sustained attention from those who care about the quality of faith and the health of our common humanness. -Walter Brueggemann author of *Praying the Psalms*, 2nd ed. In *Risking Truth*, Scott Ellington continues the important work of exploring the topic of lament in Scripture. While he stands firmly on the shoulders of the great scholars who have studied the lament tradition in the past, his work offers a timeliness and accessibility to the subject that is rare in scholarly works and much-needed in the twenty-first century. -Nancy L. deClaissé-Walford author of *Introduction to the Psalms In the Old Testament and in the New*, real prayer involves real courage. It involves facing facts and owning them. It involves the risk of facing God with them and considering replacing old familiar convictions with new ones. It involves thinking about God in new ways. It is easier not to do any of that, but in this book Scott Ellington shows how the risk is worthwhile. -John Goldingay author of *Israel's Faith About the Contributor(s)*: Scott Ellington is Associate Professor of Christian Ministry at Emmanuel College in Franklin Springs, Georgia. He has served as a missionary educator in Mexico, England, and Germany. His Ph.D. is in Biblical Studies from the University of Sheffield.

Risking Truth

Biblical scholars Timothy K. Beal and Tod Linafelt, along with an esteemed group of contributors, offer a provocative range of views on The Passion of the Christ. The book is organized in three parts. The first analyzes the film in terms of its religious foundations, including the Gospels and nonbiblical

religious texts. The second group of essays focuses on the ethical and theological implications of the film's presentation of the Christian Gospel. Finally, the third section explores the film as a pop cultural phenomenon.

Dark Clouds, Deep Mercy

This book focuses on the expressions used to describe Job's body in pain and on the reactions of his friends to explore the moral and social world reflected in the language and the values that their speeches betray. A key contribution of this monograph is to highlight how the perspective of illness as retribution is powerfully refuted in Job's speeches and, in particular, to show how this is achieved through comedy. Comedy in Job is a powerful weapon used to expose and ridicule the idea of retribution. Rejecting the approach of retrospective diagnosis, this monograph carefully analyses the expression of pain in Job focusing specifically on somatic language used in the deity attack metaphors, in the deity surveillance metaphors and in the language connected to the body and social status. These metaphors are analysed in a comparative way using research from medical anthropology and sociology which focuses on illness narratives and expressions of pain. Job's Body and the Dramatised Comedy of Moralising will be of interest to anyone working on the Book of Job, as well as those with an interest in suffering and pain in the Hebrew Bible more broadly.

Mel Gibson's Bible

Rabbi Akiba is famously reported to have said, 'Heaven forbid that any one in Israel ever disputed that the Song of Songs is holy, for the whole world is not worth the day on which the Song of Songs was given to Israel, for all the writings are holy, but the Song of Songs is the Holy of Holies'. This book is an extended elaboration of Rabbi Akiba's statement. It argues that the Song is a Hellenistic composition, drawing on the resources of ancient Near Eastern erotic poetry and characterized by a complex though fragile unity. Through the metaphors, the lovers progressively see themselves reflected in each other, as well as in the world about them and the poetry of love. The poem celebrates the land of Israel in spring, an ideal humanity, and a perfected language. It culminates in the contestation of love and death, and the assertion that only love survives the exigencies of time. The pervasive ambiguity of the Song, in which one never quite knows what happens, is related to the ambivalence of beauty, which is closely related to ugliness. Hence the surrealist imagery of the Song verges upon the grotesque and stretches the resources of our imagination. Through a detailed comparison with the Garden of Eden story, Landy argues that the Song is a vision of paradise seen from the outside, through the ironic poetic gaze, in a world potentially hostile or indifferent.

Job's Body and the Dramatised Comedy of Moralising

The practice of a public theology is to identify issues that require attention for the sake of a civil society and the flourishing of all. In diverse ways the writers of *Enacting a Public Theology* recognise that the present is a volatile moment in time. The publication explores the loss of confidence in the contemporary expressions of democracy; the climate emergency accompanies the dawn of the Anthropocene; the migration of people raises concerns to do with identity, belonging and where is home; the invasion of land wrongly described as terra nullius and then invaded demands a deepened praxis of reconciliation between first and second peoples; and lastly there is an urgent need to speak into the situation of those pushed to the margins because of HIV/Aids. *Enacting a Public Theology* represents the thinking of writers from Australia and Aotearoa-New Zealand. It is both local and global in its concern. Each one of the contributors participated in the triennial gathering of the Global Network of Public Theology held in Stellenbosch in 2016.

Paradoxes of Paradise

Thanks to very peculiar style and theology, Pg was identified as far back as 1869 by Theodor Nöldeke and remains one of the last pillars of Pentateuch research after the fall of the Wellhausen model. Its existence is rarely doubted, but its extent is debated. Does it end already in Exodus (Otto, Pola, Bauks) or does it go as far as Deuteronomy (Noth, Frevel) or even into Joshua (Lohfink, Knauf)? The end determines Pg's notion of the land and its conquest, important subjects today for the formation of the Pentateuch (was there first a Hexateuch?). The 364-day perpetual calendar offers a reliable criterion to identify Pg within the final text of the Hexateuch because the simple mathematic of the calendar are easier to control than hypothetical redactors. Pg is divided into seven periods, from creation to the entry of the sons of Israel in an empty land of Canaan. The festival calendar of Leviticus 23, and the

Jubilee of Lev 25 constitute the heart of Pg, the practical outworking of principles presented in the narrative. Bloodless atonement with no connection to any temple whatsoever, peaceful entry into the empty Promised Land, eternal sabbatical rhythm, are Pg's major theological characteristics.

Enacting a Public Theology

Although many Catholics are familiar with the four Gospels and other writings of the New Testament, for most, reading the Old Testament is like walking into a foreign land. Who wrote these forty-six books? When were they written? Why were they written? What are we to make of their laws, stories, histories, and prophecies? Should the Old Testament be read by itself or in light of the New Testament? John Bergsma and Brant Pitre offer readable in-depth answers to these questions as they introduce each book of the Old Testament. They not only examine the literature from a historical and cultural perspective but also interpret it theologically, drawing on the New Testament and the faith of the Catholic Church. Unique among introductions, this volume places the Old Testament in its liturgical context, showing how its passages are employed in the current Lectionary used at Mass. Accessible to nonexperts, this thorough and up-to-date introduction to the Old Testament can serve as an idea textbook for biblical studies. Its unique approach, along with its maps, illustrations, and other reference materials, makes it a valuable resource for seminarians, priests, Scripture scholars, theologians, and catechists, as well as anyone seeking a deeper understanding of the Bible.

Land and Calendar

This volume considers the complex relationships that exist between Christianity, rape culture, and gender violence. Each chapter explores the various roles that Christian theologies, teachings, and practices have played in shaping contemporary understandings of gender violence and in sanctioning rape-supportive cultural belief systems and practices. Our contributors explore this topic from a range of disciplinary perspectives, including theology, gender and queer studies, cultural studies, pastoral care, and counseling. Together, the chapters in this volume testify to the considerable influence that Christianity has had, and continues to have, in directing conversations within the Christian tradition around gender violence and rape culture. They therefore invite readers to engage fruitfully in these conversations, fostering transformative dialogues with the Christian community about our shared responsibility to tackle the current global crisis of gender violence.

A Catholic Introduction to the Bible

Ancient Jewish Interpreters read and rewrote the biblical narrative of the Tower of Babel to address various challenges to the identity of 'Israel' in the Second Temple and early rabbinic periods.

Rape Culture, Gender Violence, and Religion

Proceedings of meetings of the Prophetic Texts and Their Ancient Contexts Group of the Society of Biblical Literature held in 2007 in Washington, D.C. and in 2008 in Boston, Mass.

Babel's Tower Translated

In the last few years, Derrida has gained a great deal of attention from scholars of biblical studies and theology. The contributors to Derrida's Bible explore the relationships between Derrida, theory, and religious studies. Unlike other books on Derrida, this collection is primarily focused on biblical studies, where others are concerned with Derrida and religion in general.

Constructs of Prophecy in the Former and Latter Prophets and Other Texts

Explores the aesthetic dimensions of biblical poetry, offering close readings of poems across the Hebrew Bible/Old Testament.

Derrida's Bible

Revision of author's thesis (doctoral)--University of Oxford, 2010.

Biblical Poetry and the Art of Close Reading

This second volume of studies by members of the SBL Seminar on Ancient Myths and Modern Theories of Christian Origins reassesses the agenda of modern scholarship on Paul and the Corinthians. The

contributors challenge the theory of religion assumed in most New Testament scholarship and adopt a different set of theoretical and historical terms for redescribing the beginnings of the Christian religion. They propose explanations of the relationship between Paul and the recipients of 1 Corinthians; the place of Paul's Christ-myth for his gospel; the reasons for a disinterest in and rejection of Paul's gospel and/or for the reception and attraction of it; and the disjunction between Paul's collective representation of the Corinthians in 1 Corinthians and the Corinthians' own engagement with Paul in mythmaking and social formation, including mutual (mis)translation and (mis)appropriation of the other's discourse and practices. The contributors are Ron Cameron and Merrill P. Miller, Jonathan Z. Smith, Burton L. Mack, William E. Arnal, Stanley K. Stowers, Richard S. Ascough, and John S. Kloppenborg.

Ethnicity and the Mixed Marriage Crisis in Ezra 9-10

Religion, Ethnicity and Xenophobia in the Bible looks at some of the Bible's most hostile and violent anti-foreigner texts and raises critical questions about how students of the Bible and ancient Near East should grapple with "ethnicity" and "foreignness" conceptually, hermeneutically and theologically. The author uses insights from social psychology, cognitive psychology, anthropology, sociology and ethnic studies to develop his own perspective on ethnicity and foreignness. Starting with legends about Mesopotamian kings from the third millennium BCE, then navigating the Deuteronomistic and Holiness traditions of the Hebrew Bible, and finally turning to Deuterocanonicals and the Apostle Paul, the book assesses the diverse and often inconsistent portrayals of foreigners in these ancient texts. This examination of the negative portrayal of foreigners in biblical and Mesopotamian texts also leads to a broader discussion about how to theorize ethnicity in biblical studies, ancient studies and the humanities. This volume will be invaluable to students of ethnicity and society in the Bible, at all levels.

Redescribing Paul and the Corinthians

The author offers an exploration of the 'Old Testament', illuminating its importance as history, literature, and sacred text. He provides an overview of one of the great pillars of Western religion and culture, a book which remains important today for Jews, Christians, and Muslims worldwide.

Religion, Ethnicity and Xenophobia in the Bible

In this volume, Brian Charles DiPalma examines masculinities in the court tales of Daniel as a test case for issues facing the burgeoning area of gender studies in the Hebrew Bible. In doing so, it both analyses how the court tales of Daniel portray the characters in terms of configurations of masculinity in their socio-historical context, and also seeks to advance gender studies in the Hebrew Bible on theoretical, methodological, and political grounds. Masculinities in the Court Tales of Daniel is therefore of interest not only to scholars working on Daniel, but also biblical scholars studying gender in the Hebrew Bible more broadly, including those engaged in feminist criticism, queer criticism, and studies of masculinity, as well as anyone studying gender within an ancient Near Eastern context.

The Old Testament: A Very Short Introduction

Uniquely considering the characteristics of biblical Hebrew poetry beyond its currently best known feature, parallelism, On Biblical Poetry demonstrates the many interesting and valuable interpretations that yield from analyses of major facets of biblical verse, as well as careful attention to prosody--rhythm, lineation, and the like--and close reading. Through a series of programmatic essays, F.W. Dobbs-Allsopp argues that biblical poetry is, in most respects, just like any other verse tradition--and thus biblical poems should be read and interpreted like other poems. Using the same critical tools and kinds of guiding assumptions as traditional verse scholarship, this book also considers the historicity and cultural specificity that distinguishes the verse of the Bible. The literary and the historical, then, are in view throughout. Issues of orality, textuality, and literacy at the site of biblical poems are also probed extensively and there is a strong comparative orientation to much of the thinking in the volume.

Masculinities in the Court Tales of Daniel

In the face of suffering, agony, and the brutal realities of life; in the midst of divine silence and human pain, the Lamentations poems speak of faith and trust in God. This sophisticated yet accessible commentary makes the message of Lamentations come alive. All who preach and teach will benefit from this rich resource. Interpretation: A Bible Commentary for Teaching and Preaching is a distinctive resource for those who interpret the Bible in the church. Planned and written specifically for teaching

and preaching needs, this critically acclaimed biblical commentary is a major contribution to scholarship and ministry.

On Biblical Poetry

The Historical Commentary on the Old Testament is an international series of commentaries which devotes explicit attention to the history of interpretation of biblical tradition in all its stages, both within and without the Hebrew canon. The commentary stands in the Christian exegetical tradition. In Lamentations the treatment of every pericope is preceded by a new translation and a section called "Essentials and Perspectives" in which the author summarizes the results of the exegesis in non-technical language. The present commentary on Lamentations distinguishes itself by the fact that it is clearly and explicitly based on the songs understood as an interactive unity, one in which it would appear that the songs provide comment and explanation on one another. The result is a commentary full of exegetical surprises which frequently departs from the traditional.

Lamentations

Structural Analysis of Biblical and Canaanite Poetry introduces a new method of structural analysis of biblical and Canaanite poetry, pioneered by Pieter van der Lugt. This method incorporates translation and textual criticism, divides the texts into poetical verses, identifies internal parallelisms, and produces a concordance of all words used in a passage. Contributors to this Structural Analysis of Biblical and Canaanite Poetry apply, critique, and engage van der Lugt's methodology.

Dictionnaire abzakh (tcherkesse occidental). Tome II. Phrases et textes illustratifs.. Vol. 3.

The conviction that Jesus is the restorative Christ demands a commitment to the justice he articulated. The justice of the restorative Christ is justice with reconciliation, justice with repentance, justice with repair, and justice without retaliation. The Gospel of Luke and the book of Acts portray the life, death, and resurrection of Jesus Christ through the radical concept of "enemy-love." In conversation with Dietrich Bonhoeffer (Jesus-for-others), John Howard Yoder (a nonviolent Jesus), Miroslav Volf (an embracing Jesus), and Chris Marshall (a compassionate Jesus), Broughton demonstrates what the restorative Christ means for us today. Following the restorative Christ faithfully involves imaginative disciplines (seeing, remembering, and desiring), conversational disciplines (naming, questioning, and forgiving), and embodied disciplines (absorbing, repairing, and embracing).

Structural Analysis of Biblical and Canaanite Poetry

This book imagines new modes of religious response to trauma, moving beyond simple answers to the 'why' of human suffering toward discussions of profound expressions of faith in the aftermath of trauma. Engaging current realities such as war, race, and climate change, chapters feature specific locations from which theology is done and draw on the resources of Christian faith in order to respond. This volume recognizes religious leaders as first-responders to trauma and offers theological reflections that can stand up in the current realities of violence and its aftermath. The writings provide models for how to integrate the language of faith with the literature of trauma.

Restorative Christ

A comprehensive collection of intertextual readings of the book of Job in connection with texts across the Hebrew Bible and throughout history.

Post-Traumatic Public Theology

In continuity with the previous BETL volumes on biblical metaphors, namely *Metaphor in the Hebrew Bible* edited by Pierre Van Hecke (BETL 187; 2005), and *Metaphors in the Psalms* co-edited by Pierre Van Hecke and Antje Labahn (BETL 231; 2010), this third volume intends to contribute to and foster biblical research on metaphors by focusing on a phenomenon that has only received scant attention thus far, namely the relationship and interplay between different metaphors in the texts of the Hebrew Bible. Biblical metaphors very often come in chains, especially in poetry, in which individual metaphors may interact in a number of ways, e.g. they may modify, reverse, shift, and even contradict or reinforce the previous ones. Biblical metaphors often create families of metaphors that form a genuine repertoire of images to think and talk about a specific target domain from multiple viewpoints. The same source domain often inspires clusters of thoughts about a wide variety of realities. The same "root metaphor"

may run throughout an entire book or a section of a book, emerging on the surface level of a text in many ways and interacting with other metaphors along the text continuum. The volume *Networks of Metaphors in the Hebrew Bible* investigates biblical metaphors not as "isolated events of discourse" but as constantly intertwining and shaping a network of multiple interactions between the figures.

Reading Job Intertextually

The exile is a central turning point in Israel's construction of the past as it is recorded in the Hebrew Bible. The latter's concept/s of exile are involved, among others, in constructions of patriarchal narratives, the Egyptian sojourn and slavery that led to the Exodus, and the motif of "the empty land" during the Babylonian period. Moreover, ancient Israelite concepts of exile have exerted much influence in later Christian and Jewish discourses. This volume gathers papers presented at two workshops organized by the University of Munich and the University of Alberta.

Networks of Metaphors in the Hebrew Bible

In this extensive and eclectic reconsideration of classical Hebrew poetics, O'Connor evaluates the assumptions that have guided scholars for more than two hundred years. The result is "a great leap forward in the analysis and interpretation of early Hebrew poetry." (David Noel Freedman)

The Concept of Exile in Ancient Israel and its Historical Contexts

Robert Karris spreads before us a delightful feast of information about food themes in the Gospel of Luke. In a lively style of writing, Karris describes the food and drink popular in Jesus' day, eucharistic implications, and the social roles Jesus assumes in relation to food.

Hebrew Verse Structure

Christianity is never just about beliefs, but habits and practices - for better or worse. Theology always reflects the social location of the theologian - including her privileges and prejudices - all the time working with a particular, often undisclosed, notion of what is normal. Therefore, theology is never 'neutral' - it defends particular constructions of reality, and it promotes certain interests. Following Jesus in *Invaded Space* asks what - and whose - interests theology protects when it is part of a community that invaded the land of indigenous peoples. Developing a theological method and position that self-consciously acknowledges the church's role in occupying Aboriginal land in Australia, it dares to speak of God, church, and justice in the context of past history and continuing dispossession. Hence, a 'Second People's theology' emerges through constant and careful attention to experiences of invasion and dislocation brought into dialogue with the theological landscape or tradition of the church. Being a descendant of some of the first English invaders in Australia and a witness to the continuing inadequate recognition of the Church's past mistakes in this country, theologian Chris Budden felt a strong need to write this book. Leaving the past behind does not mean ignoring it, and an acknowledgement of mistakes is a prerequisite to any fruitful discourse between invaders and invaded. In our endeavours to help the marginalised and the indigenous, Budden warns us against the arrogance of pitying them as 'poor superstitious things' who can only be helped by our own superior concept of divine grace. As Budden puts it: 'We need to keep listening for voices that remind us that our normal is not necessarily everybody's normal.' His book encourages us to recognise and appreciate the diverse perspectives of minority theologians. It is not just about giving a voice to these people. It is about being able to hear their own voice, to understand it, and then reinterpret our own tradition according to it.

Eating Your Way Through Luke's Gospel

Following Jesus in *Invaded Space*