

God And Rhetoric Of Sexuality

Overtures To Biblical Theology

Judaism in Persia's Shadow Jon L. Berquist 1995 "This lively account of the influence of Persian history on the Hebrew Scriptures, and the people whose faith they express, places the emphasis exactly where it belongs. . . . this {is a} clear introduction . . . to the period, the time when a surprising amount of the Bible was written, but also to the issues of method that any serious study of the Bible must address".--Robert B. Coote, San Francisco Theological Seminary

Eloquence Divine Phillip Arrington 2018-01-01 While serious studies of the Bible's rhetoric have been written for academic readers . . . few have attempted to examine the persuasiveness of speeches directly assigned to the biblical 'God' that so many believe in and worship . . . Further, no critic has yet tried to analyze how this God tries to invent and develop His arguments in the Bible as it has come down to us, or how this God arranges those arguments, or the styles He adopts to make them, and the roles memory and delivery play in His arguments . . . *Eloquence Divine* is one agnostic's attempt at such a study. Those in the humanities, educators and their students, graduates and undergraduates, interested in rhetoric, persuasive language, religion, and the Bible are the ones most likely to be interested in this book's explorations . . . in the hope that [these] readers, whatever their beliefs or theoretical preferences, can gain greater understanding of how one, a fairly popular version of God strives through His eloquence to affect the human audiences in the Bible.
- From the Introduction

A Guide to Contemporary Hermeneutics Donald K. McKim 1999-05-25 Acknowledging that hermeneutics has become an increasingly important major focus in theological study, Donald

McKim's *A Guide to Contemporary Hermeneutics* presents a series of essays by various writers, assessing current hermeneutical approaches and methods of biblical hermeneutics from their own personal experience.

Doing Theological Research Robert W. Pazmino 2009-09-01

This concise introductory work explores the essentials of doing theological research and writing. It is a handy companion to assist persons as they begin and pursue theological education. It provides an overview of expectations that both various professors have shared and students have reported over many years as basic wisdom to foster quality theological work. It is a time-tested resource to guide those called to seminary study.

Ephraim Radner, Hosean Wilderness, and the Church in the Post-Christendom West Amy J. Erickson 2020-03-23

In *Ephraim Radner, Hosean Wilderness, and the Church in the Post-Christendom West*, Erickson offers an interpretation and constructive intervention of Ephraim Radner's oeuvre through a theological interpretation of Hosea. She concludes that a poetic, eschatological posture should dictate the church's shape today.

Misunderstood Stories Robert Karl Gnuse 2014-03-20

Narratives in Genesis 1-11 have been misunderstood in many ways, but they especially have been used to oppress women and African Americans and to present a God of wrath and judgment. This commentary seeks to explain the real message behind those narratives, which is one that speaks of human dignity and equality, that affirms monotheism, that criticizes kings and tyrants, that declares our oneness with the animal realm and nature, and that proclaims a powerful message of divine grace with a deity personally involved in the human world. Humor may also be found in some of these stories. These biblical passages can be best explicated by close reading as well as by knowledge of comparable stories from the ancient Near East and from the classical world, and finally by knowledge of the concomitant social and political values connected with those other myths and

narratives.

Present and Future of Biblical Studies Tat-siong Benny Liew 2018-07-17 To celebrate the 25th anniversary of the journal *Biblical Interpretation*, a diverse group of innovative scholars come together in this collection of essays to examine and evaluate the present and future of biblical studies as an academic discipline.

The Bible Made Impossible Christian Smith 2012-08-01 Biblicism, an approach to the Bible common among some American evangelicals, emphasizes together the Bible's exclusive authority, infallibility, clarity, self-sufficiency, internal consistency, self-evident meaning, and universal applicability. Acclaimed sociologist Christian Smith argues that this approach is misguided and unable to live up to its own claims. If evangelical biblicism worked as its proponents say it should, there would not be the vast variety of interpretive differences that biblicists themselves reach when they actually read and interpret the Bible. Far from challenging the inspiration and authority of Scripture, Smith critiques a particular rendering of it, encouraging evangelicals to seek a more responsible, coherent, and defensible approach to biblical authority. This important book has generated lively discussion and debate. The paperback edition adds a new chapter responding to the conversation that the cloth edition has sparked.

Texts of Terror Phyllis Trible 1984 Professor Trible focuses on four variations upon the theme of terror in the Bible. By combining the discipline of literary criticism with the hermeneutics of feminism, she reinterprets the tragic stories of four women in ancient Israel: Hagar, Tamar, an unnamed concubine, and the daughter of Jephthah. In highlighting the silence, absence, and opposition of God, as well as human cruelty, Trible shows how these neglected stories—interpreted in memoriam—challenge both the misogyny of Scripture and its use in church, synagogue, and academy.

Reweaving the Relational Mat Joan Filemoni-Tofaeono
2016-06-16 Reweaving the Relational Mat is an integrative response to the problem of violence against women which grounds theological and sociological analysis in the praxis of Oceanian Christian women's experiences of violence. It focuses on the collusion of the church in the problem of violence against women by critiquing the ways in which its theology and practices have contributed to 'power-over' ways of relating. Employing the Oceanian metaphor of weaving the mat, the analysis 'unravels' the 'patriarchal relational mat,' paving the way for a constructive 'reweaving' of a Christocentric 'egalitarian relational mat.' The study begins by unravelling the correlation between violence and the ideology of patriarchy. It then highlights the various strands of violence against women, and examines the complex mosaic of socio-cultural sources and manifestations of violence against women in Oceania. This leads to an analysis of the interwoven strands of religion and violence, focusing particularly on the church's captivity to patriarchy. The ensuing explication of problematic theological and biblical interpretations and church practices ends with a critique of male clergy power, particularly as it functions in the Oceanian context. This leads to an examination of the relationship between flawed theological education and violence against women. Case studies of violence against women in the Oceanian theological education setting are analysed. The subsequent 'reweaving of the relational mat' issues forth in specific challenges to church leaders, theological educators and church women.

Metaphorical Theology Sallie McFague 1982-01-01 ". . . a liberating book about a liberating theological approach."-- Christianity and Crisis"Metaphorical Theology is a brilliant piece of writing which will make an important contribution both to new thinking on the nature of religious language and also to the dialogue between Christianity and Feminist Theology."--Rosemary Radford RuetherGarrett-Evangelical Theological Seminary"The

great virtue of Professor McFague's book is that it tackles [some] crucial problems in an extremely perceptive and creative wayAll in all it is a most timely book both for the theological and for the church at large."--Maurice Wiles
Regius Professor of Divinity
Christ Church, Oxford University

Old Testament Theology Ben C. Ollenburger 2004 In this extensively revised and updated edition of *The Flowering of Old Testament Theology*, Professor Ollenburger provides help for beginning theological students, who are frequently overwhelmed by the proliferation of volumes dealing with Old Testament theology, to say nothing of the variety of approaches used in these works. This textbook has been re-issued with a new title, *Old Testament Theology: Flowering and Future*. Selected essays include key theological statements of Otto Eissfeldt, Walther Eichrodt, Theodorus C. Vriezen, George E. Wright, Gerhard von Rad, Walther Zimmerli, John L. McKenzie, Ronald E. Clements, Walter C. Kaiser Jr., Samuel L. Terrien, Claus Westermann, Brevard S. Childs, Rolf Knierim, Horst D. Preuss, Walter Brueggemann, Paul R. House, Bernhard W. Anderson, Erhard S. Gerstenberger, Hartmut Gese, Phyllis Trible, Jon D. Levenson, John H. Sailhamer, Gunther H. Wittenberg, James Barr, R.W.L. Moberly, and Mark G. Brett. An appendix contains Johann P. Gabler's 1787 seminal essay on biblical theology. An extensive bibliography and indexes of authorities and Scripture references conclude the volume. - Publisher.

Sacred Witness Susanne Scholz 2021-03-24 In *Sacred Witness*, Susanne Scholz discusses the wide range of rape texts in biblical literaturesome that long have troubled readers, others that should have but didn't, such as texts of marital rape, for example, or metaphorical speech about God as rapist. Assuming the androcentric nature of these writings, Scholz asks how we may read these texts in order to find some redemptive meaning for women, children, and men who have been injured by sexual violence and by "cultures of rape." *Sacred Witness* provides

illuminating reflection on some of the most troubling texts in the Hebrew Bible.

Just Wives? Katharine Doob Sakenfeld 2003-01-01 Giving astute attention to social worlds of women of both ancient and modern times, Katharine Sakenfeld explores the stories of eleven women in the Old Testament. In clear and engaging fashion, she reveals the complexity of these women's lives, drawing out the issues they faced and relating their struggles to those women around the world face today. By encouraging women from across the world, in various cultures, to bring their own experiences to the biblical texts, and sharing the interpretation of some who already have, Sakenfeld allows her readers to see new possibilities for meaning in the Scriptures. Issues discussed include violence, sexual allure, personal betrayal, marginalization, power, and economic survival. Includes study questions for group discussion.

The Bible in Theology and Preaching Donald K. McKim
1999-05-05

1 Samuel David Jobling 1998 This study of the book of 1 Samuel espouses a "critical narratology: informed by such cultural practices as feminism and psychoanalysis, following a tradition which finds meaning more in the text's mythic patterns than in the text itself.

An Introduction to the Old Testament, Third Edition Walter Brueggemann 2021-01-05 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.

Hagar, Sarah, and Their Children Phyllis Trible 2006-03-02 In different ways, Judaism, Christianity, and Islam all trace their beginnings to Abraham. His wives, Hagar and Sarah, though also pivotal in the story, have received far less attention. In this book, however, noted Jewish, Christian, and Muslim scholars focus on Hagar, Sarah, and their children, from Ishmael and Isaac to their many descendents through the centuries. Moving from ancient and medieval sources to contemporary appropriations of the Sarah and Hagar story, the authors begin with an overview of the three religions--from their scriptural beginnings to their contemporary questions. They then explore how the story was developed after its canonization, in rabbinic interpretations, in the stories of Islam, and in the teachings of the early church fathers. They also present contemporary womanist and feminist perspectives. Timely, relevant, and provocative, this book provides an entree into interreligious discussion and understanding.

God's Wounds Jeff B Pool 2011-07-28 *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering, Volume I: Divine Vulnerability and Creation* is the first of a three-volume study of Christian testimonies to divine suffering. The larger study focuses its inquiry on the testimonies to divine suffering themselves, seeking to allow the voices that attest to divine suffering to speak freely. The goal is then to discover and elucidate the internal logic or rationality of this family of testimonies, rather than defending these attestations against the dominant claims of

classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God. In this first volume, the author develops an approach to interpreting the contested claims about the suffering of God. Through this approach to the Christian symbol of divine suffering, he then investigates the two major presuppositions that the larger family of testimonies to divine suffering normally hold: an understanding of God through the primary metaphor of love ('God is love'); and an understanding of the human as created in the image of God, with a life (though finite) analogous to the divine life - the *imago Dei* as love. When fully elaborated, these presuppositions reveal the conditions of possibility for divine suffering and divine vulnerability with respect to creation.

Discovering Eve Carol Meyers 1991-01-10 This groundbreaking study looks beyond biblical texts, which have had a powerful influence over our views of women's roles and worth, in order to reconstruct the typical everyday lives of women in ancient Israel. Meyers argues that biblical sources alone do not give a true picture of ancient Israelite women because urban elite males wrote the vast majority of the scriptural texts and the stories of women in the Bible concern exceptional individuals rather than ordinary Israelite women. Analyzing the biblical material in light of recent archaeological discoveries about rural village life in ancient Palestine, Meyers depicts Israelite women not as submissive chattel in an oppressive patriarchy, but rather as strong and significant actors within their families and society.

Mixing Metaphors Sarah J. Dille 2004-07-01 While most treatments of biblical metaphor examine individual metaphors in isolation, Sarah J. Dille presents a model for interpretation based on their interaction with one another. Using Lakoff and Johnson's category of "metaphoric coherence", she argues that when nonconsistent or contradictory metaphors appear together in a literary unit, the areas of overlap (coherence) are highlighted in

each. Using the images of father and mother in Deutero-Isaiah as a starting point, she explores how these images interact with others: for example, the divine warrior, the redeeming kinsman, the artisan of clay, or the husband. The juxtaposition of diverse metaphors (common in Hebrew prophetic literature) highlights common "entailments", enabling the reader to see aspects of the image which would be overlooked or invisible if read in isolation. Dille argues that any metaphor for God can only be understood if it is read or heard in interaction with others within a particular cultural context.

Where the Gods Are Mark S. Smith 2016-06-28 The issue of how to represent God is a concern both ancient and contemporary. In this wide-ranging and authoritative study, renowned biblical scholar Mark Smith investigates the symbols, meanings, and narratives in the Hebrew Bible, Ugaritic texts, and ancient iconography, which attempt to describe deities in relation to humans. Smith uses a novel approach to show how the Bible depicts God in human and animal forms—and sometimes both together. Mediating between the ancients' theories and the work of modern thinkers, Smith's boldly original work uncovers the foundational understandings of deities and space.

A Feminist Companion to Reading the Bible Athalya Brenner 2013-08-16 This valuable resource both presents and demonstrates the numerous developments in feminist criticism of the Bible and the enormous range of influence that feminist criticism has come to have in biblical studies. The purpose of the book is to raise issues of method that are largely glossed over or merely implied in most non-feminist works on the Bible. The editors have included broadly theoretical essays on feminist methods and the various roles they may play in research and pedagogy, as well as non-feminist essays that have direct bearing on the methods or subject matter that feminists use, as well as reading that illustrate the variety of methodological strategies adopted by feminist scholars. Some 30 scholars, from North

America and Europe, have contributed to this Companion. *A Pathway of Interpretation* Walter Brueggemann 2009-01-01 Writing with the pastor and student in mind, Walter Brueggemann provides guidance for interpreting Old Testament texts. He offers both advice for the interpreter as well as examples of working with different sorts of passages: from narratives, prophecies, and Psalms. He also demonstrates how to work thematically, drawing together threads from different traditions. His goal is to work through the rhetoric of these passages to reach toward theological interpretation. These investigations indicate Brueggemann's conviction that the process of moving from text to interpretive outcome is an artistic enterprise that can be learned and practiced.

Wisdom & Creation Leo G. Perdue 2009-04-01 Wisdom literature, asserts the author, is grounded in the theological tradition of creation. For the Wisdom writers of Israel and early Judaism, God is the maker of heaven and earth, whose creativity both forms and sustains the world. The very nature of God is to create life, to sustain it, and to ensure that it flourishes. God's originating acts of creation and sustaining providence provide the basis for faith, worship, and ethics. Leo G. Perdue grounds his reconstruction of the theology of Wisdom in the creation metaphors residing within the language of the sages--metaphors that derive from Israelite creation traditions and the mythologies of the ancient Near East. He focuses on the differences and interactions between two sets of creation metaphors: those dealing with the creation of the world (cosmology), and those centering on the creation of humankind (anthropology). The contemporary importance of the creation theology of Wisdom literature, says the author, is that it can move the church away from one-sided emphasis on salvation history and eschatology to a serious participation in environmental concerns and social justice. *Wisdom and Creation* provides a thorough yet accessible discussion of the theological message of this important part of the Bible.

God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering, Volume One Jeff B. Pool 2009-01-01

This book constitutes the first volume of a three-volume study of Christian testimonies to divine suffering: *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering, Divine Vulnerability and Creation*. This study first develops an approach to interpreting the contested claims about the suffering of God. Thus, the larger study focuses its inquiry into the testimonies to divine suffering themselves, seeking to allow the voices that attest to divine suffering to speak freely, to discover and elucidate the internal logic or rationality of this family of testimonies, rather than defending these attestations against the dominant claims of classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God. Through this approach this volume of studies into the Christian symbol of divine suffering then investigates the two major presuppositions that the larger family of testimonies to divine suffering normally hold: an understanding of God through the primary metaphor of love ("God is love"); and an understanding of the human as created in the image of God, with a life (though finite) analogous to the divine life--the *imago Dei* as love. When fully elaborated, these presuppositions reveal the conditions of possibility for divine suffering and divine vulnerability with respect to creation.

Rhetorical Criticism Phyllis Trible 1994 Professor Trible examines rhetorical criticism as a discipline within biblical studies. In Part One, she surveys historical antecedents and presents samples of rhetorical analysis. In Part Two, Trible applies formulated guidelines to the book of Jonah, revealing clearly the relationship between artistry and theology.

Texts of Terror Phyllis Trible 2002 In this book, Phyllis Trible examines four Old Testament narratives of suffering in ancient Israel: Hagar, Tamar, an unnamed concubine and the daughter of Jephthah. These stories are for Trible the "substance of life",

which may inspire new beginnings and by interpreting these stories of outrage and suffering on behalf of their female victims, the author recalls a past that is all too embodied in the present, and prays that these terrors shall not come to pass again. "Texts of Terror" is perhaps Tribble's most readable book, that brings biblical scholarship within the grasp of the non-specialist. These "sad stories" about women in the Old Testament prompt much reflection on contemporary misuse of the Bible, and therefore have considerable relevance today.

The Place of God at the Bookends of the Bible David W.

Larsen 2023-10-09 What if everything in the Bible has a larger outer context than is usually accounted for? Missional and biblical theologies suggest that the Bible presents a grand story like a play with multiple acts. The acts typically include creation, fall, redemption, and finally restoration. But what if the whole story itself occurs in another larger setting, occurring within a mission running in the background throughout the whole Bible? How might this aid our research, reading, and application? And why is this being proposed now? This book explores these questions. The larger context is the production of the place of God—a home and homeland wherein God, with his people, dwell on earth. Since place is underdeveloped in biblical studies, the book presents a new method for interpreting place. Then the book lays out the case that a grand mission to produce the place of God becomes the outer context for the whole Bible. Finally, the book defends this proposal with an in-depth placial commentary of the bookends of the Bible, since these bookends provide keys to unlock this message, thereby inviting further study on the rest of the Bible and on the implications for this transformative perspective.

Texts After Terror Rhiannon Graybill 2021 "It is widely recognized that the Hebrew Bible is filled with rape and sexual violence. However, feminist approaches to the topic remain dominated by Phyllis Tribble's 1984 Texts of Terror, which

describes feminist criticism as a practice of "telling sad stories." Pushing beyond Tribble, *Texts after Terror* offers a new framework for reading biblical sexual violence, one that draws on recent work in feminist, queer, and affect theory and activism against sexual violence and rape culture. In the Hebrew Bible as in the contemporary world, sexual violence is frequently fuzzy, messy, and icky. Fuzzy names the ambiguity and confusion that often surround experiences of sexual violence. Messy identifies the consequences of rape, while also describing messy sex and bodies. Icky points out the ways that sexual violence fails to fit into neat patterns of evil perpetrators and innocent victims. Building on these concepts, *Texts after Terror* offers a number of new feminist strategies and approaches to sexual violence: critiquing the framework of consent, offering new models of sexual harm, emphasizing the importance of relationships between women (even in the context of stories of heterosexual rape), reading biblical rape texts with and through contemporary texts written by survivors, advocating for "unhappy reading" that makes unhappiness and open-endedness into key feminist sites of possibility. *Texts after Terror* also discusses a wide range of biblical rape stories, including Dinah (Gen. 43), Tamar (2 Sam. 13), Lot's daughters (Gen. 19), Bathsheba (2 Sam. 11), Hagar (Gen. 16 and 21), Daughter Zion (Lam. 1 and 2), and the Levite's concubine (Judg. 19)"--

Jonah James Limburg 1993-01-01 Careful examination of the text, pointing out the significance of this old story for our own time. An extensive appendix provides highlights from the interpretation of Jonah in Judaism, Christianity, and Islam.

How Human is God? Mark S. Smith 2014-07-07 Walter Cardinal Kasper has written, "It is time, it is the right time, to speak of God." This book invites readers to use their God-given ability to work through important questions that many people have about God today: Why is God so angry in the Bible? Is the biblical God male or female (or what)? Who is Satan? Why do people suffer?

By exploring the Bible's answers to these and other biblical questions, people can come to understand better their living and loving God.

Engaging the Bible in a Gendered World Linda Day 2006-01-01 In highly accessible essays, the book covers the history, achievements, and cutting-edge questions in the area of gender and biblical scholarship, including violence and the Bible, female biblical God imagery, and sexuality."--Jacket.

God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering, Volume Two Jeff B. Pool 2010-01-01 This book constitutes the second volume of a three-volume study of Christian testimonies to divine suffering: *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering*, vol. 2, *Evil and Divine Suffering*. The larger study focuses its inquiry into the testimonies to divine suffering themselves, seeking to allow the voices that attest to divine suffering to speak freely, then to discover and elucidate the internal logic or rationality of this family of testimonies, rather than defending these attestations against the dominant claims of classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God. This second volume of studies proceeds on the basis of the presuppositions of this symbol, those implicit attestations that provide the conditions of possibility for divine suffering—that which constitutes divine vulnerability with respect to creation—as identified and examined in the first volume of this project: an understanding of God through the primary metaphor of love ("God is love"); and an understanding of the human as created in the image of God, with a life (though finite) analogous to the divine life—the *imago Dei* as love. The second volume then investigates the first two divine wounds or modes of divine suffering to which the larger family of testimonies to divine suffering normally attest: (1) divine grief, suffering because of betrayal by the beloved human or human sin; and (2) divine self-

sacrifice, suffering for the beloved human in its bondage to sin or misery, to establish the possibility of redemption and reconciliation. Each divine wound, thus, constitutes a response to a creaturely occasion. The suffering in each divine wound also occurs in two stages: a passive stage and an active stage. In divine grief, God suffers because of human sin, betrayal of the divine lover by the beloved human: divine sorrow as the passive stage of divine grief; and divine anguish as the active stage of divine grief. In divine self-sacrifice, God suffers in response to the misery or bondage of the beloved human's infidelity: divine travail (focused on the divine incarnation in Jesus of Nazareth) as the active stage of divine self-sacrifice; and divine agony (focused on divine suffering in the crucifixion of Jesus of Nazareth) as the passive stage of divine self-sacrifice.

God of Sense and Traditions of Non-Sense Sigve K. Tonstad

2016-01-19 One hundred taxis lined up on Church Street in Oslo on November 26, 1942, deployed in order to round up the city's Jews and send them to Auschwitz. This reality anchors God of Sense and Traditions of Non-Sense: it is theology from a Holocaust perspective. The brash Elihu excoriating Job for his insistence that he is owed an explanation for the calamities that have befallen him. This is the book's opening salvo. Job speaking of a God of sense, Elihu and Job's three friends inaugurating a tradition of non-sense: this is the existential and theological predicament. The problem of finite suffering in this life addressed in the theological tradition with the prospect of infinite, endless suffering, in this book described as a key element in Traditions of Non-Sense. Back to the millions of Jews, among them 188 women and 42 children from Oslo, deported, gassed, and cremated--in God of Sense this is not seen as a problem that defeats belief, but as the reality that demands a religious and theological account of human existence.

Texts of Terror (40th Anniversary Edition) Phyllis Tribble

2022-04-05 In this seminal work of biblical scholarship, Phyllis

Trible focuses on four variations on the theme of terror in the Bible as she reinterprets the stories of four women in ancient Israel. Tribble shows how these neglected stories--interpreted in memoriam--challenge both the misogyny of Scripture and its use in church, synagogue, and academy.

Sick Religion or Healthy Faith? Ryan Ahlgrim 2016-05-10 Is it time to get rid of religion? Not so fast, says Ryan Ahlgrim. It's time for us to define and demand healthy faith. Despite the dysfunction and divisiveness seen too often in religion, we continue to need a community of love, and we yearn for a transcendent encounter that can heal us. So instead of abandoning religion, Ahlgrim outlines twelve characteristics of a healthy religious community, and describes what a healthy Christian community of faith believes and practices. Along the way he reveals the power of story, the genius of Jesus, and the path to wholeness. In the end we are faced with the most daring and fulfilling choice of all: to embrace a community of love that trusts in God.

God and the Rhetoric of Sexuality Phyllis Tribble 1978 Focusing on texts in the Hebrew Bible, and using feminist hermeneutics, Phyllis Tribble brings out what she considers to be neglected themes and counter literature. After outlining her method in more detail, she begins by highlighting the feminist imagery used for God; then she moves on to traditions embodying male and female within the context of the goodness of creation. If Genesis 2-3 is a love story gone awry, the Song of Songs is about sexuality redeemed in joy. In between lies the book of Ruth, with its picture of the struggles of everyday life.

The Oxford Handbook of Biblical Narrative Danna Nolan Fewell 2016 Comprised of contributions from scholars across the globe, *The Oxford Handbook of Biblical Narrative* is a state-of-the-art anthology, offering critical treatments of both the Bible's narratives and topics related to the Bible's narrative constructions. The Handbook covers the Bible's narrative

literature, from Genesis to Revelation, providing concise overviews of literary-critical scholarship as well as innovative readings of individual narratives informed by a variety of methodological approaches and theoretical frameworks. The volume as a whole combines literary sensitivities with the traditional historical and sociological questions of biblical criticism and puts biblical studies into intentional conversation with other disciplines in the humanities. It reframes biblical literature in a way that highlights its aesthetic characteristics, its ethical and religious appeal, its organic qualities as communal literature, its witness to various forms of social and political negotiation, and its uncanny power to affect readers and hearers across disparate time-frames and global communities.

Hagar, Sarah, And Their Children Letty M. Russell In different ways, Judaism, Christianity, and Islam all trace their beginnings to Abraham. His wives, Hagar and Sarah, though also pivotal in the story, have received far less attention. In this book, however, noted Jewish, Christian, and Muslim scholars focus on Hagar, Sarah, and their children, from Ishmael and Isaac to their many descendents through the centuries. Moving from ancient and medieval sources to contemporary appropriations of the Sarah and Hagar story, the authors begin with an overview of the three religions--from their scriptural beginnings to their contemporary questions. They then explore how the story was developed after its canonization, in rabbinic interpretations, in the stories of Islam, and in the teachings of the early church fathers. They also present contemporary womanist and feminist perspectives. Timely, relevant, and provocative, this book provides an entree into interreligious discussion and understanding.

God And Rhetoric

Of Sexuality Overtures To Biblical Theology

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