

Redirected Travel

Alternative Journeys and
Places in Biblical Studies

Roland Boer &
Edgar W. Conrad



Redirected Travel

Lorraine M. Cole



Redirected Travel:

Redirected Travel Roland Boer, Edgar W. Conrad, 2003-11-01 What if biblical scholars traveled to the Antipodes for an international conference instead of to Europe or North America The essays in this volume originally written for such a conference explore the implications for biblical studies of such a change in direction In fact they travel in a host of different directions exploring the alternative journeys and places of biblical studies developing connections in the rhizomatic fashion as delineated famously by Deleuze and Guattari The vehicles used in such travel include postcolonialism feminism Marxism gay theory semiotics political theory and poststructuralism Journal for the Study of the Old Testament Supplement series Volume 382 **District of Columbia Appropriations** United States. Congress. House. Committee on Appropriations, 1979

District of Columbia Appropriations United States. Congress. Senate. Committee on Appropriations, 1978

Justifications, Office of the Mayor United States. Congress. Senate. Committee on Appropriations. Subcommittee on District of Columbia, 1978 *District of Columbia Appropriations for 1979* United States. Congress. House. Committee on Appropriations. Subcommittee on District of Columbia Appropriations, 1978 **Parking** Stephen G. Ison, Corinne

Mulley, 2014-08-26 This book adds to the debate with respect to parking covering the issues of supply and demand the various policy measures namely economic regulatory regional wide or organisational in addition to carefully selected case studies along with the future direction of parking policy **Gramm-Rudman-Hollings** United States. Congress. Senate. Special Committee on Aging, 1986 **Ancient Laws and Contemporary Controversies** Cheryl Anderson, 2009-11-16 The

Ten Commandments condone slavery and Deuteronomy 22 deems the rape of an unmarried woman to injure her father rather than the woman herself While many Christians ignore most Old Testament laws as obsolete or irrelevant with others picking and choosing among them in support of specific political and social agendas it remains a basic tenet of Christian doctrine that the faith is contained in both the Old and the New Testament If the law is ignored an important aspect of the faith tradition is denied In *Ancient Laws and Contemporary Controversies* Cheryl B Anderson tackles this problem head on attempting to answer the question whether the laws of the Old Testament are authoritative for Christians today The issue is crucial some Christians actually believe that the New Testament abolishes the law or that the Protestant reformers Luther Calvin and Wesley rejected the law Acknowledging the deeply problematic nature of some Old Testament law especially as it applies to women the poor and homosexuals Anderson finds that contemporary controversies are the result of such groups now expressing their own realities and faith perspectives Anderson suggests that we approach biblical law in much the same way that we approach the U S Constitution While the nation's founding fathers all privileged white men did not have the poor women or people of color in mind when they referred in its preamble to We the people Subsequently the Constitution has evolved through amendment and interpretation to include those who were initially excluded Although it is impossible to amend the biblical texts themselves the way in which they are interpreted can and should change With previous scholarship

grounded in the Old Testament as well as critical legal and feminist theory Anderson is uniquely qualified to apply insights from contemporary law to the interpretive history of biblical law and to draw out their implications for issues of gender class and race ethnicity In so doing she lays the groundwork for an inclusive mode of biblical interpretation **Are We Not Men?** Rhiannon Graybill,2016-11-24 Are We Not Men offers an innovative approach to gender and embodiment in the Hebrew Bible revealing the male body as a source of persistent difficulty for the Hebrew prophets Drawing together key moments in prophetic embodiment Graybill demonstrates that the prophetic body is a queer body and its very instability makes possible new understandings of biblical masculinity Prophecy disrupts the performance of masculinity and demands new ways of inhabiting the body and negotiating gender Graybill explores prophetic masculinity through critical readings of a number of prophetic bodies including Isaiah Moses Hosea Jeremiah and Ezekiel In addition to close readings of the biblical texts this account engages with modern intertexts drawn from philosophy psychoanalysis and horror films Isaiah meets the poetry of Anne Carson Hosea is seen through the lens of possession films and feminist film theory Jeremiah intersects with psychoanalytic discourses of hysteria and Ezekiel encounters Daniel Paul Schreber s Memoirs of My Nervous Illness Graybill also offers a careful analysis of the body of Moses Her methods highlight unexpected features of the biblical texts and illuminate the peculiar intersections of masculinity prophecy and the body in and beyond the Hebrew Bible This assembly of prophets bodies and readings makes clear that attending to prophecy and to prophetic masculinity is an important task for queer reading Biblical prophecy engenders new forms of masculinity and embodiment Are We Not Men offers a valuable map of this still uncharted terrain Popular Spiritualities Lynne Hume,2018-05-08 In our contemporary post modern world popular forms of spirituality are increasingly engaging with notions of re enchantment of self and community Not only are narratives of re enchantment appearing in popular culture at the personal and spiritual level but also they are often accompanied by a pragmatic approach that calls for political activism and the desire to change the world to incorporate these new ideas Drawing on case studies of particular groups including pagans witches radical faeries post modern tourists and queer and goddess groups contributors from Australia the UK and North America discuss various forms of spirituality and how they contribute to self knowledge identity and community life The book documents an emerging engagement between new quasi religious groups and political action eco paganism post colonial youth culture and alternative health movements to explore how social change emerges *How Great Is Our God!* Lorraine M. Cole,2009-08 Broken up in short segments for a period of sixty days the author takes readers through a fascinating in depth journey to understanding the Trinity as it works through their lives With extensive scriptural references and use of the original Hebrew and Greek language in translation readers will soon see how all three persons of the Godhead have been one since the beginning of time **The Hour of Dust and Ashes** Kelly Gay,2011-08-30 To save her sister she must stop a silent killer Protecting Atlanta from the off world criminals of Underground is tough enough but now Detective Charlie Madigan and her siren partner Hank learn that the

addicts of the offworld drug ash have begun taking their own lives Ash makes humans the perfect vessels for possession and something or someone is leading them to their deaths Charlie is desperate to save her addicted sister Bryn from a similar fate As New Year s Eve approaches and time runs out Charlie makes a deadly bargain with an ancient race of beings and embarks on a dangerous journey into hellish Charbydon with Hank and the Revenant Rex to save Bryn and make it back before it s too late Only for one of them coming home means facing a fate worse then death *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 Trible s 1984 *Texts of Terror* which describes feminist criticism as a practice of telling sad stories Pushing beyond Trible *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 **Genesis (Baker Commentary on the Old Testament: Pentateuch)** John Goldingay,2020-11-17 Highly regarded Old Testament scholar John Goldingay offers a substantive and useful commentary on the book of Genesis that is both critically engaged and sensitive to the theological contributions of the text This volume the first in a new series on the Pentateuch complements the successful Baker Commentary on the Old Testament Wisdom and Psalms series series volumes have sold over 55 000 copies Each series volume will cover one book of the Pentateuch addressing important issues and problems that flow from the text and exploring the contemporary relevance of the Pentateuch The series editor is Bill T Arnold the Paul S Amos Professor of Old Testament Interpretation at Asbury Theological Seminary *From Orality to Orality* James A. Maxey,2009-09-15 In this groundbreaking work Bible translation is presented as an expression of contextualization that explores the neglected riches of the verbal arts in the New Testament Going beyond a historical study of media in antiquity this book explores a renewed interest in oral performance that informs methods and goals of Bible translation today Such exploration is concretized in the New Testament translation work in central Africa among the Vute people of Cameroon This study of contextualization appreciates the agency of local

communities particularly in Africa who seek to express their Christian faith in response to anthropological pauperization An extended analysis of African theologians demonstrates the ultimate goals of contextualization liberation and identity Oral performance exploits all the senses in experiencing communication while performer text and audience negotiate meaning Performance not only expresses but also shapes identity as communities express their faith in varied contexts This book contends that the New Testament compositions were initially performed and not restricted to individualized silent reading This understanding encourages a reexamination of how Bible translation can be done Performance is not a product but a process that infuses biblical studies with new insights methods and expressions **Prophetic Otherness** Steed Vernyl Davidson, Daniel Timmer, 2021-05-06

This collection argues that the final form of prophetic texts attempts a picture of stability of a new world that emerges in the aftermath of the turbulent experiences of Israel Judah's history sustained by a coherent community and identity The essays within both describe and analyse the various categories of otherness in prophetic literature which threaten such an identity displaying the complex and contradictory nature of such depictions particularly given the reality that these texts emerge from communities considered other The contributors provides an interdisciplinary exploration of otherness that draws upon multiple insights into the conception and expression of the other beyond obvious examples traditionally examined in Biblical Studies Touching upon the rhetoric associated with identity markers such as space race ethnicity gender and religious activity Prophetic Otherness allows for further consideration of the ethics of the prophetic corpus and its understanding of fairness and justice in relation to broad communities *Sodomy* Michael Carden, 2014-12-18 The biblical narrative of Sodom and Gomorrah has served as an archetypal story of divine antipathy towards same sex love and desire Sodomy offers a study of the reception of this story in Christian and Jewish traditions from antiquity to the Reformation The book argues that the homophobic interpretation of Sodom and Gomorrah is a Christian invention which emerged in the first few centuries of the Christian era The Jewish tradition in which Sodom and Gomorrah are associated primarily with inhospitality xenophobia and abuse of the poor presents a very different picture The book will be of interest to students and scholars seeking a fresh perspective on biblical approaches to sexuality *Rape Culture, Gender Violence, and Religion* Caroline Blyth, Emily Colgan, Katie B. Edwards, 2018-02-14 This book explores the Bible's ongoing relevance in contemporary discussions around rape culture and gender violence Each chapter considers the ways that biblical texts and themes engage with various forms of gender violence including the subjective physical violence of rape the symbolic violence of misogynistic and heteronormative discourses and the structural violence of patriarchal power systems The authors within this volume attempt to name and shame the multiple forms of gender violence present within the biblical traditions contesting the erasure of this violence within both the biblical texts themselves and their interpretive traditions They also consider the complex connections between biblical gender violence and the perpetuation and validation of rape culture in contemporary popular culture This volume invites new and ongoing conversations about the

Bible's complicity in rape supportive cultures and practices challenging readers to read these texts in light of the global crisis of gender violence *The One Who Reads May Run* Roland Boer, Michael Carden, Julie Kelso, 2012-01-19 The essays in this volume focus on various dimensions of what it means to read the Bible which was the abiding concern of Conrad's work

Patience—A Theological Exploration Paul Dafydd Jones, 2022-11-17 What does it mean to exercise patience What does it mean to endure to wait and to persevere and on other occasions to reject patience in favor of resistance haste and disruptive action And what might it mean to describe God as patient Might patience play a leading role in a Christian account of God's creative work God's relationship to ancient Israel God's governance of history and God's saving activity The first instalment of *Patience A Theological Exploration* engages these questions in searching imaginative and sometimes surprising ways Following reflections on the biblical witness and the nature of constructive theological inquiry its interpretative chapters engage landmark works by a number of ancient medieval modern and contemporary authors disclosing both the promise and peril of talk about patience *Patience* stands at the center of this innovative account of God's creative work God's relationship with ancient Israel creaturely sin scripture and God's broader providential and salvific purposes

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