

Gina Hens-Piazza

# NAMELESS, BLAMELESS, AND WITHOUT SHAME

Two Cannibal Mothers Before a King



interfaces

Barbara Green, Editor

# Nameless Blameless And Without Shame

**Bob Becking, Dirk J. Human**



## **Nameless Blameless And Without Shame:**

*Nameless, Blameless, and Without Shame* Gina Hens-Piazza, 2003 *Nameless Blameless and Without Shame* is a character study of two obscure women before a king 2 Kings 6 24 33 It explores the violence encoded in the texts by the privileged powerful The character study connects these cannibal mothers to portraits of other pairs of biblical mothers and their plight the two mothers before Solomon Sarah and Hagar Rachel and Leah This prompts us to search for counter stories in the biblical tradition and in our own lives opposing the violence embedded there The text and the tradition of interpretation would urge us to disregard scorn or even indict these two women and all they represent However the character analysis emerging out of this literary assessment argues in favor of elevating these nameless mothers as blameless Chapters are Building Character A Story Within Stories Literary Criticism and the Tale of Two Cannibal Mothers A Postmodern Literary Study of Two Cannibal Mothers Before a King Stories Speak of Other Stories and Character Counter Texts and Conclusion Gina Hens Piazza PhD is an associate professor of biblical studies at the Jesuit School of Theology at the Graduate Theological Union in Berkeley She has written and lectured extensively on topics of literary studies women and social justice in relation to biblical texts Isn't This Bathsheba? Sara M. Koenig, 2011-11-08 Bathsheba is undeniably a minor character in the biblical plotline appearing in only four chapters in Samuel and Kings combined and even therein saying and doing very little Thus she is often ignored or mentioned merely parenthetically When Bathsheba has been considered she has been depicted in a myriad of ways on the spectrum from helpless victim to hapless seductress In fact with so many different interpretations of her throughout the centuries it is easy to find oneself asking along with the anonymous informant in 2 Sam 11 3 Isn't this Bathsheba This study argues that while she is a minor character Bathsheba is complex and positive and shows development from when she first appears in Samuel to when she fades out of the story in Kings Koenig compares close and careful reading of Bathsheba in the Masoretic Text with the story as it appears in the versions of the Septuagint the Peshitta and the Targum of Jonathan In those versions Bathsheba's characterization as a complex generally positive individual and as a character who shows development remains consistent with the Masoretic Text not in spite of the changes from the Hebrew into Greek Syriac and Aramaic but because of them This study also considers how Bathsheba is portrayed in early Jewish interpretations from Josephus the Talmud and rabbinic Midrash Even there the portrayal of Bathsheba is rich and positive Studying Bathsheba's character has implications for a broader understanding of how texts are read how meanings are gathered and how characters are built Life, Land, and Elijah in the Book of Kings Daniel J. D. Stulac, 2020-12-10 In this book Daniel J D Stulac brings a canonical agrarian approach to the Elijah narratives and demonstrates the rhetorical and theological contribution of these texts to the Book of Kings This unique perspective yields insights into Elijah's iconographical character 1 Kings 17 19 which is contrasted sharply against the Omride dynasty 1 Kings 20 2 Kings 1 It also serves as a template for Elisha's activities in chapters to follow 2 Kings 2 8 Under circumstances that foreshadow the

removal of both monarchy and temple the book's middle third 1 Kings 17-2 Kings 8 proclaims Yhwh's enduring care for Israel's land and people through various portraits of resurrection even in a world where Israel's sacred institutions have been stripped away Elijah emerges as the archetypal ancestor of a royal prophetic remnant with which the reader is encouraged to identify

**Retelling the Siege of Jerusalem in Early Modern England** Vanita Neelakanta, 2019-05-10 This compelling book explores sixteenth and seventeenth century English retellings of the Roman siege of Jerusalem and the way they informed and were informed by religious and political developments The siege featured prominently in many early modern English sermons ballads plays histories and pamphlets functioning as a touchstone for writers who sought to locate their own national drama of civil and religious tumult within a larger biblical and post biblical context Reformed England identified with besieged Jerusalem establishing an equivalency between the Protestant church and the ancient Jewish nation but exposing fears that a displeased God could destroy his beloved nation As print culture grew secular interpretations of the siege ran alongside once dominant providentialist narratives and spoke to the political anxieties in England as it was beginning to fashion a conception of itself as a nation Distributed for the University of Delaware Press

*Mourner, Mother, Midwife* L. Juliana M. Claassens, 2012-01-01 Juliana Claassens explores alternative Old Testament metaphors that portray God as mourner mother and midwife images that resist the violence and bloodshed associated with the dominant warrior imagery

**Elisha's Profile in the Book of Kings** Keith Bodner, 2013-07-25 Elisha's Profile in the Book of Kings uses the tools of literary criticism to read the Elisha narrative as an integral component of the Deuteronomistic History compiled in the aftermath of the Babylonian invasion and destruction of Jerusalem in 586 BCE From his investiture in 1 Kings 19 to his final cameo in 2 Kings 13 Elisha the prophet has one of the most extensively narrated careers in Israel's royal history During a particularly dark and contested era where the corrupt northern kings hold sway Elisha enters the ideological battleground and boldly raises his voice and performs remarkable signs to stem the tide of injustice and religious inconstancy Empowered by a double portion of his master Elijah's spirit Elisha is a double agent who continues the task of dismantling the Omride dynasty Moving between the international stage and more domestic locales Elisha travels widely and interacts with a host of characters from virtually every socio economic category visiting foreign capitals and cities under siege as well as wealthy homes and obscure villages With actions that range from feeding a multitude to mind reading and raising the dead Elisha's performance eclipses that of his master and ensures a lasting place in ancient Israel's prophetic heritage

**SCM Studyguide: Biblical Hermeneutics** David Holgate, Rachel Starr, 2019-09-30 The SCM Studyguide Biblical Hermeneutics offers entry level undergraduates a framework for interpreting the Bible The book goes beyond offering guidance on how to do exegesis and is intended as a practical tool to help readers develop good interpretative strategies for themselves As such it features pedagogical tools such as Try it Out boxes to assist students to develop a tested and thought through overall interpretative strategy of their own This fully updated 2nd edition takes into account the changing church and world context

and the new challenges this context brings as students seek to read the Bible with attentiveness integrity and faithfulness

Table of contents Acknowledgements Introduction 1 Where Do We Want to Go 2 Past Experience and Present Expectations 3 Tools for Exegesis 4 Our Reality 5 Committed Readings 6 Enabling Dialogue with the Text 7 Our Goal Life Affirming Interpretations Summary of the Interpretative Process References and Further Reading Index of Biblical References Index of Names Index of Subjects

*The Virtuous Reader* Richard Briggs, 2010 An expert in biblical interpretation explores interpretive virtue and examines five ways the Old Testament seeks to shape its readers

*Violence against Women and Children in the Hebrew Bible* Kristine Henriksen Garroway, Hyun Chul Paul Kim, John W. Martens, 2024-09-19 What did violence against women and children mean for ancient audiences and how do modern audiences hear and process the meaning of violence in the texts of the Hebrew Bible The rape of Tamar the sacrifice of Jephthah's daughter babes ripped from the womb during war texts such as these are hardly fodder for Sunday School classes yet we are left with the reality that the Bible is a violent text full of war murder genocide and destruction often carried out at the behest of God The essays in this volume explore ways in which the Hebrew Bible uses and abuses women and children to make indelible points concerning the people of Israel the lived realities of the Israelite society and God's relationship to His people Where other works turn to the study of the violence itself or to the divine nature of violence this volume focuses in on the human component As a result these studies are reminders that women and children born out of trauma are at once vulnerable and valuable fragile and resilient

*Reimagining Theologies of Marriage in Contexts of Domestic Violence* Rachel Starr, 2018-04-17 Domestic violence is a significant threat to women's survival But Christian understandings of marriage often prevent women from resisting abusive relationships Can the Church's teaching on marriage be reshaped so that it helps women to survive rather than encourage them to submit to their husband bear their cross or sacrifice themselves for the sake of their marriage Focusing on everyday practices of marriage in two very different contexts Argentina and England *Reimagining Theologies of Marriage in Contexts of Domestic Violence* considers how Christian understandings of marriage as a covenant or sacrament relate to the lived experience of marriage Drawing on Augustine's notion of the goods of marriage and on belief in the saving power of marriage this book suggests that only when the wellbeing of bodies is central to a marriage can it have the power to save

**Abingdon Old Testament Commentaries | 1 - 2 Kings** Gina Hens-Piazza, 2006 This study of the Books of Kings unfolds with attention and sensitivity to the immense literary artistry that craft these narratives

**Searching for Sarah in the Second Temple Era** Joseph McDonald, 2020-02-20 Seeking to build upon recent scholarship based on Biblical women Joseph McDonald uses a character centered literary approach to read the story of Sarah as it was told and retold in the Second Temple period McDonald offers an alternative to the usual approaches to rewritten Bible narratives which often emphasize near context synoptic comparison of retold stories and their scriptural precursors arguing that examination of retold narratives as narratives reveals important aspects of their internal literary

effects that may otherwise go unnoticed Taken together McDonald suggests that such readings reveal one of Sarah's trans narrative or deep traits as a curious multi faceted resemblance to the character of Abraham The richness of her images however shows that this resemblance is not the ultimate distillation of Sarah but a symptom of the kind of restriction that she consistently faces in this literature McDonald concludes that creative readings of the narratives featuring Sarah in the Hebrew Bible the Septuagint the Genesis Apocryphon and the Jewish Antiquities of Josephus illuminate Sarah as a complex and sometimes contradictory figure whose individuality and agency often struggle to escape limitations placed upon her both by other characters such as Abraham and God and by the narrators of her tales

**Valuable and Vulnerable** Julie Faith Parker, 2013-11-11 Just as women in the Bible have been overlooked for much of interpretative history children in the Bible have fascinating and compelling stories that scholars have largely ignored This groundbreaking book focuses on children in the Hebrew Bible The author argues that the biblical writers recognized children as different from adults and used these ideas to shape their stories She provides conceptual and historical frameworks for understanding children and childhood and examines Hebrew terms related to children and youth The book introduces a new methodology of childist interpretation and applies it to the Elisha cycle 2 Kings 2 8 which contains forty nine child characters Combining literary insights with social scientific evidence the author demonstrates that children play critical roles in the world of the text as well as the culture that produced it

**Deuteronomy** Johanna W. H. van Wijk-Bos, 2025-11-15 Deuteronomy the final book of the Torah is ostensibly addressed to males but it does not mean it lacks a concern for women In this commentary on Deuteronomy Johanna W H van Wijk Bos provides serious feminist engagement with the complete text paying specific attention to the effect it may have on women's perspectives and considers ways the text highlights female presence or absence In this commentary van Wijk Bos encourages readers to question not only the patriarchal practices reflected in Deuteronomy but also modern misogynist and androcentric assumptions that they may bring to the world of the text Divided into eleven sections Deuteronomy offers insight for our present time as well as an opportunity to hear new voices examine cultural and gender biased interpretations and draw other conclusions to open up new avenues of understanding God and ourselves

**Lamentations** Gina Hens-Piazza, 2017-07-15 Though the five poems of Lamentations undoubtedly refer to the Babylonian siege and destruction of Jerusalem in 587 BCE the multiple voices that narrate unspeakable suffering and labor to make sense of the surrounding horror do so at women's expense In the opening chapters a prevailing metaphor of Jerusalem as a woman Woman Zion portrays a weeping widow abandoned and alone who soon becomes the target of blame for the downfall of the city and its inhabitants Vague sexual improprieties craft the basis of her sinfulness seemingly to justify her immense suffering as punishment The damning effect of such a metaphor finds company in subsequent accounts of women young girls and mothers all victims of the destruction recorded therein But this feminist interpretation of Lamentations does not stop at merely documenting the case against women it also demonstrates how such texts can serve as sources of strength by lifting

up portraits of courageous resistance amid the rubble of misogynist landscapes      **Exploring Christian Spirituality** Bruce H. Lescher, Elizabeth Liebert, 2006 Sandra Schneiders commands respect as one of the most significant and influential figures in the emergence of the study of Christian spirituality as an academic discipline as the focused and disciplined exploration of religious experience This book honors her contributions to the field by addressing issues that are emerging at the creative edges of the discipline In this volume colleagues and students of Dr Schneiders and other collaborators in the academic discipline of Christian spirituality examine crucial issues from their various disciplinary and methodological perspectives Questions of methodology address the status of spirituality as a discipline interdisciplinarity and self implication Other essays explore the edges of Christian spirituality and biblical spirituality gender studies the natural sciences nature writing the social sciences and interfaith issues This collection of essays will provoke students and scholars of Christian spirituality as well as practitioners to continue critically thinking discussing writing and practicing it      **Towards a Critical White**

**Theology** Al Barrett, Jill Marsh, Anthony G. Reddie, 2025-03-11 Towards a Critical White Theology is a landmark text bringing together contributions from scholars and practitioners Black Postcolonial theologians and critical White theologians from the UK the USA and New Zealand exposing the dynamics of whiteness in the history and the present of the Christian church and setting an agenda for the future especially for White racialised theologians committed to dismantling whiteness With sections addressing whiteness in relation to the Bible church history education and mission congregational life the contemporary USA and public theology this book tracks the emerging of a new theological discipline of Critical White Theology that consciously follows in the wake of the long established discipline of Black liberation theology It acknowledges that so much that has passed for theology over the centuries has been White Theology without naming it as such and reaches out to its Black and Postcolonial theologian siblings in repentant receptive humility and hopeful solidarity for a future liberated from the toxic sin of racism The chapters in this book were originally published in Practical Theology and Black Theology      **Wisdom**

**Commentary: 1-2 Peter and Jude** PHEME PERKINS, Eloise Rosenblatt, Patricia McDonald, 2022-04-15 Reading 1 Peter through the lens of feminist and diaspora studies keeps front and center the bodily psychological and social suffering experienced by those without stable support of family or homeland whether they were economic migrants or descendants of those enslaved by Roman armies In the new household of God believers are encouraged to exhibit a moral superiority to the society that engulfs them But adoption of elite values cannot erase the undertones of randomized verbal abuse general scorn and physical violence that women immigrants slaves and freedmen faced as the facts of life First Peter offers the honor of identifying with the Crucified by his bruises you are healed 2 24 A Christian liberation ethic would challenge 1 Peter's approach Pliny the Younger governor of Bithynia Pontus in north western Asia Minor is a contemporary of 2 Peter's writer The polemical accusatory genre of 2 Peter like Jude originates in Roman judicial rhetoric The pastor in the persona of a prosecuting attorney condemns immoral defendants including influential women Their crimes encode community tensions

over women's leadership Gentile members sexual ethics their syncretistic deviations from Jewish doctrine on creation and the certainty of divine judgment and punishment Citations to Elizabeth Cady Stanton's *A Woman's Bible* enliven the commentary The doctrinal disorder prompts the male pastor to sustain loyalists in their commitment to Our Lord and Savior Jesus Christ Second Peter dramatizes an ecclesial crisis whose solution was the eventual imposition of a magisterium to silence dissent Brief combative and assuming a familiarity with a literary culture that most twenty first century readers do not have the Letter of Jude would be an obvious candidate for being the most neglected book of the New Testament As a model for a pastoral strategy it can be recommended only with great reservations almost everyone will find in it something problematic if not offensive Yet in addition to giving a window on a Greek speaking Jewish Christian milieu Jude's energetic prose testifies to the author's visceral concern for those attempting to live by the gospel in difficult circumstances Furthermore to the extent that over familiarity with parts of the New Testament can blunt their challenge this letter provides a salutary reminder that the entire canon originated in a world that is radically unfamiliar to us     *Exile and Suffering* Bob Becking, Dirk J. Human, 2009 At the fiftieth anniversary of the Old Testament Society of South Africa a conference was organized on the theme Exile and Suffering This volume contains a selection of the papers presented Focal questions are such themes as What do we really know about the Exile To what degree did suffering take place How did the Ancient Israelites cope with the disaster Where the ancient traditions sufficient to deal with the Exile Or did this period produce new forms of theology The significance of the Exile as a matrix for understanding suffering until this day is also dealt with     The Shame Factor Robert Jewett, Wayne Alloway, John G. Lacey, 2010-10-15 This volume deals with the varied forms of shame reflected in biblical theological psychological and anthropological sources Although traditional theology and church practice concentrate on providing forgiveness for shameful behavior recent scholarship has discovered the crucial relevance of social shame evoked by mental status adversity slavery abuse illness grief and defeat Anthropologists sociologists and psychologists have discovered that unresolved social shame is related to racial and social prejudice to bullying crime genocide narcissism post traumatic stress and other forms of toxic behavior Eleven leaders in this research participated in a conference on The Shame Factor sponsored by St Mark's United Methodist Church in Lincoln NE in October 2010 Their essays explore the impact and the transformation of shame in a variety of arenas comprising in this volume a unique and innovative resource for contemporary religion therapy ethics and social analysis



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## **Table of Contents Nameless Blameless And Without Shame**

1. Understanding the eBook Nameless Blameless And Without Shame
  - The Rise of Digital Reading Nameless Blameless And Without Shame
  - Advantages of eBooks Over Traditional Books
2. Identifying Nameless Blameless And Without Shame
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Nameless Blameless And Without Shame
  - User-Friendly Interface
4. Exploring eBook Recommendations from Nameless Blameless And Without Shame
  - Personalized Recommendations
  - Nameless Blameless And Without Shame User Reviews and Ratings
  - Nameless Blameless And Without Shame and Bestseller Lists

5. Accessing Nameless Blameless And Without Shame Free and Paid eBooks
  - Nameless Blameless And Without Shame Public Domain eBooks
  - Nameless Blameless And Without Shame eBook Subscription Services
  - Nameless Blameless And Without Shame Budget-Friendly Options
6. Navigating Nameless Blameless And Without Shame eBook Formats
  - ePub, PDF, MOBI, and More
  - Nameless Blameless And Without Shame Compatibility with Devices
  - Nameless Blameless And Without Shame Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Nameless Blameless And Without Shame
  - Highlighting and Note-Taking Nameless Blameless And Without Shame
  - Interactive Elements Nameless Blameless And Without Shame
8. Staying Engaged with Nameless Blameless And Without Shame
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Nameless Blameless And Without Shame
9. Balancing eBooks and Physical Books Nameless Blameless And Without Shame
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Nameless Blameless And Without Shame
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Nameless Blameless And Without Shame
  - Setting Reading Goals Nameless Blameless And Without Shame
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Nameless Blameless And Without Shame
  - Fact-Checking eBook Content of Nameless Blameless And Without Shame
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

### 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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