

## Woman At The Window Biblical Tales Of Oppression And Escape

Provides a description of the element or image, shows examples of how it is used in the biblical text, and presents photographs and maps that further illustrate the ideas.

English Biblical drama of the sixteenth century resounds with a variety of Jewish and Christian voices. Whether embodied as characters or manifested as exegetical and performative strategies, these voices participate in the central Reformation project of biblical translation. Such translations and dramatic texts are certainly enriched by studying them within the wider context of medieval and early modern biblical scholarship, which is implemented in biblical translations, commentaries and sermons. This approach is one significant contribution of the present project, as it studies the reciprocal illumination of Bible and Drama.

Chanita Goodblatt explores the way in which the interpretive cruxes in the biblical text generate the dramatic text and performance, as well as how the drama's enactment underlines the ethical and theological issues as the heart of the biblical text. By looking at English Reformation biblical drama through a double-

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edged prism of exegetical and performative perspectives, Goodblatt adds a new dimension to the existing discussion of the historical resonance of these plays. *Jewish and Christian Voices in English Reformation Biblical Drama* integrates Jewish and Christian exegetical traditions with the study of Reformation biblical drama. In doing so, this book recovers the interpretive and performative powers of both biblical and dramatic texts.

The Pentateuch is the heart of the Hebrew Bible and the foundational document of Judaism. It is also the focus of tremendous scholarly exploration and debate today regarding the complex history of its composition. This history will be explored along with analysis of the historical background and ancient Near Eastern parallels for its primeval history, its ancestry narratives, and laws, the theological purposes of its final redaction, and the diverse ways it is interpreted in communities today. In this textbook, Thomas B. Dozeman, one of the leading scholars of the Pentateuch today, introduces students to its contents and structure of each book, and orients them to the Pentateuch's place in the Hebrew Bible and in the interpretive traditions of Judaism and Christianity. Dozeman deftly introduces the key interpretive questions and methods that shape contemporary scholarship and explains their consequences, inviting students into the invigorating work of interpretation today. Pedagogical features

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include images, maps, timelines, reading lists, and a glossary.

"Lost Treasures of the Bible" contains detailed descriptions and photographs of biblically significant archaeological objects housed in more than 25 museums worldwide. This selection of 100-plus artifacts illuminates the history, culture, and practices of the biblical world as a whole.

In this book, Aschkenasy analyzes the Woman at the Window image, allowing for new interpretation of the classic myths surrounding it.

Imagine walking the dusty roads of Galilee with Jesus of Nazareth--braving jostling crowds just to touch the edge of His cloak and hear Him say, "Take heart, daughter, your faith has healed you." Those words, once meant to comfort a hurting woman's soul thousands of years ago, were also meant for you. Join biblical culturalist Kristi McLelland on those dusty roads as she transports you back to Jesus' world, following in the footsteps of the women who came face-to-face with the Living God. Over 7 sessions, examine the historical and cultural climate of first-century Middle Eastern society to not only understand Jesus more deeply but to fuel your worship of Him today. Additional purchase or renting of the video teaching sessions is recommended for the best experience of this Bible study book. Features: Leader guide to lead discussions within small groups  
Personal study segments to complete between 7 weeks of group sessions

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Glossary of Hebrew and biblical terms Photographs of Israel with commentary of cultural and historical significance Essential teaching videos, approximately 60 minutes per session, available for purchase or rent Benefits: Explore how Jesus generously restores dignity and honor to women in the first century and now. Gain deeper insight into the biblical world, including fresh perspective on familiar Bible stories. Discover the Bible through the lens of Middle Eastern culture. What does it mean to be a woman? The current cultural ideal for womanhood encourages women to be strident, sexual, self-centered, independent -- and above all -- powerful and in control. But sadly, this model of womanhood hasn't delivered the happiness and fulfillment it promised. The Bible teaches that it's not up to us to decide what womanhood is all about. God created male and female for a very specific purpose. His design isn't arbitrary or unimportant. It is very intentional and He wants women to discover, embrace, and delight in the beauty of His design. He's looking for True Women! Bible teachers Mary A. Kassian and Nancy Leigh DeMoss share the key fundamentals of biblical womanhood in this eight week study. Each week includes five daily individual lessons leading to a group time of sharing and digging deeper into God's Word. And to enhance this time of learning together, on-line videos are available featuring Mary and Nancy as they encourage women to discover and embrace God's design and mission

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for their lives. A True Woman Book The goal of the True Woman publishing line is to encourage women to: Discover, embrace, and delight in God's divine design and mission for their lives Reflect the beauty and heart of Jesus Christ to their world Intentionally pass the baton of Truth on to the next generation Pray earnestly for an outpouring of God's Spirit in their families, churches, nation and world

A strong Christian woman embarks on a radical life experiment-a year of biblical womanhood. Strong and committed in her faith-but frustrated by the inconsistencies she saw in her evangelical culture's view of women-Rachel Held Evans became an independent woman. But, intrigued by the traditionalist resurgence that led many of her friends to abandon their careers to assume traditional gender roles in the home, Evans had a crazy idea:What if I took "biblical womanhood" literally for a full year? In the next twelve months Rachel: Wore a scarf over her head to pray Called her husband "master" and stood on the roadside with a sign that said "Dan is Awesome" Adopted a computerized baby Perched on the roof for an afternoon of penance for gossiping Camped out in her front yard during her period Visited an Amish schoolhouse, a pig farm in Bolivia, and a Benedictine monastery Took up baking and knitting Interviewed a polygamist, a Quiverfull daughter, and a courtship couple With just the right

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mixture of humor and insight, Evans takes readers along with her on a lively adventure. In the process she discovers that the journey itself leads her right to the heart of God.

Male alliances, partnerships, and friendships are fundamental to the Hebrew Bible. This book offers a detailed and explicit exploration of the ways in which shared sexual use of women and women's bodies engenders, sustains, and nourishes such relationships in the Hebrew Bible. Hebrew Bible narratives demonstrate that women and women's bodies are not merely used to foster and cultivate male homosociality, male friendship, and toxic hegemonic masculinity, but rather to engender them and make them possible in the first place. Thiede argues that homosocial bonds between divine and mortal males are part of a continual competition for power, rank, and honor, and that this competition depends on women's bodies for its expression. In a final chapter, she also explores whether female characters in the Hebrew Bible use male bodies to form friendships and alliances to advance female power, status, and rank. The book concludes by arguing that women are essential to the toxic biblical hegemonic masculinity we find in the Hebrew Bible, but only because their bodies are used to make it possible in the first place. This book is intended for scholars of the Hebrew Bible, as well as advanced undergraduate and graduate students in religious studies, women and gender studies, masculinity studies, queer studies, and like fields. The book can also be read profitably by lay students of biblical literature, seminary students,

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and clergy.

The history of women interpreters of the Bible is a neglected area of study. Marion Taylor presents a one-volume reference tool that introduces readers to a wide array of women interpreters of the Bible from the entire history of Christianity. Her research has implications for understanding biblical interpretation--especially the history of interpretation--and influencing contemporary study of women and the Bible. Contributions by 130 top scholars introduce foremothers of the faith who address issues of interpretation that continue to be relevant to faith communities today, such as women's roles in the church and synagogue and the idea of religious feminism. Women's interpretations also raise awareness about differences in the ways women and men may read the Scriptures in light of differences in their life experiences. This handbook will prove useful to ministers as well as to students of the Bible, who will be inspired, provoked, and challenged by the women introduced here. The volume will also provide a foundation for further detailed research and analysis. Interpreters include Elizabeth Rice Achtemeier, Saint Birgitta of Sweden, Catherine Mumford Booth, Anne Bradstreet, Catherine of Siena, Clare of Assisi, Egeria, Elizabeth I, Hildegard, Julian of Norwich, Thérèse of Lisieux, Marcella, Henrietta C. Mears, Florence Nightingale, Phoebe Palmer, Faltonia Betitia Proba, Pandita Ramabai, Christina Georgina Rossetti, Dorothy Leigh Sayers, Elizabeth Cady Stanton, Harriet Beecher Stowe, St. Teresa of Avila, Sojourner Truth, and Susanna Wesley.

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The story of the raped and murdered woman of Judges 19 and the civil war and mass marriage that ensue in chapters 20–21 are hardly favorite tales of the Hebrew Bible. The chapters have often been dismissed as little more than an anachronistic epilogue, an awkward amalgamation of earlier stories or a “text of terror,” proof of patriarchal oppression. This book argues that, far from being a clumsy collage, Judges 19–21 is a carefully narrated tale that chronicles the descent of a nation into extreme individualism and fragmentation. In dialogue with continental philosopher Luce Irigaray, it will uncover the dynamics of identity formation and how differential constructions of identity of the One and the Other yield patterns of victimization and justification of violence. This literary-philosophical reading will bring out silences and missed possibilities for the subjectivity of women, whilst also shedding light on the victimization of men within the logic of totalitarian identity constructions. The end of Judges therefore offers a theological conclusion to the book as a whole and opens up avenues for thought on theological anthropology, understandings of identity and gender, and a theological commentary on violence.

"...delves deeply into three stories of women in the Hebrew Bible (Hannah, Deborah, and Tamar) and explores issues of reading character, plot, and point of view"--P. 4 of cover.

Built upon the flourishing study of costume, this book analyses sartorial evidence provided both by texts of the ancient Near East and the Hebrew Bible. The essays

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within lend clarity to the link between material and ideological, examining the tradition of dress, the different types of literature that reference the tradition of garments, and the people for whom such literature was written. The contributors explore sources that illuminate the social, psychological, aesthetic, ideological and symbolic meanings of clothing. The topics covered range from the relationship between clothing, kingship and power, to the symbolic significance of the high priestly regalia and the concept of garments as deception and defiance, while also considering the tendency to omit or ignore descriptions of YHWH's clothing. Following a historical sequence, the essays cross-reference with each other to create a milestone in biblical sartorial study.

Despite the continued fascination with the Virgin Mary in modern and contemporary times, very little of the resulting scholarship on this topic extends to Russia. Russia's Mary, however, who is virtually unknown in the West, has long played a formative role in Russian society and culture. Framing Mary introduces readers to the cultural life of Mary from the seventeenth century to the post-Soviet era. It examines a broad spectrum of engagements among a variety of people--pilgrims and poets, clergy and laity, politicians and political activists--and the woman they knew as the Bogoroditsa. In this collection of well-integrated and illuminating essays, leading scholars of imperial, Soviet, and post-Soviet Russia trace Mary's irrepressible pull and inexhaustible promise from multiple disciplinary perspectives. Focusing in particular on the ways in which both visual and narrative images of Mary frame perceptions of Russian and Soviet space

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and inform discourse about women and motherhood, these essays explore Mary's rich and complex role in Russia's religion, philosophy, history, politics, literature, and art. Framing Mary will appeal to Russian studies scholars, historians, and general readers interested in religion and Russian culture.

This ecological reading of the book of Ruth takes into account the power which this short story holds, speaking to the whole person by engaging each reader's emotions, imagination, memory, and reason. Alice M. Sinnott demonstrates how the story of Ruth transcends geographical, spatial and historical boundaries by appealing to all concerned with the plight of the Earth. Sinnott highlights the ecological dimensions of the text that scholars have ignored or dismissed in the past, and explores how the narrator gives voice to the way in which the Earth functions throughout the story. Integral to her reading of the text is a concern for Earth and matters such as food, famine, death, harvests, grain, day and night and members of the Earth community. Sinnott considers non-human characters as legitimate determining factors in the structuring of the narrative, and recognizes Earth and members of the Earth community as equally valid subjects. By identifying with these aspects of Ruth, Sinnott is able to read the text with new eyes; and by placing special emphasis in how the narrator depicts the natural world, she reinforces how subjects from that world emerge as integral components.

Voices: Postgraduate Perspectives on Inter-disciplinarity was created out of a

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compilation of papers presented at the University of Aberdeen's annual College of arts and Social Sciences Postgraduate Conference, more widely known as Moving Forward. This conference reached its sixth year in 2009. Both the conference and proposed collection incorporate the colleges of Divinity, History and Philosophy; Education; Language and Literature; Law; Social Sciences; Music and Business. Moving Forward is an annual event, sponsored by the College of Arts and Social Sciences, University of Aberdeen, and the Roberts Fund. Given the variety of papers received for, and the number of disciplines involved in this project, it was deemed that a theme of "voice" would be particularly appropriate. This theme attempts to incorporate the interdisciplinary approach taken both within the selection of papers, and within the papers themselves. Voice is approached in a variety of manners, not only referring to the sound produced from the human vocal cords, or the literary tool of an author, but also through the works of a musical artist, or by using unique research methods to understand the perspectives of those lacking a public voice. This work seeks to demonstrate an entire range of what voices may do, and how they are experienced. The Second Book of Kings—a book whose very title seems to assert the prerogative of male rule—is in fact filled with fascinating female characters as well as issues related to gender. In this commentary, Song-Mi Suzie Park argues that an interrogation of the masculinity of YHWH, Israel's deity, functions as the driving force behind the narrative in 2 Kings. While the sufficiency of YHWH's masculinity is affirmed by his military and

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reproductive prowess, it is also challenged and deconstructed through the painful defeats that end the book. Through a series of close readings, Park elucidates how the story of Israel's monarchic past in 2 Kings unfolds through a process of continual reformulation of masculinity and femininity in relation to YHWH and Israel.

A special edition of the Library of Ancient Israel is based on the latest research to provide an in-depth presentation of the land in ancient times from its domestic life and cultural traditions to its religious practices, in a volume complemented by more than 175 illustrations and photographs.

Dress, Adornment, and the Body in the Hebrew Bible is the first monograph to treat dress and adornment in biblical literature in the English language. It moves beyond a description of these aspects of ancient life to encompass notions of interpersonal relationships and personhood that underpin practices of dress and adornment. Laura Quick explores the ramifications of body adornment in the biblical world, informed by a methodologically plural approach incorporating material culture alongside philology, textual exegesis, comparative evidence, and sociological models. Drawing upon and synthesizing insights from material culture and texts from across the eastern Mediterranean, the volume reconstructs the social meanings attached to the dressed body in biblical texts. It shows how body adornment can deepen understanding of attitudes towards the self in the ancient world. In Quick's reconstruction of ancient performances of the self, the body serves as the observed centre in which complex

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ideologies of identity, gender, sexuality, ethnicity, and social status are articulated. The adornment of the body is thus an effective means of non-verbal communication, but one which at the same time is controlled by and dictated through normative social values. Exploring dress, adornment, and the body can therefore open up hitherto unexplored perspectives on these social values in the ancient world, an essential missing piece in understanding the social and cultural world which shaped the Hebrew Bible.

Karalina Matskevich examines the structures that map out the construction of gendered and national identities in Genesis 2–3 and 12–36. Matskevich shows how the dominant 'Subject' – the androcentric ha'adam and the ethnocentric Israel – is perceived in relation to and over against the 'Other', represented respectively as female and foreign. Using the tools of narratology, semiotics and psychoanalysis, Matskevich highlights the contradiction inherent in the project of dominance, through which the Subject seeks to suppress the transforming power of difference it relies on for its signification. Thus, in Genesis 2-3 ha'adam can only emerge as a complex Subject in possession of knowledge with the help of woman, the transforming Other to whom the narrator (and Yahweh) attributes both the agency and the blame. Similarly, the narratives of Genesis 12–36 show a conflicted attitude to places of alterity: Egypt, the fertile and seductive space that threatens annihilation, and Haran, the 'mother's land', a complex metaphor for the feminine. The construction of identity in these narratives largely relies on the

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symbolic fecundity of the Other.

"A powerful work of skillful research and personal insight."--Publishers Weekly  
Biblical womanhood--the belief that God designed women to be submissive wives, virtuous mothers, and joyful homemakers--pervades North American Christianity. From choices about careers to roles in local churches to relationship dynamics, this belief shapes the everyday lives of evangelical women. Yet biblical womanhood isn't biblical, says Baylor University historian Beth Allison Barr. It arose from a series of clearly definable historical moments. This book moves the conversation about biblical womanhood beyond Greek grammar and into the realm of church history--ancient, medieval, and modern--to show that this belief is not divinely ordained but a product of human civilization that continues to creep into the church. Barr's historical insights provide context for contemporary teachings about women's roles in the church and help move the conversation forward. Interweaving her story as a Baptist pastor's wife, Barr sheds light on the #ChurchToo movement and abuse scandals in Southern Baptist circles and the broader evangelical world, helping readers understand why biblical womanhood is more about human power structures than the message of Christ.

This volume presents essays on biblical stories that explore the dynamics, intersection, and relatedness of gender, sexuality, and violence in the Bible, with themes spanning feasts and famines, betrayal and bloodshed, seduction and sensuality, power and politics, virtue and violence.

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"The Oxford Handbook of Feminist Approaches to the Hebrew Bible brings together 37 essential essays written by leading international scholars, examining crucial points of analysis within the field of feminist Hebrew Bible studies. Organized into four major areas - globalization, neoliberalism, media, and intersectionality, the essays collectively provide vibrant, relevant, and innovative contributions to the field. The topics of analysis focus heavily on gender and queer identity, with essays touching on African, Korean, and European feminist hermeneutics, womanist and interreligious readings, ecofeminist and animal biblical studies, migration biblical studies, the role of gender binary voices in evangelical-egalitarian approaches, or the examination of scripture in light of trans women's voices. The volume includes essays examining the Old Testament as recited in music, literature, film, and video games. In short, the book offers a vision for feminist biblical scholarship beyond the hegemonic status quo prevalent in the field of biblical studies, in many religious organizations and institutions that claim the Bible as a sacred text, and among the public that often mentions the Bible to establish religious, political, and socio-cultural restrictions for gendered practices. The exegetically and hermeneutically diverse essays demonstrate that feminist biblical scholarship forges ahead with the task of engaging manifold issues and practices that keep the gender caste system in place even in the early part of the twenty-first century. The essays of this volume thus offer conceptual and exegetical ways forward at a historic moment of global transformation and emerging possibilities"--

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The women of the Bible lived timeless stories—by examining them, we can understand what it means to be a woman of faith. People unfamiliar with Scripture often assume that women play a small, secondary role in the Bible. But in fact, they were central figures in numerous Biblical tales. It was Queen Esther's bravery at a vital point in history which saved her entire people. The Bible contains warriors like Jael, judges like Deborah, and prophets like Miriam. The first person to witness Jesus' resurrection was Mary Magdalene, who promptly became the first Christian evangelist, eager to share the news which would change the world forever. In *The Women of the Bible Speak*, Fox News Channel's Shannon Bream opens up the lives of sixteen of these Biblical women, arranging them into pairs and contrasting their journeys. In pairing their stories, Shannon helps us reflect not only on the meaning of each individual's life, but on how they relate to each other and to us. From the shepherdesses of ancient Israel who helped raise the future leaders of the people of God, to the courageous early Christians, the narrative of the Bible offers us many vivid and fascinating female characters. In their lives we can see common struggles to resist bitterness, despair, and pride, and to instead find their true selves in faith, hope, and love. In studying these heroes of the faith, we can find wisdom and warnings for how to better navigate our own faith journeys. *The Women of the Bible Speak* outlines the lessons we can take from the valor of Esther, the hope of Hannah, the audacity of Rahab, and the faith of Mary. In broadening each woman's individual story, Shannon offers us a deeper

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understanding of each, and wisdom and insights that can transform our own lives today.

This best-selling book, now revised and updated, shares the work of many feminist biblical scholars who have examined women's stories for several years. These stories are powerful accounts of women in the Old Testament--stories that have profoundly affected how women understand themselves as well as men's perception of them. Here, Alice Bellis shares the research of feminist biblical scholarship during a quarter of a century, which renders a vast amount of refreshing, exciting, sometimes disturbing material.

In the critically acclaimed best-seller, *Women's Bible Commentary*, an outstanding group of women scholars introduced and summarized each book of the Bible and commented on those sections of each book that have particular relevance to women, focusing on female characters, symbols, life situations such as marriage and family, the legal status of women, and religious principles that affect relationships of women and men. Now, this expanded edition provides similar insights on the Apocrypha, presenting a significant view of the lives and religious experiences of women as well as attitudes toward women in the Second Temple period. This expanded edition sets a new standard for women's and biblical studies.

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Shows scholars, clergy, seminarians, and college students how to gain access to books and articles—both technical and semi-popular—which shed light on women in antiquity in Israel, Judah, and the surrounding countries, who play a role in the world of Hebrew Scripture.

It is no surprise that the Bible is filled with stories of violence, having come into being through the crucible of trauma, cultural conflict, and warfare. But the more obvious acts of physical or sexual violence in the Hebrew Bible often overshadow its subtler forms throughout Scripture and belie the variety of perspectives on violence embedded in biblical narratives. This hinders readers' ability to recognize the full spectrum of human engagement with violence, both in texts and in their lived experiences. *Uncovering Violence: Reading Biblical Narratives as an Ethical Project* seeks to provide a theoretical vocabulary for the various forms that violence can take—including textual violence, interpretive violence, moral injury, and slow violence—and to offer a fresh ethical reading of violence in the biblical text. Focusing on four narratives from the Hebrew Bible, Cottrill uses the approach of narrative ethics to lay out the many ways that stories can make moral claims on readers, not by delivering a discrete "lesson" or takeaway but by making transformative contact with readers and involving them in a more embodied dialogue with the text. Exploring the narratives of Jael's killing of

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Sisera, the toxic masculinity of Samson, environmental devastation and failures of legal systems in Ruth, and Abigail's mediation with King David, *Uncovering Violence* presents strategies for reading that allow for this close encounter. In doing so, it helps prepare readers to better recognize, interpret, and even respond to violence and its many effects within and beyond the text.

Archaeological discoveries have increasingly brought to light evidence of women's involvement in the royal houses of the ancient Near East, yet such evidence has not fundamentally altered the perception of monarchy as an exclusively male-gendered theological, political, and social institution. Solvang's study assembles the evidence in search of an integrated view of royal women's position and power in critical functions of monarchy, challenging customary assumptions about women's place in the royal harem. The historical information serves as a backdrop for a literary reading of biblical texts describing the royal house of Judah. Attention is given to three women representing different royal positions: Michal (daughter), Bathsheba (queen mother), and Athaliah (queen and monarch).

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.

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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.

According to the demands of the Decalogue, manhood entails the avoidance of

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stealing, killing, and coveting, not to mention apostasy and violation of the Sabbath and other men's property. What, then, would be the essence of womanhood, if different? By selecting female characters' narratives as interpretative clues for the "law," this book presents a legal, behavioral, and representational reading of the Decalogue. Beginning with an analysis of the legal contents of each Commandment through allied legal texts which relate to women and to the feminine, each chapter continues with an investigation of the ways in which the activities of the female and male protagonists of select narratives elucidate the range of Commandments.

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Wayne State University Press

Marvel at the big story and savor each detail Biblical Theology allows you to ponder the individual stories and themes of Scripture while observing how they all fit together in God's grand biblical narrative. It answers the question, How has God revealed his word historically and organically? Biblical Theology studies the theology of individual biblical books and select collections within the Bible and then traces out themes as they develop across time within the canon. With three articles introducing Biblical theology and 25 articles unpacking key themes of Scripture, the NIV Biblical Theology Study Bible equips you to follow the progressive unfolding of God's story. Helpful introductions to books and sections of the Bible combined with 20,000 verse-by-verse study notes will guide you to a clearer understanding of every

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Life of Christ bridges the gap between commentaries and devotional accounts of Christ's ministry. Applying the requisite analytical tools, it addresses the question, is His life worth studying?

Fathers, sons, and mothers take center stage in the Bible's grand narratives, Amy Kalmanofsky observes. Sisters and sisterhood receive less attention in scholarship but, she argues, play an important role in narratives, revealing anxieties related to desire, agency, and solidarity among women playing out (and playing against) their roles in a patrilineal society. Most often, she shows, sisters are destabilizing figures in narratives about family crisis, where property, patrimony, and the resilience of community boundaries are at risk. Kalmanofsky demonstrates that the particular role of sisters had important narrative effects, revealing previously underappreciated dynamics in Israelite society.

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The Dictionary of Daily Life in Biblical & Post-Biblical Antiquity is a unique reference work that provides background cultural and technical information on the world of the Hebrew Bible and New Testament from 4000 BC to approximately AD 600. Previously published in four individual paperback volumes, this one-volume ebook edition covers topics from A-Z. This dictionary casts light on the culture, technology, history, and politics of the periods of the Hebrew Bible and the New Testament. Written and edited by a world-class historian and a highly respected biblical scholar, with contributions by many others, this unique reference work explains details of domestic life, technology, culture, laws, and religious practices, with extensive bibliographic material for further exploration. There are 115 articles ranging from 5-20 pages long. Scholars, pastors, and students (and their teachers) will find this to be a useful resource for biblical study, exegesis, and sermon preparation.

This book is for anyone interested in religious studies and women's studies, as well as for biblical scholars. It offers a feminist oppositional reading of the biblical text. The main argument is that the Bible constructs a fictional universe in which women are shown to be intent on promoting male interests, and, for the most part, appear as secondary characters whose voice and point of view are often suppressed. In their limited roles as mothers, wives, daughters and sisters, women are constructed as male-dependent pawns intent on securing the status of their male counterparts. The Biblical narrative highlights the contribution of women as reproductive agents and protectors of sons. In this challenging collection of essays, Fuchs focuses on type-scenes as a way of demonstrating the mechanisms by which the texts validates male power and superiority. She also deconstructs the Biblical sexual politics by asking whose interest is being served by the 'good' women of the Bible. *Journal for the Study of the Old Testament*

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Supplement series, Volume 310.

This book is an examination of characters in the books of Kings; showing how understanding and interpretation of key characters affects readings of the story. The volume begins with more general pieces addressing how the study of characters can shed light on the composition history of Kings and on how characters and characterization can be considered with respect to ethics, particularly with respect to the moral complexity of biblical characters. Contributors then consider key characters within the Kings narrative in depth, such as Nathan, Bathsheba, Solomon and Jezebel. The contributors use their own specific expertise to analyze these characters and more, drawing on insights from literary theory and considering such approaches as questioning our view of a particular character with based on the character within the text with whom we identify. Contributors also assess whether or not characters as portrayed in the biblical text necessarily match up to their possible counterparts in history.

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