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Chapter 2 Alterity and the Production of Identity in the Early Modern British American Empire ... she watched as the blue and white flag of Israel was raised to join the array at the United Nations ...

The series Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft (BZAW) covers all areas of research into the Old Testament, focusing on the Hebrew Bible, its early and later forms in Ancient Judaism, as well as its branching into many neighboring cultures of the Ancient Near East and the Greco-Roman world.

Early Christians spoke about themselves as resident aliens, strangers, and sojourners, asserting that otherness is a fundamental part of being Christian. But why did they do so and to what ends? How did Christians' claims to foreign status situate them with respect to each other and to the larger Roman world as the new movement grew and struggled to make sense of its own boundaries? *Aliens and Sojourners* argues that the claim to alien status is not a transparent one. Instead, Benjamin Dunning contends, it shaped a rich, pervasive, variegated discourse of identity in early Christianity. Resident aliens and foreigners had long occupied a conflicted space of both repulsion and desire in ancient thinking. Dunning demonstrates how Christians and others in antiquity capitalized on this tension, refiguring the resident alien as being of a compelling doubleness, simultaneously marginal and potent. Early Christians, he argues, used this refiguration to render Christian identity legible, distinct, and even desirable among the vast range of social and religious identities and practices that proliferated in the ancient Mediterranean. Through close readings of ancient Christian texts such as Hebrews, 1 Peter, the Shepherd of Hermas, and the Epistle to Diognetus, Dunning examines the markedly different ways that Christians used the language of their own marginality, articulating a range of options for what it means to be Christian in relation to the Roman social order. His conclusions have implications not only for the study of late antiquity but also for understanding the rhetorics of religious alienation more broadly, both in the ancient world and today.

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.

'I am a Christian' is the confession of the martyrs of early Christian texts and, no doubt, of many others; but what did this confession mean, and how was early Christian identity constructed? This innovative study sets the emergence of Christian identity in the first two centuries, as it is constructed by the broad range of surviving literature, within the wider context of Jewish and Graeco-Roman identity. It uses a number of models from contemporary constructionist views of identity formation to explore how what comes to be seen as 'Christian' literature creates a sense of what to be 'a Christian' means, and traces both continuities and discontinuities with the ways in which Jewish and Graeco-Roman identity were also being constructed through their texts. It seeks to acknowledge the centrality of texts in shaping early Christianity, historically as well as in our perception of it, while also exploring how we might move from those texts to the individuals and communities who preserved them. Such an approach challenges more traditional emphases on the development of institutions, whether structures or credal and ethical formulations, which often fail to recognize the rhetorical function of the texts on which they draw, and the uncertainties of how well these reflect the actual practice and experience of individuals and communities. While building on recent recognition of the diversity of early Christianity, the book goes on to explore the question whether it is possible to speak of a distinctive Christian identity across both the range of early texts and as a pressing historical and theological question in the contemporary world.

Der Autor analysiert sechs Textabschnitte aus dem Maleachibuch, die Überschrift (Mal 1,1) und die Zusätze (Mal 3, 22–24). Der schöpferische Umgang mit Traditionen wird ebenso aufgezeigt wie die Auslegungstechnik des Propheten. Es werden Verbindungslinien zwischen Maleachi und Rechtstexten (Leviticus, Deuteronomium), frühen Prophetensprüchen, den Büchern der Chronik und der Weisheitsliteratur aufgezeigt.

Throughout the Hebrew Bible, strangers are indispensable to the formation of a collective Israelite identity. Encounters between the Israelites and their neighbors are among the most urgent matters explored in biblical narratives, yet relatively little scholarly attention has been paid to them. This book corrects that imbalance by carrying out close readings of the accounts of Israel's myriad interactions with the surrounding nations. The book follows the people of Israel after they leave Egypt, as they wander in the wilderness, cross over into the land, become a unified people Israel and face expulsion from that land. The introduction lays the groundwork for a literary reading. Each chapter that follows highlights a distinct people and the issues that they create. For example, Jethro, father-in-law of Moses and a Midian priest, provides a model of collaboration, while Samson's behavior triggers a cycle of violent retribution. These engaging stories illustrate the perceived dangers of idolatry and military oppression, but also convey lessons in governance, cultural innovation and the building of alliances. This book is vital reading for Biblical scholars and interested readers who want to deepen their understanding of the Israelites' relationship with neighboring peoples. It will also be of keen interest to academics who work in ancient history and culture.

The post-exilic of Persian period showed a transition in the religion in ancient Israel from Yahwism(s) to Judaism(s). The events of exile and return made it impossible to completely fall back on the traditional religious identity. The essays in this volume try to reconstruct the path taken in that transition. The characters of Ezra and Nehemiah are generally seen as playing a formative role in this process. By reading texts from the biblical books supposedly written by Ezra and Nehemiah in a religio-historical context, new light falls on the process of change.

In all the noisy rhetoric currently surrounding immigration, one important question is rarely asked: What ethical responsibilities do immigrants and citizens have to each other? In this book Tisha Rajendra reframes the confused and often heated debate over immigration around the world, proposes a new definition of justice based on responsibility to relationships, and develops a Christian ethic to address this vexing social problem.

Catalogus van de 46e internationale tentoonstelling van moderne kunst in Venetie.

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