

Alterity And Identity In Israel The Ger In The Old Testament Beihefte Zur Zeitschrift Fur Die Alttestamentliche Wissenschaft 283

The book examines the process of national identity formation. It argues that identity, whether of a small community, a nation, an ethnic group, or a religious community, requires an Other against whom it becomes meaningful. In other words, identity develops via difference from Others against whom our sense of self becomes meaningful. This thesis emerges out of the synthesis the study develops from the various modern and poststructuralist theories of identity and nationalism.

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.

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.

In the second century, Platonist and Judeo-Christian thought were sufficiently friendly that a Greek philosopher could declare, "What is Plato but Moses speaking Greek?" Four hundred years later, a Christian emperor had ended the public teaching of subversive Platonic thought. When and how did this philosophical rupture occur? Dylan M. Burns argues that the fundamental break occurred in Rome, ca. 263, in the circle of the great mystic Plotinus, author of the *Enneads*. Groups of controversial Christian metaphysicians called Gnostics ("knowers") frequented his seminars, disputed his views, and then disappeared from the history of philosophy—until the 1945 discovery, at Nag Hammadi, Egypt, of codices containing Gnostic literature, including versions of the books circulated by Plotinus's Christian opponents. Blending state-of-the-art Greek metaphysics and ecstatic Jewish mysticism, these texts describe techniques for entering celestial realms, participating in the angelic liturgy, confronting the transcendent God, and even becoming a divine being oneself. They also describe the revelation of an alien God to his elect, a race of "foreigners" under the protection of the patriarch Seth, whose interventions will ultimately culminate in the end of the world. *Apocalypse of the Alien God* proposes a radical interpretation of these long-lost apocalypses, placing them firmly in the context of Judeo-Christian authorship rather than ascribing them to a pagan offshoot of Gnosticism. According to Burns, this Sethian literature emerged along the fault lines between Judaism and Christianity, drew on traditions known to scholars from the Dead Sea Scrolls and Enochic texts, and ultimately catalyzed the rivalry of Platonism with Christianity. Plunging the reader into the culture wars and classrooms of the high Empire, *Apocalypse of the Alien God* offers the most concrete social and historical description available of any group of Gnostic Christians as it explores the intersections of ancient Judaism, Christianity, Hellenism, myth, and philosophy.

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.

Study of theory of Karma with reference to Mahābhārata and works of Paul Ricoeur.

The Fantastic in Religious Narrative from Exodus to Elisha argues that perspectives drawn from literary-critical theories of the fantastic and fantasy are apt to explore Hebrew Bible religious narratives. The book focuses on the narratives' marvels, monsters, and magic, rather than whether or not the stories depict historical events. The Exodus narrative (Ex 1-18) and a selection of additional Hebrew Bible narratives (Num 11-14, Judg 6-8, 1 Kings 17-19, 2 Kings 4-7) are analysed from a fantasy-theoretical perspective. The 'fantasy perspective' helps to make sense of elements of these narratives that - although prominently featured in the stories - have previously often been explained by being explained away. These case studies can illuminate Hebrew Bible religion and offer wider perspectives on religious narrative generally. In light of the fantasy-theoretical approach, these Hebrew Bible stories - with the Exodus narrative at the centre - read not as foundational stories, affirming triumphantly and unambiguously the bond between the deity, his people, and their territory, but rather as texts that harbour and even actively encourage ambiguity and uncertainty, not necessarily prompting belief, orientation, and a sense of meaningfulness, but also open-ended reflection and doubt. The case studies suggest that other religious narratives, both in and beyond the Judaic tradition, may also be amenable to interpretation in these terms, thus questioning a dominant trend in myth studies. The results of the analyses lead to a discussion of the role of ambiguity, uncertainty, and transformation in religious narrative in broader perspective, and to a questioning of the emphasis in the study of religion on the capacity of religious narrative for founding and maintaining institutions, orienting identity, and defending order over disorder. The book suggests the wider importance of incorporating destabilisation, disorientation, and ambiguity more strongly into theories of what religious narrative is and does.

Partition--the idea of separating Jews and Arabs along ethnic or national lines--is a legacy at least as old as the Zionist-Palestinian conflict. Challenging the widespread "separatist imagination" behind partition, Gil Hochberg demonstrates the ways in which works of contemporary Jewish and Arab literature reject simple notions of separatism and instead display complex configurations of identity that emphasize the presence of alterity within the self--the Jew within the Arab, and the Arab within the Jew. *In Spite of Partition* examines Hebrew, Arabic, and French works that are largely unknown to English readers to reveal how, far from being independent, the signifiers "Jew" and "Arab" are inseparable. In a series of original close readings, Hochberg analyzes fascinating examples of such inseparability. In the Palestinian writer Anton Shammas's Hebrew novel *Arabesques*, the Israeli and Palestinian protagonists are a "schizophrenic pair" who "have not yet decided who is the ventriloquist of whom." And in the Moroccan Jewish writer Albert Swissa's Hebrew novel *Aqud*, the Moroccan-Israeli main character's identity is uneasily located between the "Moroccan Muslim boy he could have been" and the "Jewish Israeli boy he has become." Other examples draw attention to the intricate linguistic proximity of Hebrew and Arabic, the historical link between the traumatic memories of the Jewish Holocaust and the Palestinian Nakbah, and the libidinal ties that bind Jews and Arabs despite, or even because of, their current

animosity.

This book is a cultural history of seventeenth-century England. It explores the many, often contradictory ways people thought about themselves in relation to Jews, Judaism, and Jewish history. Grounded in archival research, the book analyzes the works of major writers including Foxe, Herbert, Bunyan, Milton, and Dryden.

This book provides a broad survey of historical and contemporary treatments of identity in various branches of Applied Linguistics, identifying common themes and areas for future research. The volume explores theoretical and methodological approaches and features detailed empirical accounts and case studies. The book not only presents current debates in Applied Linguistics and related fields but also the theoretical and practical implications of studying identity from various perspectives and disciplinary approaches. It also offers researchers a new approach to the study of identity: 'The Dynamic Integrated Systems Approach'. As such Identity in Applied Linguistics Research is an ideal text for advanced undergraduate and postgraduate students, and academics and practitioners working on issues of identity.

This book explores contemporary inflections of blackness in Israel and foreground them in the historical geographies of Europe, the Middle East, and North America. The contributors engage with expressions and appropriations of modern forms of blackness for boundary-making, boundary-breaking, and boundary-re-making in contemporary Israel, underscoring the deep historical roots of contemporary understandings of race, blackness, and Jewishness. Allowing a new perspective on the sociology of Israel and the realm of black studies, this volume reveals a highly nuanced portrait of the phenomenon of blackness, one that is located at the nexus of global, regional, national and local dimensions. While race has been discussed as it pertains to Judaism at large, and Israeli society in particular, blackness as a conceptual tool divorced from phenotype, skin tone and even music has yet to be explored. Grounded in ethnographic research, the study demonstrates that many ethno-racial groups that constitute Israeli society intimately engage with blackness as it is repeatedly and explicitly addressed by a wide array of social actors. Enhancing our understanding of the politics of identity, rights, and victimhood embedded within the rhetoric of blackness in contemporary Israel, this book will be of interest to scholars of blackness, globalization, immigration, and diaspora.

This book retells the history of Israeli film in the 1960s and 1970s in sex scenes. Through close readings of the first sex scenes in mainstream Israeli movies from this period, it explores the cultural and social contexts in which these movies were made. More specifically, it discusses how notions of collective identity, individual agency, and the public and private spheres are inscribed into and negotiated in sex scenes, especially in light of the historical events that marked these decades. This study thus pushes away from the traditional academic perception of Israeli film and opens up new ways of understanding how it has developed in recent decades. It draws on a growing international body of academic literature on the cinematic representation of sex in order to illuminate the particularities of the Israeli context in the 1960s and 1970s. Apart from film scholars and scholars of Israeli film, this study also addresses readers interested in Israeli cultural history more broadly.

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.

Religion and religious nationalism have long played a central role in many ethnic and national conflicts, and the importance of religion to national identity means that territorial disputes can often focus on the contestation of holy places and sacred territory. Looking at the case of Israel and Palestine, this book highlights the nexus between religion and politics through the process of classifying holy places, giving them meaning and interpreting their standing in religious and civil law, within governmental policy, and within international and local communities. Written by a team of renowned scholars from within and outside the region, this book follows on from Holy Places in the Israeli-Palestinian Conflict: Confrontation and Co-existence to provide an insightful look into the politics of religion and space. Examining Jerusalem's holy basin from a variety of perspectives and disciplines, it provides unique insights into the way Jewish, Christian and Muslim authorities, scholars and jurists regard sacred space and the processes, grass roots and official, by which spaces become holy in the eyes of particular communities. Filling an important gap in the literature on Middle East peacemaking, the book will be of interest to scholars and students of the Middle East conflict, conflict resolution, political science, urban studies and history of religion.

How does one read the story of Sarah and Hagar, or Jezebel and Rahab today, if one is a woman reader situated in a postcolonial society? This is the question undergirding this work, which considers a selection of biblical texts in which women have significant roles. Employing both a gender and a postcolonial lens, it asks sharp questions both of the interests embedded in the texts themselves and of their impact upon contemporary women readers. Whereas most postcolonial studies have been undertaken from the perspective of the colonized this work reads the texts from the position of a settler descendant, and is an attempt to engage with the disquietening and challenging questions that reading from such a location raises. Letters from early settler women in New Zealand, contemporary fiction, and personal reminiscence become tools for the task, complementing those traditionally employed in critical biblical readings.

Howard Caygill systematically explores for the first time the relationship between Levinas' thought and the political. From Levinas' early writings in the face of National Socialism to controversial political statements on Israeli and French politics, Caygill analyses themes such as the deconstruction of metaphysics, embodiment, the face and alterity. He also examines Levinas' engagement with his contemporaries Heidegger and Bataille, and the implications of his rethinking of the political for an understanding of the Holocaust.

In discussion with Martin Buber, Franz Rosenzweig, Abraham Joshua Heschel, Franz Fischer and Emmanuel Levinas, Ephraim Meir outlines a novel conception of a selfhood that is grounded in dialogical thought. He focuses on the shaping of identity in present day societies and offers a new view on identity around the concepts of self-transcendence, self-difference, and trans-difference. Subjectivity is seen as the concrete possibility of relating to an open identity, which receives and hosts alterity. Self-difference is the crown upon the I; it is the result of a dialogical life, a life of passing to the other. The religious I is perceived as in dialogue with secularity, with its own past and with other persons. It is suggested that with a dialogical approach one may discover what unites people in pluralist societies.

The term 'urbicide' became popular during the 1992-95 Bosnian war as a way of referring to widespread and deliberate destruction of the urban environment. Coined by writers on urban development in America, urbicide captures the sense that the widespread and deliberate destruction of buildings is a distinct form of violence. Using Martin Heidegger's notion of space and

Jean-Luc Nancy's idea of community, Martin Coward outlines a theoretical understanding of the urban condition at stake in such violence. He contends that buildings are targeted because they make possible a plural public space that is contrary to the political aims of ethnic-nationalist regimes. Illustrated with reference to several post-Cold War conflicts – including Bosnia, Chechnya and Israel/Palestine – this book is the first comprehensive analysis of organised violence against urban environments. It offers an original perspective to those seeking to better understand urbanity, political violence and the politics of exclusion.

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.

This study of the word «people» in the biblical context touches one of the central issues of biblical literature. The author addresses the semantic and literary-critical problems involved in interpreting the Hebrew word אָמָר within the complex texts of 1-2 Samuel and 1-2 Kings. While the word is often rendered by the English word «people» and its cognates in the modern languages, it is also shown that the idea of «people», together with its semantic range in the modern usage, is not identical to the ancient Hebrew. Concerted effort is thus made to identify the basic factors and patterns that explain its meaning in various Hebrew contexts. The study explains how אָמָר expresses both Israel's identity as a secular polity as well as its identity as a religious entity. The discussion is carried out in the light of a number of chosen texts, and these are analyzed both synchronically and diachronically.

This volume sheds light on how particular constructions of the 'Other' contributed to an ongoing process of defining what 'Israel' or an 'Israelite' was, or was supposed to be in literature taken to be authoritative in the late Persian and Early Hellenistic periods. It asks, who is an insider and who an outsider? Are boundaries permeable? Are there different ideas expressed within individual books? What about constructions of the (partial) 'Other' from inside, e.g., women, people whose body did not fit social constructions of normalness? It includes chapters dealing with theoretical issues and case studies, and addresses similar issues from the perspective of groups in the late Second Temple period so as to shed light on processes of continuity and discontinuity on these matters. Preliminary forms of five of the contributions were presented in Thessaloniki in 2011 in the research programme, 'Production and Reception of Authoritative Books in the Persian and Hellenistic Period,' at the Annual Meeting of European Association of Biblical Studies (EABS).

Notions of women as found in the Bible have had an incalculable impact on western cultures, influencing perspectives on marriage, kinship, legal practice, political status, and general attitudes. *Women and Exilic Identity in the Hebrew Bible* is drawn from three separate strands to address and analyse this phenomenon. The first examines how women were conceptualized and represented during the exilic period. The second focuses on methodological possibilities and drawbacks connected to investigating women and exile. The third reviews current prominent literature on the topic, with responses from authors. With chapters from a range of contributors, topics move from an analysis of Ruth as a woman returning to her homeland, and issues concerning the foreign presence who brings foreign family members into the midst of a community, and how this is dealt with, through the intermarriage crisis portrayed in Ezra 9-10, to an analysis of Judean constructions of gender in the exilic and early post-exilic periods. The contributions show an exciting range of the best scholarship on women and foreign identities, with important consequences for how the foreign/known is perceived, and what that has meant for women through the centuries.

Examining how lesbian and gay Israelis negotiate the linguistic performance of their sexualities and the constraints of Israeli national ideologies, this book broadens current understandings of the uses and effects of variation in language and details the interconnections between language use and sexual, national and political identities.

Alterity and Identity in Israel The "ger" in the Old Testament Walter de Gruyter

In *Converts in the Dead Sea Scrolls* Carmen Palmer offers an interpretation of the גֵּר in the Dead Sea Scrolls as a Gentile convert to Judaism included by means of mutable ethnicity.

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.

Mark A. Awabdy provides a nuanced and extensive understanding of the noun גֵּר (ger, engl. immigrant) in the book of Deuteronomy (D). He argues that a precise reconstruction of the historical referents of D's ger is impossible and has led scholars to misread or overlook literary, theological, and sociological determinants. By analyzing D's ger texts and contexts, evidence emerges for: the non-Israelite and non-Judahite origins of D's ger; the distinction between the ger in D's prologue-epilogue and legal core; and the different meanings and origins of D's "ger-in-Egypt" and " 'ebed-in-Egypt" formulae. Awabdy further contends that D's revision of Exodus' Decalogue and Covenant Code and independence from H reveal D's tendencies to accommodate the ger and interface the ger with YHWH's redemption of Israel. He concludes by defining how D integrates the ger into the community of YHWH's people.

In *'Israel's History and the History of Israel'* one of the world's foremost experts on antiquity addresses the birth of Israel and its historic reality. Many stories have been told of the founding of ancient Israel, all rely on the biblical story in its narrative scheme, despite its historic unreliability. Drawing on the literary and archaeological record, this book completely rewrites the history of Israel. The study traces the textual material to the times of its creation, reconstructs the evolution of political and religious ideologies, and firmly inserts the history of Israel into its ancient-oriental context.

The state of Israel is often spoken of as a haven for the Jewish people, a place rooted in the story of a nation dispersed, wandering the earth in search of their homeland. Born in adversity but purportedly nurtured by liberal ideals, Israel has never known peace, experiencing instead a state of constant war that has divided its population along the stark and seemingly

unbreachable lines of dissent around the relationship between unrestricted citizenship and Jewish identity. By focusing on the perceptions and histories of Israel's most marginalized stakeholders—Palestinian Israelis, Arab Jews, and non-Israeli Jews—Atalia Omer cuts to the heart of the Israeli-Arab conflict, demonstrating how these voices provide urgently needed resources for conflict analysis and peacebuilding. Navigating a complex set of arguments about ethnicity, boundaries, and peace, and offering a different approach to the renegotiation and reimagination of national identity and citizenship, Omer pushes the conversation beyond the bounds of the single narrative and toward a new and dynamic concept of justice—one that offers the prospect of building a lasting peace.

Examines the backpacking trip usually taken by Israeli youth following military service. In the period after their military service, Jewish Israeli youth customarily embark on a unique touristic practice: the backpacking trip. Combining sociological, anthropological, and psychological research—based on innovative fieldwork conducted with Israeli backpackers in Israel and abroad—this book depicts the complex relationship between the traveling youth and their society of origin. Via a perspective the editors term “outside-in,” we learn how social and cultural tensions and tenets, identities, fantasies, and preoccupations are acted out within a symbolic, touristic space by scores of Israeli youth. Chaim Noy teaches in the Department of Communication at the Hebrew University of Jerusalem. Erik Cohen is George S. Wise Professor Emeritus of Sociology at the Hebrew University of Jerusalem and is the author of many books, including *Contemporary Tourism: Diversity and Change*.

This volume offers an examination of varied forms of expressions of heresy in Jewish history, thought and literature. Contributions explore the formative role of the figure of the heretic and of heretic thought in the development of the Jewish traditions from antiquity to the 20th century. Chapters explore the role of heresy in the Hellenic period and Rabbinic literature; the significance of heresy to Kabbalah, and the critical and often formative importance the challenge of heresy plays for modern thinkers such as Spinoza, Freud, Kafka, and Derrida, and literary figures such as Kafka, Tchernikhovsky, and I.B. Singer. Examining heresy as a boundary issue constitutive for the formation of Jewish tradition, this book contributes to a better understanding of the significance of the figure of the heretic for tradition more generally.

A work of “rigorous intellectual inquiry” critiquing the BDS movement in academia (*Jewish Journal*). *Israel Denial* is the first book to offer detailed analyses of the work faculty members have published—individually and collectively—in support of the Boycott, Divestment, and Sanctions (BDS) movement; it contrasts their claims with options for promoting peace. The faculty discussed here have devoted a significant part of their professional lives to delegitimizing the Jewish state. While there are beliefs they hold in common—including the conviction that there is nothing good to say about Israel—they also develop distinctive arguments designed to recruit converts to their cause in novel ways. They do so both as writers and as teachers; *Israel Denial* is the first to give substantial attention to anti-Zionist pedagogy. No effort to understand the BDS movement's impact on the academy and public policy can be complete without the kind of understanding this book offers. A co-publication of the Academic Engagement Network *Deals with the issues of the construction of Self and Other in the context of social exclusion of those perceived as different. This collection focuses on one theoretical proposition, namely, that the seemingly universal processes of identity formation and exclusion of the 'other' can be differentiated according to three modalities.*

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 symbolic fecundity of the Other.

This important volume rethinks the conventional parameters of Middle East studies through attention to popular cultural forms, producers, and communities of consumers. The volume has a broad historical scope, ranging from the late Ottoman period to the second Palestinian uprising, with a focus on cultural forms and processes in Israel, Palestine, and the refugee camps of the Arab Middle East. The contributors consider how Palestinian and Israeli popular culture influences and is influenced by political, economic, social, and historical processes in the region. At the same time, they follow the circulation of Palestinian and Israeli cultural commodities and imaginations across borders and checkpoints and within the global marketplace. The volume is interdisciplinary, including the work of anthropologists, historians, sociologists, political scientists, ethnomusicologists, and Americanist and literary studies scholars. Contributors examine popular music of the Palestinian resistance, ethno-racial “passing” in Israeli cinema, Arab-Jewish rock, Euro-Israeli tourism to the Arab Middle East, Internet communities in the Palestinian diaspora, café culture in early-twentieth-century Jerusalem, and more. Together, they suggest new ways of conceptualizing Palestinian and Israeli political culture.

Contributors. Livia Alexander, Carol Bardenstein, Elliott Colla, Amy Horowitz, Laleh Khalili, Mary Layoun, Mark LeVine, Joseph Massad, Melani McAlister, Ilan Pappé, Rebecca L. Stein, Ted Swedenburg, Salim Tamari

With top billing at many film forums around the world, as well as a string of prestigious prizes, including consecutive nominations for the Best Foreign Film Oscar, Israeli films have become one of the most visible and promising cinemas in the first decade of the twenty-first century, an intriguing and vibrant site for the representation of Israeli realities. Yet two decades have passed since the last wide-ranging scholarly overview of Israeli cinema, creating a need for a new, state-of-the-art analysis of this exciting cinematic oeuvre. The first anthology of its kind in English, *Israeli Cinema: Identities in Motion* presents a collection of specially commissioned articles in which leading Israeli film scholars examine Israeli cinema as a prism that refracts collective Israeli identities through the medium and art of motion pictures. The contributors address several broad themes: the nation imagined on film; war, conflict, and trauma; gender, sexuality, and ethnicity; religion and Judaism; discourses of place in the age of globalism; filming the Palestinian Other; and new

cinematic discourses. The authors' illuminating readings of Israeli films reveal that Israeli cinema offers rare visual and narrative insights into the complex national, social, and multicultural Israeli universe, transcending the partial and superficial images of this culture in world media.

Practical, scriptural, and contemporary, *Text and Task* is a series of essays on Scripture and mission. It aims to show the significance of reading the biblical text appropriately and with faithful engagement for our theology and missiology. A team of biblical scholars suggests ways forward in areas such as the implicit missional narrative of David and Goliath, the story of Solomon and his Temple building, the genre of lament, the explicit gracious message of the prophet Isaiah, Paul's understanding of divine call and gospel, and the place of mission as a hermeneutic for reading the Bible.

Theological chapters engage the issues of the Trinity and the unevangelized, the missional dimensions of Barth's view of election, the gospel's loss of plausibility in the modern West, the place of preaching in mission, and the idea of belonging to a church community before one believes the gospel. Drawing together scholars from the fields of biblical studies, theology, sociology, and homiletics, *Text and Task* relates critically engaged textual reading to contemporary ongoing Christian life, thought, and mission.

'*Words and Stones*' explores the politics of identity in Israel through an analysis of the social life of language. By examining the social choices Israelis make when they speak, and the social meanings such choices produce, Daniel Lefkowitz reveals how Israeli identities are negotiated through language.

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