

Where To Download Mapping Gender In Ancient Religious Discourses

## ***Mapping Gender In Ancient Religious Discourses***

**The volume publishes papers read at the ninth International Conference on the Deuterocanonical Books, Budapest, 2012. The title of the conference and the issuing volume covers an, on the one hand, extremely important and, on the other hand, regrettably neglected aspect particularly of the ancient Jewish and Christian traditions. Traditional manifestations of both Judaism and Christianity are**

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**predominantly masculine theological constructions. Despite their harsh masculine orientation, however, neither Judaism nor Christianity lacks elaboration on the female principle. When an ancient author chooses female imagery in order to make his message more emphatic, the female body as such forms an integral part of their metaphors. The contributions in this volume explore this phenomenon within the literature of early Judaism, and within its broad environments. Contributions in this volume demonstrate how, across the ancient Mediterranean and over hundreds of years, women's rituals intersected with the political,**

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**economic, cultural, or religious spheres of their communities in a way that has only recently started to gain sustained academic attention. The volume aims to tease out a number of different approaches and contexts, and to expand existing studies of women in the ancient world as well as scholarship on religious and social history. The contributors face a famously difficult task: ancient authors rarely recorded aspects of women's lives, including their songs, prophecies, and prayers. Many of the objects women made and used in ritual were perishable and have not survived; certain kinds of ritual objects (lowly undecorated pots,**

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**for example) tend not even to be recorded in archaeological reports. However, the broad range of contributions in this volume demonstrates the multiplicity of materials that can be used as evidence – including inscriptions, textiles, ceramics, figurative art, and written sources – and the range of methodologies that can be used, from analysis of texts, images, and material evidence to cognitive and comparative approaches.**

**The importance of martyrdom for the spread of Christianity in the first centuries of the Common Era is a question of enduring interest. In this innovative**

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**new study, Candida Moss offers a radically new history of martyrdom in the first and second centuries that challenges traditional understandings of the spread of Christianity and rethinks the nature of Christian martyrdom itself. Martyrdom, Moss shows, was not a single idea, theology, or practice: there were diverse perspectives and understandings of what it meant to die for Christ. Beginning with an overview of ancient Greek, Roman, and Jewish ideas about death, Moss demonstrates that there were many cultural contexts within which early Christian views of martyrdom were very much at home. She then shows**

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**how distinctive and diverging theologies of martyrdom emerged in different ancient congregations. In the process she reexamines the authenticity of early Christian stories about martyrs and calls into question the dominant scholarly narrative about the spread of martyrdom in the ancient world.**

**Trans Talmud places eunuchs and androgynes at the center of rabbinic literature and asks what we can learn from them about Judaism and the project of transgender history. Rather than treating these figures as anomalies to be justified or explained away, Max K. Strassfeld argues that they profoundly shaped ideas**

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**about law, as the rabbis constructed intricate taxonomies of gender across dozens of texts to understand an array of cultural tensions. Showing how rabbis employed eunuchs and androgynes to define proper forms of masculinity, Strassfeld emphasizes the unique potential of these figures to not only establish the boundary of law but exceed and transform it. Trans Talmud challenges how we understand gender in Judaism and demonstrates that acknowledging nonbinary gender prompts a reassessment of Jewish literature and law.**

**In her latest book, Ross Shepard Kraemer shows how**

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**her mind has changed or remained the same since the publication of her ground-breaking study, *Her Share of the Blessings: Women's Religions Among Pagans, Jews and Christians in the Greco-Roman World* (OUP 1992). *Unreliable Witnesses* scrutinizes more closely how ancient constructions of gender undergird accounts of women's religious practices in the Greco-Roman Mediterranean. Kraemer analyzes how gender provides the historically obfuscating substructure of diverse texts: Livy's account of the origins of the Roman Bacchanalia; Philo of Alexandria's envisioning of idealized, masculinized women philosophers;**



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**rabbinic debates about women studying Torah; Justin Martyr's depiction of an elite Roman matron who adopts chaste Christian philosophical discipline; the similar representation of Paul's fictive disciple, Thecla, in the anonymous Acts of (Paul and) Thecla; Severus of Minorca's depiction of Jewish women as the last hold-outs against Christian pressures to convert, and others. While attentive to arguments that women are largely fictive proxies in elite male contestations over masculinity, authority, and power, Kraemer retains her focus on redescribing and explaining women's religious practices. She argues**

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**that - gender-specific or not - religious practices in the ancient Mediterranean routinely encoded and affirmed ideas about gender. As in many cultures, women's devotion to the divine was both acceptable and encouraged, only so long as it conformed to pervasive constructions of femininity as passive, embodied, emotive, insufficiently controlled and subordinated to masculinity. Extending her findings beyond the ancient Mediterranean, Kraemer proposes that, more generally, religion is among the many human social practices that are both gendered and gendering, constructing and inscribing gender on**

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**human beings and on human actions and ideas. Her study thus poses significant questions about the relationships between religions and gender in the modern world.**

**Women's Religions in the Greco-Roman World  
Social and Literary Contexts for the New Testament  
Sexual Difference in Early Christian Thought  
Slavery, Gender, Truth, and Power in Luke-Acts and  
Other Ancient Narratives  
Gender Agenda Matters  
A Gendered Analysis of Everyday Life in the Dead Sea  
Scrolls Communities**

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### **Religion and Female Body in Ancient Judaism and Its Environments**

This new textbook outlines a gender-critical perspective on the New Testament and other early Christian writings.

In "Christian Origins and Greco-Roman Culture," Stanley Porter and Andrew Pitts assemble an international team of scholars whose work has focused on reconstructing the social matrix for earliest Christianity through the use of Greco-Roman materials and literary forms. Each

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essay moves forward the current understanding of how primitive Christianity situated itself in relation to evolving Hellenistic culture. Some essays focus on configuring the social context for the origins of the Jesus movement and beyond, while others assess the literary relation between early Christian and Greco-Roman texts.

What do we know in our bodies? Jennifer A. Glancy uses this fundamental question to illuminate the cultural history of early Christianity. Studying representations in

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sources from Paul to Augustine, she traces the centrality of bodies to early Christian social dynamics and discourse. Glancy offers in-depth analyses of important texts, historical problems, and theological questions. How did Paul present his suspiciously marked body as a source of knowledge and power? How did the corporal conditioning of the Roman slaveholding system infiltrate-and deform-articulations of Christian sexual ethics, and create parallel systems of virtue for elite Christians and enslaved Christians?

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Early Christians imagined Mary's body at the moment she gave birth; what do these primitive images and narratives suggest about ancient-and modern-understandings of maternal epistemology? In an approach to cultural history informed by the writings of philosophical and sociological theorists of corporeality, including Maurice Merleau-Ponty, Pierre Bourdieu, and Linda Martín Alcoff, Glancy shows that the cultural habituation of bodies caused Christians of the first centuries to replicate hierarchical patterns of social

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relations prevalent in the Roman Empire. These embodied patterns of relations are seemingly at odds with the good news of Christian preaching. Corporal Knowledge sheds light on the many ways in which social location is known in the body, and shows the significance of that insight for a cultural history of Christian origins. By framing questions about the function of corporal epistemology, Glancy offers new insights into bodies, identities, and early Christian understandings of what it means to be human.



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An essential resource for scholars and students Since the publication of the first edition of *Early Judaism and Its Modern Interpreters* in 1986, the field of early Judaism has exploded with new data, the publication of additional texts, and the adoption of new methods. This new edition of the classic resource honors the spirit of the earlier volume and focuses on the scholarly advances in the past four decades that have led to the study of early Judaism becoming an academic discipline in its own right. Essays

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written by leading scholars in the study of early Judaism fall into four sections: historical and social settings; methods, manuscripts, and materials; early Jewish literatures; and the afterlife of early Judaism.

In *Contested Masculinities*, the author argues for the importance of critical consciousness, and attentiveness to the interplay of the biblical text, context and the long, complex, histories of interpretation that play out in the construction of masculinities. Locating

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his reading of 1 Thessalonians within the thickly textured setting of a postcolonial, post-apartheid South Africa, the author seeks to recontextualize Paul, providing a nuanced understanding of how Paul's letters exercise authority over both the church and the academy. The author maintains that attempts to frame either the biblical text or notions of masculinity as singular and universal perpetuate and reinforce binary formulations (church/academy, global north/global south, colonizer/colonized,

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male/female) and entrench hierarchies of power. The author re-reads 1 Thessalonians, exploring the fissures that come into view when training a postcolonial and gender-critical lens on the biblical text and delivers a refreshing account that is playful and open and porous, especially as a conversational piece for masculinity, ancient and contemporary.

Christian Origins and Greco-Roman Culture  
The Wiley Blackwell Companion to Religion and Materiality

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Scholarship and Movement

Jewish and Christian Women in the Ancient Mediterranean

Demonic Bodies and the Dark Ecologies of Early Christian Culture

Vulnerability and Valour

Gender and Language in Early Christian Martyr Texts

**Jessica M. Keady uses insights from social science and gender theory to shed light on the Dead Sea Scrolls and the community at Qumran. Through her analysis Keady shows that it was not only women who could be viewed as an**

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**impure problem, but also that men shared these characteristics as well. The first framework adopted by Keady is masculinity studies, specifically Raewyn Connell's hegemonic masculinity, which Keady applies to the Rule of the Community (in its 1QS form) and the War Scroll (in its 1QM form), to demonstrate the vulnerable and uncontrollable aspects of ordinary male impurities. Secondly, the embodied and empowered aspects of impure women are revealed through an application of embodiment theories to selected passages from 4QD (4Q266 and 4Q272) and 4QTohorot A**

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**(4Q274). Thirdly, sociological insights from Susie Scott's understanding of the everyday - through the mundane, the routine and the breaking of rules - reveal how impurity disrupts the constructions of daily life. Keady applies Scott's three conceptual features for understanding the everyday to the Temple Scroll (11QTa) and the Rule of the Congregation (1QSa) to demonstrate the changing dynamics between ordinary impure males and impure females. Underlying each of these three points is the premise that gender and purity in the Dead Sea Scrolls communities are performative, dynamic and constantly**

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changing.

**In his sixth satire, Juvenal speculates about how Roman wives busy themselves while their husbands are away, namely, by entertaining a revolving door of exotic visitors who include a eunuch of the eastern goddess Bellona, an impersonator of Egyptian Anubis, a Judean priestess, and Chaldean astrologers. From these self-proclaimed religious specialists women solicit services ranging from dream interpretation to the coercion of lovers. Juvenal's catalogue suggests the popularity of such "freelance" experts at the turn of the second**



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**century and their familiarity to his audience, whom he could expect to get the joke. Heidi Wendt investigates the backdrop of this enthusiasm for the religion of freelance experts by examining their rise during the first two centuries of the Roman Empire. Unlike civic priests and temple personnel, freelance experts had to generate their own authority and legitimacy, often through demonstrations of skill and learning in the streets, in marketplaces, and at the temple gates, among other locations in the Roman world. Wendt argues that these professionals participated in a highly competitive**

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**form of religious activity that intersected with multiple areas of specialty, particularly philosophy and medicine. Over the course of the imperial period freelance experts grew increasingly influential, more diverse with respect to their skills and methods, and more assorted in the ethnic coding of their practices. Wendt argues that this context engendered many of the innovative forms of religion that flourished in the second and third centuries, including phenomena linked with Persian Mithras, the Egyptian gods, and the Judean Christ. The evidence for freelance experts in**

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**religion is abundant, but scholars of ancient Mediterranean religion have only recently begun to appreciate their impact on the empire's changing religious landscape. At the Temple Gates integrates studies of Judaism, Christianity, mystery cults, astrology, magic, and philosophy to paint a colorful portrait of religious expertise in early Rome.**

**New Testament scholars typically assume that the men who pervade the pages of Luke's two volumes are models of an implied "manliness." Scholars rarely question how Lukan men measure up to ancient masculine mores, even**

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**though masculinity is increasingly becoming a topic of inquiry in the field of New Testament and its related disciplines. Drawing especially from gender-critical work in classics, Brittany Wilson addresses this lacuna by examining key male characters in Luke-Acts in relation to constructions of masculinity in the Greco-Roman world. Of all Luke's male characters, Wilson maintains that four in particular problematize elite masculine norms: namely, Zechariah (the father of John the Baptist), the Ethiopian eunuch, Paul, and, above all, Jesus. She further explains that these men do not protect their bodily**

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**boundaries nor do they embody corporeal control, two interrelated male gender norms. Indeed, Zechariah loses his ability to speak, the Ethiopian eunuch is castrated, Paul loses his ability to see, and Jesus is put to death on the cross. With these bodily "violations," Wilson argues, Luke points to the all-powerful nature of God and in the process reconfigures--or refigures--men's own claims to power. Luke, however, not only refigures the so-called prerogative of male power, but he refigures the parameters of power itself. According to Luke, God provides an alternative construal of power in**

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**the figure of Jesus and thus redefines what it means to be masculine. Thus, for Luke, "real" men look manifestly unmanly. Wilson's findings in *Unmanly Men* will shatter long-held assumptions in scholarly circles and beyond about gendered interpretations of the New Testament, and how they can be used to understand the roles of the Bible's key characters.**

**The first Christians operated with a hierarchical model of sexual difference common to the ancient Mediterranean, with women considered to be lesser versions of men. Yet sexual**

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**difference was not completely stable as a conceptual category across the spectrum of formative Christian thinking. Rather, early Christians found ways to exercise theological creativity and to think differently from one another as they probed the enigma of sexually differentiated bodies. In Specters of Paul, Benjamin H. Dunning explores this variety in second- and third-century Christian thought with particular attention to the ways the legacy of the apostle Paul fueled, shaped, and also constrained approaches to the issue. Paul articulates his vision of what it means to be**

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**human primarily by situating human beings between two poles: creation (Adam) and resurrection (Christ). But within this framework, where does one place the figure of Eve—and the difference that her female body represents? Dunning demonstrates that this dilemma impacted a range of Christian thinkers in the centuries immediately following the apostle, including Clement of Alexandria, Irenaeus of Lyons, Tertullian of Carthage, and authors from the Nag Hammadi corpus. While each of these thinkers attempts to give the difference of the feminine a coherent place within a Pauline**



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**typological framework, Dunning shows that they all fail to deliver fully on the coherence that they promise. Instead, sexual difference haunts the Pauline discourse of identity and sameness as the difference that can be neither fully assimilated nor fully ejected—a conclusion with important implications not only for early Christian history but also for feminist and queer philosophy and theology.**

**The Oxford Handbook of Theology, Sexuality, and Gender presents an unrivalled overview of the theological study of sexuality and gender. These topics are not merely contentious and pervasive:**

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**they have escalated in importance within theology. Theologians increasingly agree that even the very doctrine of God cannot be contemplated without a prior grappling with each. Featuring 41 newly-commissioned essays, written by some of the foremost scholars in the discipline, this authoritative collection presents and develops the latest thinking in these areas. Divided into eight thematic sections, the Handbook explores: methodological approaches; contributions from neighbouring disciplines; sexuality and gender in the Bible, and in the Christian tradition; controversies within the**

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**churches, and within four of the non-Christian faiths; and key concepts and issues. The final, extended section considers theology in relation to married people and families; gay and lesbian people; bisexual people; intersex and transgender people; disabled people; and to friends. This volume is an essential reference for students and scholars, which will also stimulate further research.**

**A Sourcebook**

**Refigurations of Masculinity in Luke-Acts**

**Thinking Beyond Thecla**

**The Oxford Handbook of Theology, Sexuality, and**

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### **Gender**

### **The Bible, Gender, and Sexuality: Critical Readings**

### **Bodies, Borders, Believers**

### **Early Judaism and Its Modern Interpreters**

The Wiley Blackwell Companion to Religion and Materiality provides a thoughtfully organized, inclusive, and vibrant project of the multiple ways in which religion and materiality intersect. The contributions explore the way that religion is shaped by, and has shaped, the material world, embedding beliefs,

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doctrines, and texts into social and cultural contexts of production, circulation, and consumption. The Companion not only contains scholarly essays but has an accompanying website to demonstrate the work of performers, architects, and expressive artists, ranging from musicians and dancers to religious practitioners. These examples offer specific illustrations of the interplay of religion and materiality in everyday life. The project is organized from a comparative perspective, highlighting examples and case studies from

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traditions originating in both East and West. To summarize, the volume: Brings together the leading figures, theories and ideas in the field in a systematic and comprehensive way Offers an interdisciplinary approach drawing together religious studies, anthropology, archaeology, history, sociology, geography, the cognitive sciences, ecology, and media studies Takes a comparative perspective, covering all the major faith traditions At once brave and athletic, virtuous and modest, female martyrs in the second and

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third centuries were depicted as self-possessed gladiators who at the same time exhibited the quintessentially "womanly" qualities of modesty, fertility, and beauty. L. Stephanie Cobb explores the double embodiment of "male" and "female" gender ideals in these figures, connecting them to Greco-Roman virtues and the construction of Christian group identities. Both male and female martyrs conducted their battles in the amphitheater, a masculine environment that enabled the divine combatants to showcase

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their strength, virility, and volition. These Christian martyr accounts also illustrated masculinity through the language of justice, resistance to persuasion, and-more subtly but most effectively-the juxtaposition of "unmanly" individuals (usually slaves, the old, or the young) with those at the height of male maturity and accomplishment (such as the governor or the proconsul). Imbuing female martyrs with the same strengths as their male counterparts served a vital function in Christian communities. Faced with the



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possibility of persecution, Christians sought to inspire both men and women to be braver than pagan and Jewish men. Yet within the community itself, traditional gender roles had to be maintained, and despite the call to be manly, Christian women were expected to remain womanly in relation to the men of their faith. Complicating our understanding of the social freedoms enjoyed by early Christian women, Cobb's investigation reveals the dual function of gendered language in martyr texts and its importance in laying claim to social

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power.

This latest volume in the Bible and Women series examines ancient noncanonical Christian texts for what they reveal about women, their engagement with Scripture, and attitudes toward them in texts dating to the second to eighth century. Three sections include once-forgotten texts rediscovered in locations such as Nag Hammadi, those that have been in continuous use through the centuries, and works written by women that are traditionally excluded from discussions of

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noncanonical texts. Contributors Bernadette J. Brooten, María José Cabezas Cabello, Anna Carfora, Ute E. Eisen, Judith Hartenstein, Ursula Ulrike Kaiser, Karen L. King, Outi Lehtipuu, Heidrun Mader, Antti Marjanen, Silvia Pellegrini, Silke Petersen, Uwe-Karsten Plisch, Cristina Simonelli, Anna Rebecca Solevåg, M. Dolores Martin Trutet, and Carmen Bernabé Ubieta examine a range of texts, including noncanonical gospels and acts, poems, prophecy, and grave inscriptions. This volume questions the prevailing 'female

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empowering' interpretation of Thecla in the Acts of Paul and Thecla. Rosie Andrious examines the way that Thecla is voyeuristically paraded and subjected to a kind of sado-erotic torture, and demonstrates how this perception clashes with any notion that she is presented as a positive role-model for a woman. Rather, Andrious sets this discourse about female 'self-control' and 'chastity' over against the wider narrative of Christian men struggling against the invasive violence of Rome and suggests that the

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victimized, voyeuristic female representation of Thecla has very little to do with women and is, rather, a complex literary text that represents a power struggle between men. The ideological function of Thecla is therefore, as a constructed body that transcends its 'natural' feminine weakness. Andrious thus provides an original interpretative framework for understanding Thelca's representation, and suggests a completely new way of seeing the saint.

A collection of essays on early Christian,

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Jewish and Greco-Roman religious discourses in antiquity, focusing on the construction of gender in relationship to broader cultural and religious themes, argumentation and identity formation in the early centuries of the common era.

Oxford Encyclopedia of the Bible and Gender Studies

Body Politics and Masculine Rhetoric

Trans Talmud

The Sense of Sight in Rabbinic Culture

Birthing Salvation

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Contested Masculinities

Gender and Class in Early Christian

Childbearing Discourse

*Early Christian Dress is the first full-length monograph on the subject of dress in early Christianity. It pays attention to the ways in which dress expressed and shaped Christian identity, the role dress played in Christians' rivalries with pagan neighbours, and especially to the ways in which notions of gender were culled and revised in the process. Although many scholars have argued that gender in late antiquity was a performed and embodied category, few have paid*

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*attention to the ways in which dress and physical appearances were implicated in the understanding of femininity and masculinity. This study addresses that gap, revealing the amount of sartorial work necessary to secure stable gender categories in the worlds of early Imperial pagans and late ancient Christians. This study analyzes several vigorous discussions and debates that arose over Christian women's dress. It examines how Christians interpreted their dress—especially the dress of female ascetics—as evidence of Christianity's advanced morality and piety, a morality and piety that was coded "masculine." Yet even Christian leaders who championed ascetic*



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*women's ability to achieve a degree of virility in terms of their virtue and spiritual status were troubled when ascetics' dress threatened to materially dissolve gender categories, difference, and hierarchies. In the end, the study enables us to gain a broader view of how gender was constructed, perceived, and contested in early Christianity.*

*The public/private distinction is fundamental to modern theories of the family, religion and religious freedom, and state power, yet it has had different salience, and been understood differently, from place to place and time to time. The volume brings together essays from an international array of experts in law*

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*and religion, in order to examine the public/private distinction in comparative perspective. The essays focus on the cultures and religions of the ancient Mediterranean, in the formative periods of Greece and Rome and the religions of Judaism, Christianity and Islam. Particular attention is given to the private exercise of religion, the relation between public norms and private life, and the division between public and private space and the place of religion therein. In the last two decades, feminism has often been declared dead. One reason for this was the overwhelming success of gender and queer studies; another was supposedly nurtured by the hope of*

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*conservatives that girls and women should return to that which is traditionally perceived as “female”. This volume, which brings together the most interesting papers of the feminist exegesis section of the recent International Meetings of the Society of Biblical Literature, offers vivid proof that feminist studies did not lose their appeal to young scholars, and that there is still enough potential for fresh and interesting research in this field. Gender agendas still matter, especially when the feminist option is not forfeited as a political aim.*

*This well-crafted book probes the key dimensions of Africa’s existential predicament. It constitutes an*

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*intellectual response to a gnawing “African situation”—the starting point for grasping Africa’s social and religious quest. Beyond split explanations of external versus internal factors (e.g., colonization/slavery vs. leadership/cultural values), this study accounts more comprehensively for emergent issues shaping this situation. The situation reflects a gamut of problems in traditional African religion and material culture, which hitherto defines African communality, politics, and destinies vis-à-vis the cosmos and nature. Thus, African religion and communities, each with its own attendant values, do not operate by critical engagement with larger issues*

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*of society and civilization, especially those shaped by the advent of (post-) modernity. Rather, they operate via adaptation. The communal drive for natural and social harmony inevitably produces a preservationist view of culture (“leaving things as they are”). This study takes an integrative approach to religion, society, and civilization; eschews dichotomies; and broadly defines and re-signifies life and wholeness as a true end of Africans’ quest today.*

*Over several decades, scholarship in New Testament and early Christianity has drawn attention both to the ways in which ancient Mediterranean conceptions of embodiment, sexual difference, and desire were*

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*fundamentally different from modern ones and also to important lines of genealogical connection between the past and the present. The result is that the study of "gender" and "sexuality" in early Christianity has become an increasingly complex undertaking. This is a complexity produced not only by the intricacies of conflicting historical data, but also by historicizing approaches that query the very terms of analysis whereby we inquire into these questions in the first place. Yet at the same time, recent work on these topics has produced a rich and nuanced body of scholarly literature that has contributed substantially to our understanding of early Christian history and*

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*also proved relevant to ongoing theological and social debates. The Oxford Handbook of Gender and Sexuality in the New Testament provides a roadmap to this lively scholarly landscape, introducing both students and other scholars to the relevant problems, debates, and issues. Leading scholars in the field offer original contributions by way of synthesis, critical interrogation, and proposals for future questions, hypotheses, and research trajectories.*

*Ancient Christian Apocrypha*

*Early Christian Bodies*

*Ancient Christian Martyrdom*

*Feminist Biblical Studies in the Twentieth Century*

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## *Scripture as Social Discourse*

### *An Exemplary Man*

The Oxford Handbook of the Study of Religion provides a comprehensive overview of the academic study of religion. Written by an international team of leading scholars, its fifty-one chapters are divided thematically into seven sections. The first section addresses five major conceptual aspects of research on religion. Part two surveys eleven main frameworks of analysis, interpretation, and explanation of religion. Reflecting recent turns in the humanities and social sciences, part three considers eight forms of the expression of religion. Part four provides a discussion of the ways



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societies and religions, or religious organizations, are shaped by different forms of allocation of resources. Other chapters in this section consider law, the media, nature, medicine, politics, science, sports, and tourism. Part five reviews important developments, distinctions, and arguments for each of the selected topics. The study of religion addresses religion as a historical phenomenon and part six looks at seven historical processes. Religion is studied in various ways by many disciplines, and this Handbook shows that the study of religion is an academic discipline in its own right. The disciplinary profile of this volume is reflected in part seven, which considers the history of the discipline and its relevance. Each chapter in the Handbook references at least two different religions to provide fresh and innovative perspectives

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on key issues in the field. This authoritative collection will advance the state of the discipline and is an invaluable reference for students and scholars.

This is a substantially expanded and completely revised edition of a book first published by Fortress Press in 1988 as *Maenads, Martyrs, Matrons, Monastics*. It collects translations of primary texts relevant to women's religion (pagan, Jewish, and Christian) in Western antiquity, from the fourth century BCE to the fifth century CE.

The Acts of the Apostles, the earliest work of its kind to have survived from Christian antiquity, is not “history” in the modern sense, nor is it about what we call “the church.” Written at least half a century after the time it describes, it is a portrait of the Movement of Jesus’ followers as it developed

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between 30 and 70 CE. More important, it is a depiction of the Movement of what Jesus wanted: the inbreaking of the reign of God. In this commentary, Linda Maloney, Ivoni Richter Reimer, and a host of other contributing voices look at what the text does and does not say about the roles of the original members of the Movement in bringing it toward fruition, with a special focus on those marginalized by society, many of them women. The author of Acts wrote for followers of Jesus in the second century and beyond, contending against those who wanted to break from the community of Israel and offering hope against hope, like Israel's prophets before him.

This book explores the power of sight for ancient rabbis across the realms of divinity, sexuality, idolatry and rabbinic

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subjectivity.

This stimulating collection of essays by prominent scholars honours Turid Karlsen Seim. *Bodies, Borders, Believers* brings together biblical scholars, ecumenical theologians, archaeologists, classicists, art historians, and church historians, working side by side to probe the past and its receptions in the present. The contributions relate in one way or another to Seim's broad research interests, covering such themes as gender analysis, bodily practices, and ecumenical dialogue. The editors have brought together an international group of scholars, and among the contributors many scholarly traditions, theoretical orientations, and methodological approaches are represented, making this book an interdisciplinary and border-crossing endeavour. A

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comprehensive bibliography of Seim's work is included.  
Public and Private in Ancient Mediterranean Law and Religion  
Corporal Knowledge  
Collected Essays  
Papers of the "Feminist Section" of the International Meetings  
of The Society of Biblical Literature  
Women's Ritual Competence in the Greco-Roman  
Mediterranean  
Marginalized Texts in Early Christianity  
A Comprehensive Survey and Analysis of the African  
Situation

*This volume collects both classic and cutting-edge readings related to gender, sex, sexuality,*

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*and the Bible. Engaging the Hebrew Bible, New Testament, and surrounding texts and worlds, Rhiannon Graybill and Lynn R. Huber have amassed a selection of essays that reflects a wide range of perspectives and approaches towards gender and sexuality. Presented in three distinct parts, the collection begins with an examination of gender in and around biblical contexts, before moving to discussing sex and sexualities, and finally critiques of gender and sexuality. Each reading is introduced by the editors in order to situate it in its broader scholarly context, and each section culminates in an annotated list of*

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*further readings to point researchers towards other engagements with these key themes.*

*In Birthing Salvation Anna Rebecca Solevåg shows how childbearing discourse interfaces with salvation discourse in the Pastoral Epistles, the Acts of Andrew and the Martyrdom of Perpetua and Felicitas. Issues of gender and class are explored through an intersectional analysis.*

*"Drawing insights from gender studies and the environmental humanities, Demonic Bodies analyzes how ancient Christians constructed the Christian body through its relations to demonic*

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*adversaries. Case studies on New Testament texts, early Christian church fathers, and "Gnostic" writings trace how early followers of Jesus construed the demonic body in diverse and sometimes contradictory ways, as both embodied and bodiless, "fattened" and ethereal, heavenly and earthbound. Across this diversity of portrayals, however, demons consistently functioned as personifications of "deviant" bodily practices such as "magical" rituals, immoral sexual acts, gluttony, and "pagan" religious practices. This demonization served an exclusionary function whereby Christian writers*



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*marginalized fringe Christian groups by linking their ritual activities to demonic modes of (dis)embodiment. Demonic Bodies demonstrates, therefore, that the formation of early Christian cultures was part of the shaping of broader Christian "ecosystems," which in turn informed Christian experiences of their own embodiment and community"--*

*This collection brings together a wide range of essays on themes related to sexuality and gender, written by William R. G. Loader, who has published widely on attitudes towards sexuality in early Jewish and Christian literature. The*

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*essays explore connections and make comparisons among the ancient texts, seeking to understand them in the light of their religious and cultural contexts, providing summaries, and pursuing key themes, from subtle changes in the Septuagint, to the Pseudepigrapha, the Dead Sea Scrolls, Philo, and the New Testament.*

*This engaging and accessible textbook provides an introduction to the study of ancient Jewish and Christian women in their Hellenistic and Roman contexts. This is the first textbook dedicated to introducing women's religious roles in Judaism and Christianity in a way that is*

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*accessible to undergraduates from all disciplines. The textbook provides brief, contextualising overviews that then allow for deeper explorations of specific topics in women's religion, including leadership, domestic ritual, women as readers and writers of scripture, and as innovators in their traditions. Using select examples from ancient sources, the textbook provides teachers and students with the raw tools to begin their own exploration of ancient religion. An introductory chapter provides an outline of common hermeneutics or "lenses" through which scholars approach the texts and artefacts of*

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*Judaism and Christianity in antiquity. The textbook also features a glossary of key terms, a list of further readings and discussion questions for each topic, and activities for classroom use. In short, the book is designed to be a complete, classroom-ready toolbox for teachers who may have never taught this subject as well as for those already familiar with it. Jewish and Christian Women in the Ancient Mediterranean is intended for use in undergraduate classrooms, its target audience undergraduate students and their instructors, although Masters students may also find the book useful. In addition, the book is*

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*accessible and lively enough that religious communities' study groups and interested laypersons could employ the book for their own education.*

*Cornelius and Characterization in Acts 10*

*Mapping Gender in Ancient Religious Discourses*

*The Oxford Handbook of New Testament, Gender, and Sexuality*

*Contextualizing Gender in Early Christian Discourse*

*Androgynes and Eunuchs in Rabbinic Literature*

*Africa's Social and Religious Quest*

*Wisdom Commentary: Acts of the Apostles*

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This book examines slavery and gender through a feminist reading of narratives including female slaves in the Gospel of Luke, the Acts of the Apostles, and early Christian texts. Through the literary theory of Mikhail Bakhtin, the voices of three enslaved female characters—the female slave who questions Peter in Luke 22, Rhoda in Acts 12, and the prophesying slave of Acts 16—are placed into dialogue with female slaves found in the Apocryphal Acts, ancient novels, classical texts, and images of enslaved women on funerary monuments. Although ancients typically distrusted the words of slaves, Christy Cobb argues that female slaves in Luke-Acts

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speaking truth to power, even though their gender and status suggest that they cannot. In this Bakhtinian reading, female slaves become truth-tellers and their words confirm aspects of Lukan theology. This exegetical, theoretical, and interdisciplinary book is a substantial contribution to conversations about women and slaves in Luke-Acts and early Christian literature.

While most scholars focus on the character of Cornelius as a model Gentile, Bonnie Flessen argues that Cornelius is also a model male figure for Luke's audience. When analyzed closely, the characterization of Cornelius reveals a multifaceted rhetorical strategy regarding both gender

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and empire. This strategy lifts up a rather surprising portrait of an exemplary man who represents the Roman Empire and yet nevertheless manifests the virtues of submission, piety, and generosity. Flessen also proposes a hermeneutic of masculinity as a means to exegete Acts and other New Testament texts. This critical lens provides interpreters with a way of thinking about gender when female characters are absent or sparse. Although constructs of gender are embedded in texts, interpreters can use recent scholarship on masculinity along with extrabiblical evidence as tools to excavate the contours of the male figure in antiquity.



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As the first major encyclopedia of its kind, The Oxford Encyclopedia of the Bible and Gender Studies (OEBGS) is the go-to source for scholars and students undertaking original research in the field. Extending the work of nineteenth and twentieth century feminist scholarship and more recent queer studies, the Encyclopedia seeks to advance the scholarly conversation by systematically exploring the ways in which gender is constructed in the diverse texts, cultures, and readers that constitute "the world of the Bible." With contributions from leading scholars in gender and biblical studies as well as contemporary gender theorists, classicists, archaeologists,

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and ancient historians, this comprehensive reference work reflects the diverse and interdisciplinary nature of the field and traces both historical and modern conceptions of gender and sexuality in the Bible. The two-volume Encyclopedia contains more than 160 entries ranging in length from 1,000 to 10,000 words. Each entry includes bibliographic references and suggestions for further reading, as well as a topical outline and index to aid in research. The OEBGS builds upon the pioneering work of biblically focused gender theorists to help guide and encourage further gendered discussions of the Bible. Chart the development of feminist approaches and

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theories of interpretation during the period when women first joined the ranks of biblical scholars This collection of essays on feminist biblical studies in the twentieth century seeks to explore four areas of inquiry demanding further investigation. In the first section, articles chart the beginnings and developments of feminist biblical studies as a conversation among feminists around the world. The second section introduces, reviews, and discusses the hermeneutic religious spaces created by feminist biblical studies. The third segment discusses academic methods of reading and interpretation that dismantle androcentric language and kyriarchal authority. The fourth section

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returns to the first with work that transgresses academic boundaries in order to exemplify the transforming, inspiring, and institutionalizing feminist work that has been and is being done to change religious mindsets of domination and to enable wo/men to engage in critical readings of the Bible. Features: Essays examine the rupture or break in the malestream reception history of the Bible Exploration of the term feminism in different social-cultural and theoretical-religious locations Authors from around the world present research and future directions for research challenging the next generation of feminist interpreters

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Sexuality and Gender

The Oxford Handbook of the Study of Religion

Gender, Virtue, and Authority

Religion, Gender, and History in the Greco-Roman Mediterranean

Social-Scientific Perspectives on Early Jewish and Christian Writings

Early Christian Dress

Specters of Paul

***Throughout the last several decades professional biblical scholars have adapted***

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***concepts and theories from the social sciences - particularly social and cultural anthropology - in order to cast new light on ancient biblical writings, early Jewish and Christian texts that circulated with the Scriptures, and the various contexts in which these literatures were produced and first received. The present volume of essays draws much of its inspiration from that same development in the history of biblical research, while also offering insights from other, newer approaches to interpretation.***

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***The contributors to this volume explore a wide range of broadly social-scientific disciplines and discourses - cultural anthropology, sociology, archaeology, political science, the New Historicism, forced migration studies, gender studies - and provide multiple examples of the ways in which these diverse methods and theories can shed new and often fascinating light on the ancient texts. The fruit of scholarly work that is both international in flavour and truly collaborative, this volume provides fresh***

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***perspectives not only on familiar portions of Jewish and Christian Scripture but also on select passages from the Dead Sea Scrolls, the Nag Hammadi library and previously untranslated French texts.***

***Ancient Texts and Present Conversations***

***At the Temple Gates***

***Saint Thecla***

***Diverse Practices, Theologies, and Traditions***

***Dying to Be Men***

***Unreliable Witnesses***

***Unmanly Men***