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# THE CONTEMPORARY READER

SIXTH EDITION



# The Contemporary Reader 1

**Harry Torsey Baker**



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contend that the Bible's original audience understood that the references to God as male simply reflected gendered social roles at the time. However, evidence for this implicit assumption is ambiguous. Accordingly, in preparing this new edition, the editors sought language that was more sensitive to gender nuances to reflect more accurately the perceptions of the original Bible readers. In places where the ancient audience probably would not have construed gender as pertinent to the text's plain sense, the editors changed words into gender-neutral terms where gender was probably understood to be at stake; they left the text as originally translated or even introduced gendered language where none existed before. They made these changes regardless of whether words referred to God, angels, or human beings. For example, the phrase originally translated in the 1962 JPS Torah as "every man as he pleases" has been rendered here as "each of us as we please" (Deut 12:8). Similarly, "man and beast" now reads "human and beast" (Exod 8:14) since the Hebrew word *adam* is meant to refer to all human beings, not only to males. Conversely, the phrase "the persons enrolled" has been changed to "the men enrolled" (Num 26:7) to reflect the fact that only men were counted in census-taking at this time. In most cases, references to God are rendered in gender-neutral language. A special case in point: the unpronounceable four-letter name for the Divine, the Tetragrammaton, is written in unvocalized Hebrew, conveying to the reader that the Name is something totally other, beyond our speech and understanding. Readers can choose to substitute for this unpronounceable Name any of the numerous divine names offered by Jewish tradition as generations have before our time. In some instances, however, male imagery depicting God is preserved because it reflects ancient society's view of gender roles. David Stein's preface provides an explanation of the methodology used, and a table delineates typical ways that God language is handled, with sample verses. Occasional notes applied to the Bible text explain how gender is treated; longer supplementary notes at the end of the volume comment on special topics related to this edition. In preparing this work, the editors undertook a thorough and comprehensive analysis of the Torah's gender ascriptions. The result is a carefully rendered alternative to the traditional JPS translation. The single most innovative aspect of the gender-sensitive translation offered in *The Contemporary Torah* is its treatment of the Hebrew word *ish* as a term of affiliation, more than of gender. Scholars seeking a fuller explanation of that treatment are invited to read David E. S. Stein's articles in the *Journal of Hebrew Scriptures* (2008) and in *Hebrew Studies* (2008).

**First Corinthians** Raymond F. Collins, 2006 Catholic Press Association Award Winner. One of the most exciting of Paul's letters, 1 Corinthians offers a vantage point from which modern readers can reflect on diverseness in Christian Churches today. In *First Corinthians*, Raymond Collins explores that vantage point as well as the challenge Paul posed to the people of his time and continues to pose in ours: to allow the gospel message to engage them in their daily lives. Paul introduces us to a flesh-and-blood community whose humanness was all too apparent. Sex, death, and money were among the issues they had to face. Social conflicts and tension within their Christian community were part of their daily lives. Paul uses all of his diplomacy, rhetorical skill, and authority to exhort the Corinthian community to be as one in Christ. In examining Paul's message and method

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**A Reader's Guide to Contemporary Literature** William Swan Sonnenschein, 1895

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**The Contemporary Review**, 1901

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*The Contemporary Law Review, with Current English and Foreign Decisions*, 1913

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