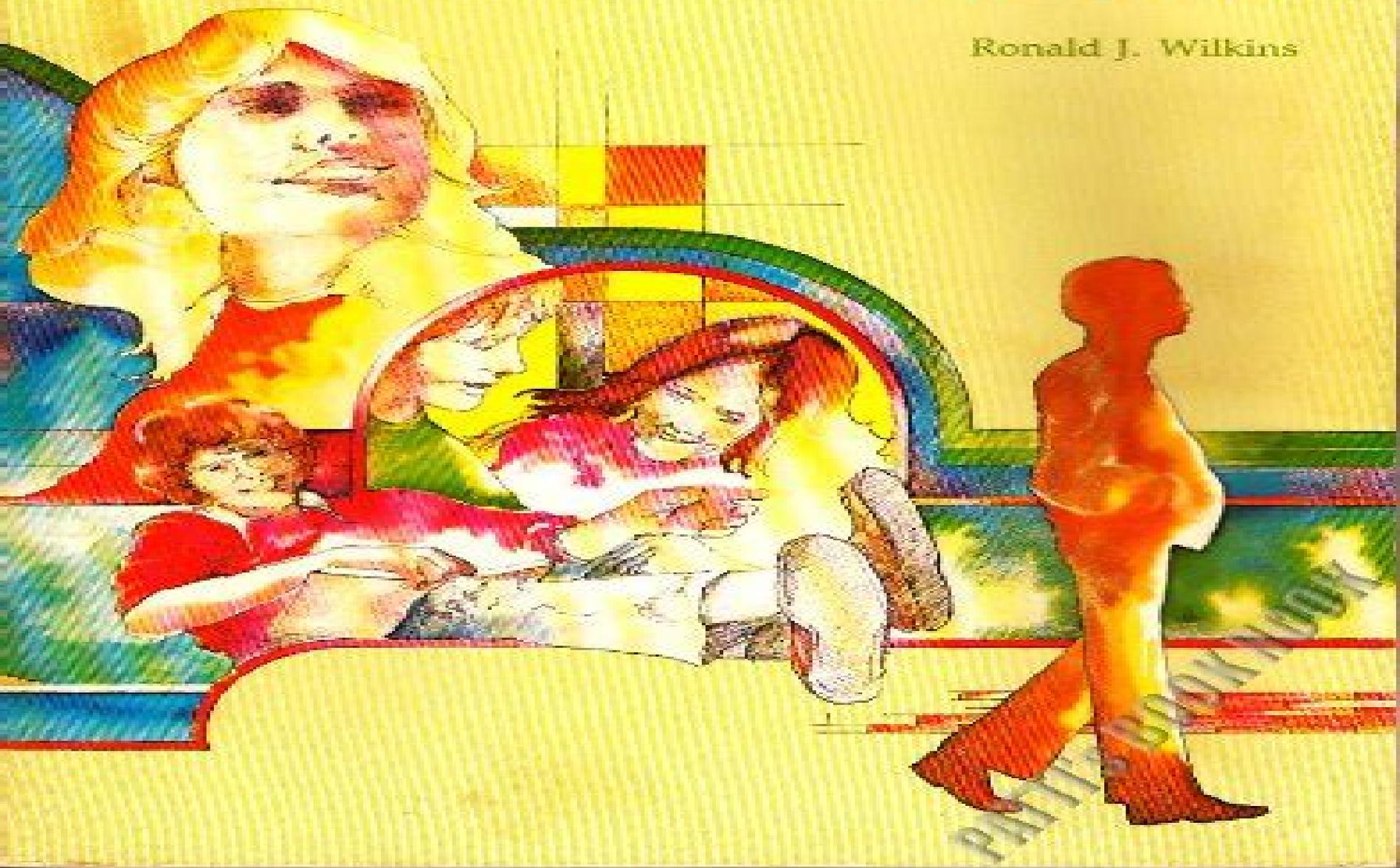


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Ronald J. Wilkins



Understanding The Bible An Extended Study

Karin Nielsen-Saines



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Versions Margaret Deanesly, 1920 **Interludes and Irony in the Ancestral Narrative** Jonathan A. Kruschwitz, 2020-12-18 The stories of Hagar Dinah and Tamar stand out as strangers in the ancestral narrative They deviate from the main plot and draw attention to the interests and fates of characters who are not a part of the ancestral family Readers have traditionally domesticated these strange stories They have made them familiar all about the ancestral family Thus Hagar's story becomes a drama of deselection Shechem and the Hivites become emblematic for ancestral conflict with the people of the land and Tamar becomes a lens by which to read providence in the story of Joseph This study resurrects the question of these stories strangeness Rather than allow the ancestral narrative to determine their significance it attends to each interlude's particularity and detects ironic gestures made toward the ancestral narrative These stories contain within them the potential to defamiliarize key themes of ancestral identity the ancestral divine relationship ancestral relations to the land and its inhabitants and ancestral self identity Perhaps the ancestral family are not the only privileged partners of God the only heirs to the land or the only bloodline fit to bear the next generation **The Living Church**, 1956

Presbyterian Survey, 1922 *50 Hours* Lynne V. Cheney, 1989 *Bunyan's Pilgrim's Progress* John Bunyan, 1896
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