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a powerful and poignant examination of the often invisible plight of palestinian refugees offer ing a humane vision and hope in our bleak  
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issues for the 36th 37th annual meetings 1940 41 include the annual meeting of the american society for public administration 2d 3d 1940  
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jason silverman presents a timely and necessary study advancing the understanding of achaemenid ideology and persian period judaism  
while the achaemenid persian empire c 550 330 bce dwarfed all previous empires of the ancient near east in both size and longevity the  
royal system that forged and preserved this civilisation remains only rudimentarily understood as is the imperial and religious legacy

bequeathed to future generations in response to this deficit silverman provides a critically sophisticated and interdisciplinary model for comparative studies while the achaemenids rebuilt the jerusalem temple judaean literature of the period reflects tensions over its persian re establishment demonstrating colliding religious perspectives although both first zechariah 1 8 and second isaiah 40 55 are controversial the greater imperial context is rarely dealt with in depth both books deal directly with the temple s legitimacy and this ties them intimately to kings engagements with cults silverman explores how the achaemenid kings portrayed their rule to subject minorities the ways in which minority elites reshaped this ideology and how long this impact lasted as revealed through the judaean reactions to the restoration of the jerusalem temple

economic inequity is an issue of worldwide concern in the twenty first century although these issues have not troubled all people at all times they are nonetheless not new thus it is not surprising that judaism has developed many perspectives theoretical and practical to explain and ameliorate the circumstances that produce serious economic disparity this volume offers an accessible collection of articles that deal comprehensively with this phenomenon from a variety of approaches and perspectives within this framework the fourteen authors who contributed to wealth and poverty in jewish tradition bring a formidable array of experience and insight to uncover interconnected threads of conversation and activities that characterize jewish thought and action among the questions raised for which there are frequently multiple responses is the giving of tzedakah generally although imprecisely translated as charity a command or an impulse does the jewish tradition give priority to the donor or to the recipient to what degree is charity a communal responsibility is there something inherently ennobling or conversely debasing about being poor how have basic concepts about wealth and poverty evolved from biblical through

rabbinic and medieval sources until the modern period what are some specific historical events that demonstrate either marked success or bitter failure and finally are there some relevant concepts and practices that are distinctively if not uniquely jewish it is a singular strength of this collection that appropriate attention is given in a style that is both accessible and authoritative to the vast and multiform conversations that are recorded in the talmud and other foundational documents of rabbinic judaism moreover perceptive analysis is not limited to the past but also helps us to comprehend circumstances among todays jews it is equally valuable that these authors are attuned to the differences between aspirations and the realities in which actual people have lived

the theology of isaiah 40 55 has two seemingly contradictory aspects the tension between the consolatory message of deliverance and the harsh tone of accusation and the call to repentance this study argues that such tension does not necessarily disclose a different authorship but that it expresses the basic nature of the relationship between yhwh and the israelites in which the actions of yhwh and the actions of the people stand in a relationship of interdependence such interdependence is essential for the re establishment and the continued existence of the relationship between yhwh and his people as well as for shaping the identity of both the exiled and the non exiled israelite communities in the latter part of the sixth century b c e

ambra suriano analyses the narrator s techniques exploring the influence of the readers understanding and playing with their interpretative freedom in recounting particular episodes in the book of genesis she argues that a synchronic analysis of the text uncovers a series of binary oppositions that characterise the narrative world of mamre and sodom beginning with a summary of the context of genesis 18 19 suriano traces the boundaries and narrative coherence of the text considering each episode as part of a single story and divided into five

scenes which can be further split into narrative units within each scene and narrative unit suriano considers the dynamics between the narrator and the reader amongst the characters between the narrator and the characters and between the reader and the characters highlighting how they interact with each other and with the narrative world they are programmed for she proposes that knowledge is the main topic of the narrative to which all the characters concur knowledge of the divine and human world leading to awareness and the critical ability to distinguish between good and evil and to choose which to follow

recent theology has seen a renewed vigour in debates about the nature and character of god juan cruz turns to one of the prophetic books in the hebrew bible old testament micah to consider the metaphors it uses to portray the god of israel and what they reveal about the deity the book of micah contains two dominant types of metaphor for yahweh namely the legal metaphors in 1 2 16 and 6 1 16 and the pastoral metaphors in 2 12 13 4 6 7 5 1 4a and 7 14 20 the former type of metaphors presents yahweh in a courtroom setting where he accuses his people of their sins brings a lawsuit against them and pronounces their judgement the pastoral metaphors on the other hand describe yahweh as the shepherd of his people primarily concerned with the restoration and well being of israel the two sets of metaphors therefore respectively present yahweh in a positive and a negative light drawing on insights from philosophy and literary studies and making particular use of the theories of benjamin harshav juan cruz explores the divine metaphors by analysing the arguments they make within their respective literary units and in the context of the whole book as well as the significant tensions that develop between the metaphors the volume provides helpful tools to analyse metaphors for god which may be also used for analysis of non divine metaphors and should contribute to our theological understanding of god in the hebrew bible most especially in the book of micah a book whose title bears the

meaning who is like yahweh

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