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Death is one of the major

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themes in First Isaiah, although it has not generally been recognized as such. In this study Christopher Hays offers fresh interpretations of more than a dozen passages in Isaiah 538 in light of ancient beliefs about death. Hays first summarizes what is known about death in the ancient Near East

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during the Second Iron Age, covering beliefs and practices in

Mesopotamia, Egypt, Syria-Palestine, and Judah/Israel. He then shows how select passages in the first part of Isaiah employ the rhetorical imagery of death that was part of their cultural context, and he also identifies ways in which those texts

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break new creative ground. This book's holistic approach to questions that have attracted much scholarly attention in recent decades produces new insights not only for the interpretation of specific biblical passages but also for the formation of the book of Isaiah and for the history of ancient Near Eastern religions.

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Rhetoric

Rhetoric and Social Justice in Isaiah applies a literary methodology to the book of Isaiah in order to critically explore the nature and sources of the social justice encoded in the world created by the text. After a close reading of Isaiah 1: 16 & 17, Gray establishes grounds for a trajectory to Isaiah 58, preparatory to examining

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if it offers a deepening of the concept of social justice in the Isaianic corpus. Gray raises the issue of divine reliability to assess the impact on the theme of social justice of the rhetoric of universal punishment by the divine/prophetic voice. He evaluates the ways the stark Isaianic dichotomy between reliance on God and

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anything of human origin is affected by trust in God being destabilized: if trust in God is demonstrated to be difficult on account of legitimate doubts about divine justice, then the way is opened for retaining an active human role in the search for justice. Gray demonstrates the ways that social justice attains primacy in Isaiah, the

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ways that humanity if given a role in pursuing social justice, and the ways that Isaiah 58 impinges upon the idea of social justice within the book as a whole.

The Purple Decades brings together the author's own selections from his list of critically

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acclaimed publications, including the complete text of Mau-Mauing and the Flak Catchers, his account of the wild games the poverty program encouraged minority groups to play.

In this book, Sara Monoson challenges the longstanding and widely held view that Plato is a virulent opponent of all

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things democratic. She does not, however, offer in its place the equally mistaken idea that he is somehow a partisan of democracy. Instead, she argues that we should attend more closely to Plato's suggestion that democracy is horrifying and exciting, and she seeks to explain why he found it morally and politically intriguing.

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Monoson focuses on Plato's engagement with democracy as he knew it: a cluster of cultural practices that reach into private and public life, as well as a set of governing institutions. She proposes that while Plato charts tensions between the claims of democratic legitimacy and philosophical truth, he also exhibits a striking

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attraction to four practices central to Athenian democratic politics: intense antityrantism, frank speaking, public funeral oratory, and theater-going. By juxtaposing detailed examination of these aspects of Athenian democracy with analysis of the figurative language, dramatic structure, and arguments of the

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dialogues, she shows that Plato systematically links democratic ideals and activities to philosophic labor. Monoson finds that Plato's political thought exposes intimate connections between Athenian democratic politics and the practice of philosophy. Situating Plato's political thought in the context of the Athenian democratic

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Monson develops a new, textured way of thinking of the relationship between Plato's thought and the politics of his city.

This book includes perspectives from a broad range of victims, including family members of the crime victims; convicted persons whose rights are

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violated by the justice system through wrongful convictions, unequal and discriminatory application of justice, lack of a due process, imposition for crimes that do not meet the most serious crimes threshold or to the categories of perpetrators that should be protected from the death penalty (minors, persons with

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mental or intellectual disabilities, pregnant women), as well as third parties including family members of the convicted person (especially children and primary caretakers) and persons included in criminal proceedings or executions (such as prosecutors, judges, lawyers and executioners). It is

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argued in this thought provoking book that the states right to execute violates the right to life and negatively reflects on human rights of its citizens in general.

Features a comprehensive guide to American dramatic literature, from its origins in the early days of the nation to the

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groundbreaking works of
today's best writers.

Rhetoric
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This book breaks a significant impasse in much Pauline interpretation, pushing beyond both "Lutheran" and "New" perspectives on Paul to a non-contractual, "apocalyptic" reading of many of the apostle's most famous, and most

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troublesome, texts. His strongly antithetical vision identifies "participation in Christ" as the sole core of Pauline theology and produces the most radical rereading of Romans 1-4 for more than a generation. Even those who disagree will be forced to clarify their views as never before.

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Publisher Description

Funerary Rites

George Kennedy's three volumes on classical rhetoric have long been regarded as authoritative treatments of the subject. This new volume, an extensive revision and abridgment of *The Art of Persuasion in Greece*, *The Art of Rhetoric in the Roman World*, and *Greek Rhetoric under*

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Christian Emperors, provides a comprehensive history of classical rhetoric, one that is sure to become a standard for its time.

Kennedy begins by identifying the rhetorical features of early Greek literature that anticipated the formulation of "metarhetoric," or a theory of rhetoric, in the fifth and fourth centuries

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b.c.e. and then traces the development of that theory through the Greco-Roman period. He gives an account of the teaching of literary and oral composition in schools, and of Greek and Latin oratory as the primary rhetorical genre. He also discusses the overlapping disciplines of ancient philosophy and religion and their

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interaction with rhetoric.

The result is a broad and engaging history of classical rhetoric that will prove especially useful for students and for others who want an overview of classical rhetoric in condensed form.

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