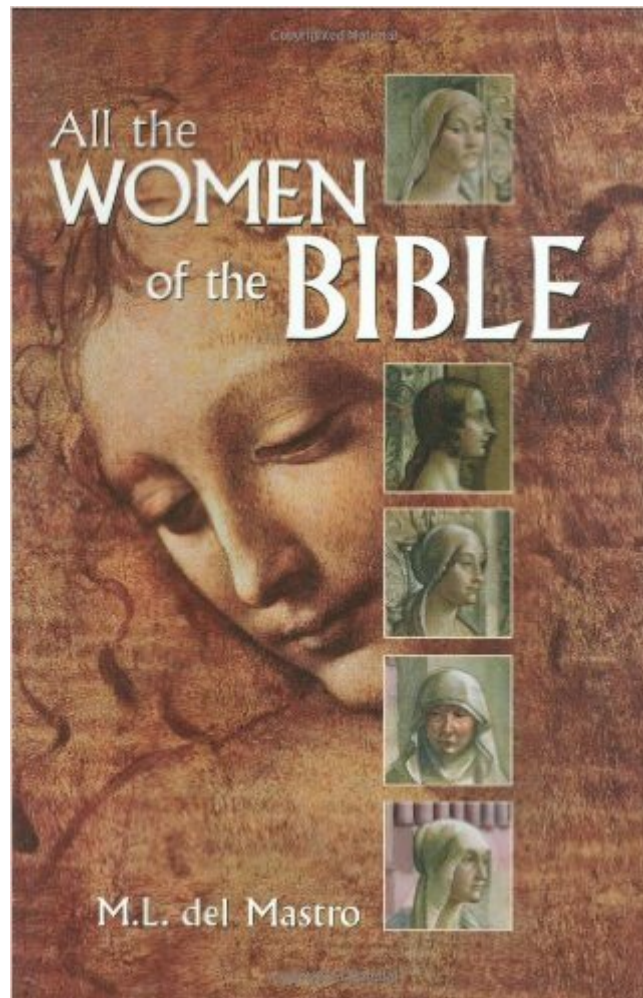


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All The Women Of The Bible



Synopsis

All the Women of the Bible is a treasure trove of information. Saints, sinners, harlots and angels, not a one is missing from this wonderful collection of biographies and stories of over 400 biblical women. If you've ever asked yourself the question, "Who was she?" ã¸?? you need only to open this amazing book to find out! They're all here, all real women, and all willing to pay whatever price asked to gain their heart's desire. Their struggles, successes and failures still resonate within us today. All the Women of the Bible is divided into two sections: "The Book of Names," and "The Book of Stories." "The Book of Names," opens the book and contains over 400 entries. It is a well-researched and easy-to-follow biographical dictionary and thesaurus of sorts, listing each woman along with a short description of her life and citations where her story can be found and cross references to other dictionary entries. "The Book of Stories," makes up the second half of the book and takes quite a different tone than that of the dictionary. Here, retold in rich detail, are the stories of fifty-six very important womenã¸??women whose lives were changed by crisis and challenge; women who learned, shared, or shunned faith in the Lord.

Book Information

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Customer Reviews

I only read the story of the concubine in Judges 19-20 and that was enough! Del Mastro not only does not stay true to the text but his or her fictionalized rendition reads more like an account of the Hindu practice of sati. That is an old custom, (One of the most notorious cases involving an 18 year-old woman named Roop Kanwar took place in 1986.) now outlawed, in which a widow joyously throws herself onto her husband's funeral pyre because she is nothing without her husband and her

sacrifice is supposed to bring good fortune to her family. In Del Mastro's account the concubine (pilegish is the Hebrew word and it means a lesser wife) is portrayed as spoiled, willful and aberrantly ungrateful for her role as a servant wife. Her sagacious grandmother gives her a lecture about the evils of being full of pride, accepting her lot in life with alacrity, and the true meaning of honor. The Levite, her common-law husband/master and the Ephraimite host, the men who eventually toss her out to the mob to be gang raped and murdered, are portrayed as good-hearted men faced with an unbearable decision. In summary, this chick gets what she deserves. Del Mastro, however, offers an element of redemption. As the concubine is being thrown to the wolves she has an epiphany: If she hadn't been such an ingrate and left her wonderful husband in the first place she wouldn't be in this dire situation. Now she can redeem herself by saving her husband's butt---literally. The morning after when she crawls up to the door and dies the Levite speaks to her with gentle concern. This does not jibe with the Biblical text. Moreover, "get up. Let us go." is the only line he speaks to her in the Biblical narrative. Keep in mind the Levite speaks to his servant and ask his advice.

To the reader who was SHOCKED by the author's treatment of biblical subjects involving women: do you allow your children to read the Bible at all? If you do, and if they ask you why it has so many stories involving the mistreatment of women, how do you answer? The Bible is a product of its time. The work in question is a classical study of the treatment of women in the Bible. It's not reading matter for most children; neither is it a suitable work for children to learn about the role of women in the Bible. This work is a serious attempt to treat the tales written about women in the Bible in a style of "historical fiction," taking the viewpoint of a narrator of the action. The result is an enlightening vision of a society where, for the most part, women were property with a status of just below slaves. In reading the Bible, one is struck by how the authors uniformly take for granted the typical lack of status possessed by women. Women were not typically written about in favorable ways. Indeed, the only reason for the mention of Dinah, Jacob's daughter, is her rape by the son of the ruler of the neighboring town. The reader is then truly astounded, after reading further about the lowly status of women, to learn that the ancient Hebrews subsequently built protections for women into their laws and customs, thus rejecting the treatment of women by all of their surrounding cultures. It is with this viewpoint that one should approach the reading of this work. It retells the tales of the Bible of events that occurred in everyday life in the ancient cultures of the Near East in terms with which a modern reader can identify, and in so doing, exposes the horrors of a woman's life during those times.

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