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Nota di contenuto	Cover; Contents; Acknowledgments; Abbreviations; CHAPTER 1 FREDERICK DOUGLASS, BIBLE READER; Biblical Studies: An On-going Critique; African Americans in the Guild of Biblical Studies; Cultural Interpretation: A Review and Critique; Moving from Silence to Darkness; Reading "Darkness": A Theoretical Model of Marronage; To Read "Darkness": Frederick Douglass as Exemplum; CHAPTER 2 FREDERICK DOUGLASS, "DARKNESS READER"; A Very Brief Biography; Is Douglass "Dark" Enough?; The Language of Religion; "First Pure, then Peaceable: The choice of Jas 3:17; Formation or Home-Building and the Bible CHAPTER 3 REDEFINING "RELIGION": DOUGLASS'S ABOLITIONIST SPEECHES AND JAMES 3:17Oratory and Orientation; The Dimensions of Home: Frederick Douglass and Jas 3:17; "American Slavery, American Religion, and the Free Church of Scotland"; Structural, Textual, and Ideational Aspects; Rhetoric and Signification; Other Formative Uses of Jas 3:17 in Douglass's Abolitionist Speeches; "The Fourth of July" and Jas 3:17; "John Brown" and Jas 3:17; The Language of Formation: Further Considerations; CHAPTER 4 "FRIENDSHIP WITH THE [Omitted] IS ENMITY WITH GOD": "DARKNESS READING" AND THE EPISTLE OF JAMES

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## Sommario/riassunto

In 2001, Continuum published the extensive collected papers from  
African Americans and the Bible, an interdisciplinary conference held at  
Union Theological Seminary, NYC. In the collection's introduction,  
Vincent L. Wimbush issued a challenge to take seriously those who  
"read darkness," and to consider what it is they are doing when they  
read the Bible as "scripture." Wimbush's focus on "darkness  
readers," both within and outside of the African diaspora, breaks open  
the discourse around the nature, meaning, and importance of the Bible.  
By following the lead of "darkness readers," th

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