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Nota di contenuto	Contents; Acknowledgments; Abbreviations; Introduction; Chapter 1 INTERTEXTUALITY AS ALLUSION: A FIRST READING OF JEREMIAH 3.1-5; Chapter 2 GENDER CONSTRUCTION AND INTERTEXTUALITY OF CULTURE: A SECOND READING OF JEREMIAH 3.1-5; Chapter 3 JEREMIAH 3.6-11: A NARRATIVE INTERPRETATION OF JEREMIAH 3.1-5; Chapter 4 JEREMIAH 3.12-13: THE IMPOSSIBLE MADE POSSIBLE; Chapter 5 JEREMIAH 3.14-18: A MODEL FOR THE FUTURE; Chapter 6 JEREMIAH 3.19-20: SET AMONG THE SONS-ISRAEL AS FAITHLESS DAUGHTER; Chapter 7 JEREMIAH 3.21-25: A LITURGY OF REPENTANCE; Chapter 8 JEREMIAH 4.1-4: THE REQUIREMENTS FOR RETURN Chapter 9 NEW SIGHTS FROM AN OLD SEER: RHETORICAL STRATEGIES AND JEREMIAH 3.1-4.4Bibliography; Index of References; Index of Authors
Sommario/riassunto	In Jeremiah 3.1-4.4 the prophet employs the image of Israel as God's unfaithful wife, who acts like a prostitute. The entire passage is a rich and complex rhetorical tapestry designed to convince the people of Israel of the error of their political and religious ways, and their need to change before it is too late. As well as metaphor and gender, another

important thread in the tapestry is intertextuality, according to which the historical, political and social contexts of both author and reader enter into dialogue and thus produce different interpretations. But, as Shields shows in her final
