

## Introduction

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This issue of *The Bible and Critical Theory* marks the tenth year of the journal, which has now settled into its new home at the University of Newcastle. We publish here an insightful article into dialogism, the Bible and Mikhail Bakhtin, by Terje Stordalen. He is the director of the new program called “Local Dynamics of Globalisation in the Pre-Modern Levant” at the Centre for Advanced Study at the Norwegian Academy for Sciences and Letters. Stordalen persuasively argues for the concealed tradition of dialogism in biblical texts, a tradition that has been overshadowed by a more recent monological mode of reading and interpretation. Geng Youzhuang, one of China’s leading theoreticians of philosophy and literature, offers an intervention into debates over the philosophical-theological legacy of the face, especially via Jean-Luc Marion and Graham Ward. Deane Galbraith, of *Relegere* fame at the University of Otago in New Zealand, presents a detailed analysis of spy narrative in Numbers 13–14, via Louis Althusser’s influential theory of ideological interpellation. In an article that is in the same vein as Geng Youzhuang’s piece, Julie Kelso presents a reading of the birth narrative of Luke’s gospel. However, it is a reading with a difference, for Irigaray encourages her to seek the liberative importance of narrative silence. In this way, one may identify not with Jesus—as so many do—but with Mary herself. Finally, in a classic case of the intersections between critical theory and the Bible, Gil Rosenberg reads the story of the Gibeonites (Joshua 9) in light of Giorgio Agamben’s arguments concerning sovereignty and bare life. Not only does the biblical text appear in a new light, but Agamben’s own thought is subtly transformed in the process.

The range of articles gathered here indicates the depth and range that the journal has now attained. I hope you enjoy them as much as I enjoyed reading and editing them.



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