

World Bible Commentaries

Craig A. Evans

Global Bible Commentary Dr. Daniel Patte, 2004-10-01 The Global Bible Commentary invites its users to expand their horizon by reading the Bible with scholars from all over the world and from different religious persuasions. These scholars have approaches and concerns that often are poles apart. Yet they share two basic convictions: biblical interpretation always matters; and reading the Bible “with others” is highly rewarding. Each of the short commentaries of the Global Bible Commentary is a readily accessible guide for reading a biblical book. Written for undergraduate and seminary students and their teachers, as well as for pastors, priests, and Adult Sunday School classes, it introduces the users to the main features of the biblical book and its content. Yet each short commentary does more. It also brings us a precious gift, namely the opportunity of reading this biblical book as if for the first time. By making explicit the specific context and the concerns from which she/he reads the Bible, the scholar points out to us the significance of aspects of the biblical text that we simply took for granted or overlooked. Need more info? Download Global Bible Commentary Marketing Brochure PDF Free Adobe Acrobat Reader! If any book demonstrates the value of cultural criticism and the importance of particularity in interpretation, this is it! Scholars from diverse social locations in every continent bring their distinctive context to bear on the act of interpreting. In so doing, they shed eye-opening light on the biblical texts. The resulting critical dialogue with the Bible exposes the oppressive as well as the liberating dynamics of the texts while at the same time showing how the Bible might address the social, political, cultural, and economic dynamics of our world today. This collection can change the way you read the Bible—scholars and students, clergy and laity alike. -David Rhoads, Professor of New Testament, Lutheran School of Theology, Chicago, IL Contributors: Daniel Patte, Professor of New Testament and Early Christianity at Vanderbilt University, Nashville, TN, USA. A French Huguenot (Église Réformée de France), he taught two years in Congo-Brazzaville, and “read the Bible with” people in France, Switzerland, South Africa, Botswana, the Philippines, as well as in the USA. His publications include books on hermeneutics and semiotics (such as *Early Jewish Hermeneutics*, 1975; *The Religious Dimensions of Biblical Texts*, 1990); on Paul and Matthew (such as *Paul's Faith and the Power of the Gospel*, 1983; *The Gospel according to Matthew: A Structural Commentary on Matthew's Faith*, 1987), as well as, most directly related to the GBC, *Ethics of Biblical Interpretation* (1995), *The Challenge of Discipleship* (1999), *Reading Israel in Romans: Legitimacy and Plausibility of Divergent Interpretations* (ed. with Cristina Grenholm, 2000), *The Gospel of Matthew: A Contextual Introduction* (with Monya Stubbs, Justin Ukpogon, and Revelation Velunta, 2003). José Severino Croatto, Professor of Exegesis, Hebrew, and Religious Studies, at Instituto Superior Evangélico de Estudos Teológicos (ISEDET). A contributor to *Revista de Interpretación Bíblica Latinoamericana* (= RIBLA) and the Movement of Popular Reading of the Bible, he published 22 books, including three volumes on hermeneutics, *Exodus, A Hermeneutics of Freedom* (1981); *Biblical Hermeneutics. Toward a Theory of Reading as the Production of Meaning* (1987); *Hermenéutica Práctica. Los principios de la hermenéutica bíblica en ejemplos* (2002); three volumes on *Génesis 1-11* (1974; 1986; 1997), the last one, *Exilio y sobrevivencia. Tradiciones contraculturales en el Pentateuco*; three volumes on the book of Isaiah (1988; 1994; 2001), the last one, *Imaginar el futuro. Estructura retórica y quereigma del Tercer Isaías (Isaías 56-66)*; two volumes on Religious Studies (1994; 2002), the last one, *Experiencia de lo sagrado y tradiciones religiosas. Estudio de fenomenología de la religión* (2002). Rev. Dr. Nicole Wilkinson Duran, after teaching New Testament in the USA, South Africa (Zululand), in Turkey, is currently teaching part-time at Rosemont College and Villanova University, and with her husband raising twin sons in the suburbs of Philadelphia, PA. She has published articles on topics ranging from gender and race in Esther, to the unread Bible in Toni Morrison's novels, to body symbolism in the story of John the Baptist's execution, and edited (with G. Phillips) *Reading Communities Reading Scripture* (2002). She is an ordained Presbyterian minister and does occasional preaching and adult Christian education. Teresa Okure, SHCJ, a graduate from the University of Ibadan, La Sorbonne, École Biblique of Jerusalem, and Fordham University (Ph.D.), is Professor of New Testament and Gender Hermeneutics at the Catholic Institute of West Africa, Port Harcourt, Nigeria. She is or has been a member of the executive

committees of several associations, including EATWOT (Ecumenical Association of Third World Theologians, as Executive Secretary), the International Association for Mission Studies (IAMS), and the Society for New Testament Studies (SNTS). She published more than 100 articles and six books including *The Johannine Approach to Mission: a Contextual Study of John 4:1-42* (1988), ed. *Evaluating the Inculturation of Christianity in Africa* (1990) and ed. *To Cast Fire upon the Earth: Bible and Mission. Collaborating in Today's Multicultural Global Context* (2000). Archie Chi_Chung Lee, Professor of Hebrew Bible, Department of Cultural and Religious Studies, The Chinese University of Hong Kong. A specialist of cross-textual hermeneutics, especially Chinese text and the post-exilic biblical tradition. He is the author of several books including *A Commentary on the Book of Koheleth*, (in Chinese 1990), *Doing Theology with Asian Resources: Ten Years in the Formation of Living Theology in Asia* (1993, ed.) and *Interpretation of the Megilloth* (in Chinese 2003) and numerous articles including *Genesis One and the Plagues Tradition in Ps. 105*, *Vetus Testamentum*, 40, (1990): 257-263, *Biblical Interpretation in Asian Perspective*, *Asia Journal of Theology*, 7, (1993): 35-39, *The Chinese Creation Myth of Nu Kua and the Biblical Narrative in Genesis 1-11*, *Biblical Interpretation 2* (1994): 312-324, *Cross-Textual Hermeneutics on Gospel and Culture*. *Asia Journal of Theology* 10 (1996): 38-48 and *Biblical Interpretation of the Return in the Postcolonial Hong Kong*, *Biblical Interpretation*, 9 (1999): 164-173.

Ephesians Andrew T. Lincoln, 1990 The Book of Job, among the greatest masterpieces of world literature, deserves a commentary alert both to the windings of its arguments and to the massive theological problem it raises: the conflict of faith and experience, that is, does it have to do primarily with the why of suffering, or is the chief issue rather the problem of the moral order of the world, of the principles on which it is governed? While many feel that Job is too long, full of windy and tedious words, Professor David J. A. Clines shows in detail how every element is essential and how only the interweaving of literary and theological perspectives can reveal the richness of the writing. To this end, he supplies a uniquely comprehensive General Bibliography (as well as pericope bibliographies), unrestricted by scholarly apartheid, which includes works of sermons and popular devotions valuable for their theological and spiritual insights. A verse-by-verse commentary, this volume never loses sight of the forest for the trees and, especially in the Explanation sections, constantly surveys the progress of the Book of Job. A particular focus is the unraveling of the arguments and the identification of the distinctive viewpoints of the book's speakers. The textual Notes, which center on explaining why the English versions of Job differ so amazingly from one another, support the author's carefully worded Translation. In his Introduction, Professor Clines says: Reading and close-reading the Book of Job, the most theologically and intellectually intense book of the Old Testament, is a perennially uplifting and not infrequently euphoric experience. The craftsmanship in the finest details, the rain of metaphors, the never-failing imagination of the poet are surpassed only by the variety and delicacy of the theological ideas and the cunning of this most open of texts confronting its readers with two new questions along with any answer.

Ezra and Nehemiah H. G. M. Williamson, 1987-09-01 As the only historical source available for the period of the Jewish return from the Babylonian exile and its aftermath, the books of Ezra and Nehemiah are crucial for those who would study not only the political, but also the religious and social history of the Old Testament. In this valuable addition to the Guides series, Williamson seeks to steer a clear path for the student, showing how an understanding of the way the books were put together from their constituent sources can elucidate both the historical problems of the period and the theological outlook of the writer.

Genesis 1-11 John W. Rogerson, 2004-11-24 John Rogerson traces the interpretation of Genesis 1-11 through to its present engagement with contemporary issues, before going on to examine the hermeneutical debate currently centred on the text, and to discuss it from the more familiar perspective of the historical-critical method, with particular attention to translation, source-critical and inter-literary questions.

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