

A Global Perspective on Biblical Studies
An Annotated Bibliography

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* Indicates a work that is particularly helpful as compared to others in its section.

General Works

Brown, Robert McAfee. *Unexpected News: Reading the Bible with Third World Eyes*. Philadelphia: Westminster, 1984.

A very challenging book on the subject of the poor and powerless. It takes a critical look at passages from Scripture that discuss the situation of the poor.

Gottwald, Norman K., ed. *The Bible and Liberation: Political and Social Hermeneutics*. New York: Orbis, 1983.

This is a very comprehensive anthology on the hermeneutics of liberation theology. Gottwald brings together scholars from the traditional west as well as those from the Third World setting.

Hanks, Thomas. *God so Loved the Third World: The Bible, the Reformation, and Liberation Theologies*. New York: Orbis, 1983.

This book emphasizes the study of wealth and poverty in the Old and New Testaments. The conclusion reached by this study is that poverty is a direct result of hoarding and other selfish practices by the wealthy.

Kraft, Charles, II. *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. New York: Orbis, 1979.

An extensive work that investigates the impact culture has on the methods of Biblical interpretation.

Loewen, Jacob A. *The Bible in Cross-Cultural Perspective*. Pasadena: William Carey Library, 2000.

A great overview of some of the most prominent themes in cross-cultural biblical studies from a scholar who has extensive experience in missionary work.

Nakanose, Shieyuki. *Josiah's Passover: Sociology & the Liberating Bible*. New York: Orbis, 1993.

Studies the Passover of King Josiah from 2 Kings in order to explain the connections between the social systems of Israel with their economic and political orders. It is widely considered a powerful work in sociological hermeneutics.

Rowland, Christopher and Mark Corner. *Liberating Exegesis: The Challenge of Liberation Theology to Biblical Studies*. Louisville: Westminster/ John Knox, 1989.

This is an excellent presentation of how liberation theology most effects the work of biblical scholars here and abroad.

Segovia, Fernando F. and Mary Ann Tolbert. *Reading from this Place*. Vol. 1, *Social Location and Biblical Interpretation in the United States*. Minneapolis: Fortress, 1995.

This book discusses the impact social location has had on biblical studies. These “locations” do not merely represent place, but also ethnicity, class, and gender. The work of seventeen scholars comprise this volume.

Smith – Christopher, Daniel, ed. *Text and Experience: Towards a Cultural Exegesis of the Bible*. Sheffield: Sheffield Academic Press, 1995.

A collection of papers on cultural exegesis with special emphasis on whether cultural backgrounds and experience of the reader of the Bible could influence the methods and results of historical and literary critical methodologies.

Sugirtharajah, R. S., ed. *Voices from the Margins: Interpreting the Bible in the Third World*. New York: Orbis, 1991.

A collection of essays by exegetes and theologians from a Third World perspective. Topics range from exegetical methods and principles to an in depth study on the Exodus narrative.

* _____ . *Voices from the Margins: Interpreting the Bible in the Third World*. 2nd ed. New York: Orbis, 1995.

The new edition has rearranged and omitted some material but has added fifteen new articles. There is no other book that better represents the breadth and depth in biblical interpretation by Third World scholars.

African

Adamo, David Tuesday. *Africa and the Africans in the Old Testament*. London: Christian Universities Press, 1998.

This book is recommended to those who want to gain a better understanding of the terms of the Old Testament that are closely related to Africans. Some of the prominent themes Adamo covers are the African presence in the monarchial period as well as in the prophets and Psalms.

Adeyemo, Tokunboh. *Salvation in African Tradition*. Nairobi: Evangel, 1979.

This is a helpful study on the perception of salvation in Africa and how it compares with the biblical record.

de Gruchy, John W. and Charles Villa-Vicencio. *Apartheid is a Heresy*. Grand Rapids: Eerdmans, 1983.

A very clear-cut presentation of the impact of Apartheid on the churches of South Africa through the lens of the Bible.

* Dube, Musa W. *Other Ways of Reading: African Women and the Bible*. Geneva: WCC Publications, 2001.

A collection of essays solely by African women. It discusses the ways these women read and interpret the Bible from various cultural vantage points. It is very helpful for an overall look at how the Bible has been interpreted in the postcolonial setting.

Healey, Joseph and Donald Sybertz. *Towards an African Narrative Theology*. New York: Orbis, 1996.

In light of the way Jesus used stories, this book takes an in depth look at narrative components of African Christian theology. The authors' experiences in Africa allow them to explain the inculturation of Christianity from a perspective few others possess.

Holter, Knut. *Yahweh in Africa: Essays on Africa and the Old Testament*. New York: Peter Lang, 2000.

A collection of essays that reflect different views that are prominent in African biblical studies. The primary genre is socio-intellectual, while the last half of the book focuses on aspects of the Old Testament.

Kurewa, John Wesley Zwomunodiita. *Biblical Perspective for Africa Today*. Nashville: Abingdon, 1995.

Starting with the authority of Scripture, this African theologian works out a theology of proclamation for Africa.

Mbiti, John S. *New Testament Eschatology in an African Background: A Study of the Encounter Between New Testament Theology and African Traditional Conclusions*. Oxford: Oxford University Press, 1971.

This book covers a wide range of topics in African eschatology.

* Mosala, Itumeleng J. *Biblical Hermeneutics and Black Theology in South Africa*. Grand Rapids: Eerdmans, 1989.

Explains that black liberation theology has failed to liberate because its proponents have failed to "break ideologically and theoretically with bourgeois biblical-hermeneutical assumptions." He argues for the necessity of materialistic exegesis by using key texts from Micah and Luke in comparison with previous black theologians in South Africa.

_____. "The Implications of the Text of Esther for African Women's Struggle for Liberation." *Semeia* 59 (1992): 129-37.

This article covers Esther's struggle for her survival and the survival of her people in comparison to the struggle of black women in South Africa under the Apartheid regime.

Muzorewa, Gwinyai H. *The Origins and Development of African Theology*. New York: Orbis, 1985.

This book provides a helpful study of the origins and development of African theology. Parts six, seven, and eight take a closer look at the use of the Bible for African theology.

Onwu, Nlenanya. "The Current State of Biblical Studies in Africa." *Journal of Religious Thought* 41, 2 (1984-1985): 35-46.

An excellent article on the themes important in the work of African biblical studies. Many of the concerns addressed are still prevalent today.

Villier, Pieter De. "Interpreting the New Testament in the Light of Pagan Criticisms of Oracles and Prophecies in Greco-Roman Times." *Neotestamentica: Journal of the New Testament Society of South Africa* 33, 1 (1999): 35-58.

This article looks into the different points at which the Greco-Roman scholars criticized oracles or prophetic utterances and how it may have affected the interpretation of the New Testament.

Wendland, E. R. "Contextualizing Bible Reading in South-Central Africa: The Preparation of an Annotated Edition with Special Reference to the Gospel of Luke in Chichewa." *Neotestamentica: Journal of the New Testament Society of South Africa* 34, 1 (2000): 143-172.

This paper reviews an interconfessional project to provide explanatory notes for a contemporary translation of the Bible into Chichewa.

* West, Gerald. *Biblical Hermeneutics of Liberation: Modes of Reading the Bible in the South African Context*. New York: Orbis, 1991.

This book, more than any other, may get to the root of the hermeneutical method for liberation. Its inclusion of black theology, Latin American liberation theology and feminist theology makes it a very strong work.

Asian

Amaladass, Anand. "Dhvani Method of Interpretation and Biblical Hermeneutics." *Indian Theological Studies* 31, 3 (1994): 199-217.

A helpful article on dhvani, a method of interpretation used in India. The author discusses this method as a general hermeneutic and how it can be used in interpreting the Bible.

Boyd, R.H.S. *India and the Latin Captivity of the Church: The Cultural Context of the Gospel*. Cambridge: Cambridge University Press, 1974.

This book analyzes the effect the Western Church has had on Christianity in India. Beginning from the foundations of Indian Christian theology, Boyd explains the main influences that have negatively influenced Indian Christianity.

_____. *Indian Christian Theology*. Madras: Christian Literature Society, 1975.

An in depth look at the primary theologians and topics within Indian Christianity. Part four includes a response to Hinduism.

Hooper, J.S.M. and W. J. Culshaw. *Bible Translation in India, Pakistan and Ceylon*. Oxford: Oxford University Press, 1963.

A short book on how the Bible was translated in specific settings of India, Pakistan and Ceylon.

* Legrand, Lucien. *The Bible on Culture*. New York: Orbis, 2000.

Legrand, a biblical scholar from India, examines the cultural context from three climactic episodes of the Bible. Part one, "Israel and the nations," covers Israel's evolution within the Cannanite setting as well as its interaction with Hellenism. Part two covers the culture in which Jesus lived and worked. Part three discusses the inter-cultural dynamics that the Apostle Paul faced during his missionary work.

Manickam, T. M. "Cross-Cultural Hermeneutics: The Patterns of Jaimini, Bhartrhari, and Sankaracharya." *Indian Theological Studies* 21, 3-4 (1984): 250-67.

The author takes an in depth look at three methods of hermeneutics used for religious writings in India.

_____. "Towards an Indian Hermeneutics of the Bible." *Jeevadhara: A Journal of Christian Interpretation* 12, 68 (1982): 94-104.

This article is a study on the hermeneutical methods used by Indian academics and how they have handled the Bible.

Pieris, Aloysius. *An Asian Theology of Liberation*. New York: Orbis, 1988.

Part one of this work covers the connection of poverty and liberation. Part two turns to religion and liberation and discusses whether western models of inculturation will work for Asia. Part three includes a section on linguistics and works out a theology of liberation for Asia.

* Pui-lan, Kwok. *Discovering the Bible in the Non-Biblical World*. New York: Orbis, 1995.

This book focuses on hermeneutics in pluralistic Asia as well as women in biblical studies. Kwok concludes with a presentation of the postcolonial discourse she believes needs to take place for proper dialogue to happen.

Sugirtharajah, R. S. ed. *The Postcolonial Bible*. Sheffield: Sheffield Academic Press, 1998.

Another of Sugirtharajah's compilations of biblical studies from around the world. This collection investigates the consequences of postcolonial theory for biblical studies.

* _____. *Asian Biblical Hermeneutics and Postcolonialism: Contesting the Interpretations*. New York: Orbis, 1998.

Sugirtharajah seeks to put postcolonial work on the biblical studies map with this book. It contrasts colonial ideals towards biblical studies against that of the emerging postcolonial outlook.

* _____ . *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters*. Cambridge: Cambridge University Press, 2001.

In keeping with the title, this book explains the use of the Bible for purposes of expansion during the three periods of colonization.

_____. *Vernacular Hermeneutics*. Sheffield: Sheffield Academic Press, 1999.

Examines the ways the vernacular has influenced and will continue to influence the process of biblical interpretation.

Thangaraja, M. Thomas. *The Crucified Guru: An Experiment in Cross Cultural Christology*. Nashville: Abingdon, 1994.

This is an interesting comparison between the person and work of Christ and that of the traditional understanding of the Asian guru.

Black American

Bailey, Randall C. *David in Love and War: The Pursuit of Power in 2 Samuel 10-12*. Sheffield: Sheffield Academic Press, 1990.

This commentary covers the major aspects of David's life, from his accession to the throne, to his conquests of the neighboring nations, to his affair with Bathsheba and murder of Uriah.

Bailey, Randall C. and Grant Jacquelyn, eds. *The Recovery of Black Presence: An Interdisciplinary Exploration*. Nashville: Abingdon, 1995.

This book is a collection of essays in primarily Black biblical studies to honor the work done by Charles Copher. Other topics deal more specifically with theological agendas.

Bennett, Robert A. Jr. "Biblical Hermeneutics and the Black Preacher." *Journal of the Interdenominational Theological Center* 1, 2 (1974): 38-53.

This article discusses in what ways modern biblical criticism and hermeneutical methods have hindered and helped the Black preacher.

Bradley, L. Richard. "The Curse of Canaan and the American Negro." *Concordia Theological Monthly* 42, 2 (February 1971): 100-110.

An important look at Gen. 9:25-27 and why it should not be interpreted in a manner that justifies the oppression of black people.

Copher, Charles B. *Black Biblical Studies: Biblical and Theological Issues on The Black Presence in the Bible*. Chicago: Black Light Fellowship, 1993.

An anthology of the work of Copher in biblical and theological issues on the Black presence in the Bible.

_____. "3,000 Years of Biblical Interpretation with Reference to Black Peoples." *Journal of the Interdenominational Theological Center* 13, 2 (1986): 225-46.

A review of the multiple aspects in which the Bible discusses the Black person. Although not greatly discussed in the past, Copher shows just how predominant Black people are in the Bible.

Dunston, Alfred G. Jr. *The Black Man in the Old Testament and its World*. Philadelphia: Dorrance, 1974.

A short work emphasizing the meaning of Negro and Ethiopia found in the Bible. Other topics include the Egyptians, the land of Cush, and the Black Warrior.

Ellis, Carl F. *Free at Last? The Gospel in the African-American Experience*. Downer's Grove: InterVarsity, 1996.

This book covers the history of the trials of the African-American and how the Gospel can be used to begin to remedy the situation.

* Felder, Cain Hope, ed. *Stony the Road We Trod: African-American Biblical Interpretation*. Minneapolis: Fortress, 1991.

A collaborative work of eleven essays from leading African-American writers in biblical studies. Its topics range from biblical authority and enhancing biblical interpretation to the Black presence in the Bible with an emphasis on slavery.

* _____. *Troubling Biblical Waters: Race, Class, and Family*. New York: Orbis, 1989.

Understood as the definitive resource for studying the Black religious experience contained in the Bible. This work covers topics from Ancient Ethiopia to New Testament foundations in the nuclear age.

Jones, Amos N., Jr. *Paul's Message of Freedom: What does it Mean for the Black Church?* Valley Forge: Judson, 1984.

This book focuses on the Pauline teaching on freedom and how Black Americans can experience it in religious, social, and economic areas.

Jordan, R. L. *Black Theology Exposed*. New York: Vantage, 1982.

A black pastor argues that the primary tenets for Black Theology are unbiblical.

* Roberts, Deotis J. *Africentric Christianity: A Theological Appraisal for Ministry*. Valley Forge: Judson Press, 2000.

A book that helps Black Americans return to their cultural heritage. He begins with the Africentric perspective and from there works out a hermeneutical scheme.

* _____. *Black Theology Today: Liberation and Contextualization*, Vol. 12. New York: Edwin Mellen, 1983.

Roberts is an important figure in the field of Black Theology. In part one of this book he lays out the hermeneutics and method for forming the Black Theology.

Shannon, David T. and Gayraud S. Wilmore, eds. *Black Witness to the Apostolic Faith*. Grand Rapids: Eerdmans, 1985.

This is a collection of essays brought together to give a well rounded perspective on the black North American perspective of faith. Important for this bibliography is its section on Christology.

Shannon, David T. *The Old Testament Experience of Faith*. Valley Forge: Judson, 1977.

Shannon takes us through the highs and lows of the Jews of the Bible and the faith that sustained them.

Skinner, Tom. *How Black is the Gospel?* New York: J. B. Lippincott, 1970.

A reevaluation of the Gospel through the eyes of a Black American writing during the civil rights protests. It is foundational for later works in Black American Theology.

Vaage, Leif E. and Vincent L. Wimbush, eds. *Asceticism and the New Testament*. New York: Routledge, 1999.

A collection of essays devoted to the topic of asceticism and how it plays out in the New Testament. It begins with the Gospels and works its way through the New Testament.

Weems, Renita J. *Just a Sister Away: A Womanist Vision of Women's Relationships in the Bible*. San Diego: LuraMedia, 1988.

One of the most popular works in meaningful ways that women can connect across class, culture, race, and time. Topics include, Hagar and Sarah, the women who followed Jesus, and Lot's wife and her daughters.

* _____ . *Battered Love: Marriage, Sex, and Violence in the Hebrew Prophets*. Minneapolis: Fortress, 1995.

A unique work on the symbolism found within the prophets that use women to convey their message to the people of Israel.

Wimbush, Vincent. "Biblical-Historical Study as Liberation: Toward an Afro-Christian Hermeneutic." *Journal of Religious Thought* 42, 2 (1985-1986): 9-21.

Explains the reason for the slow emergence of Black Theology and biblical studies in America. It is particularly strong in explaining a hermeneutics of liberation.

_____. *Paul, The Worldly Ascetic: Response to the World and Self-Understanding According to 1 Corinthians 7*. Georgia: Mercer University Press, 1987.

An in-depth exegetical work of 1 Corinthians 7 that ties together the context of the Corinthians, the message of the New Testament as a whole, and the thought of the Greco-Roman world.

Hispanic

Araya, Victorio. *God of the Poor: The Mystery of God in Latin American Liberation Theology*. Translated by Robert R. Barr. New York: Orbis, 1987.

A helpful work in that it begins by covering prominent sources for Liberation Theology. It then covers the hermeneutical foundations for a theology of the poor and finishes by working out the praxis of a God of love and justice.

Bonino, Jose Miguez. *Doing Theology in a Revolutionary Situation*. Philadelphia: Fortress, 1975.

One of the earliest books from a Latin American 'insider' that covers the impact of Catholicism and Protestantism on their culture. It discusses the changes in hermeneutics, praxis, and class struggle as Christian leaders began to take sides with the oppressed.

Boff, Clodovis and George V. Pixley. *The Bible, the Church, and the Poor*. Translated by Paul Burns. New York: Orbis, 1989.

This book covers the history of the plight of the poor as they existed in the Bible and God's reaction to their circumstances. Beginning with the Exodus of the Jews to the present, they examine and search for the best option for the poor in light of what God has revealed through the Bible.

* Boff, Leonardo and Clodovis Boff. *Introducing Liberation Theology*. Translated by Paul Burns. New York: Orbis, 1987.

Exalted as one of the clearest explanations of Liberation Theology available to the general reader. It contains the hermeneutical perspectives and work that has been done in this theology.

Boff, Leonardo. *Passion of Christ, Passion of the World: The Facts, Their Interpretation, and Their Meaning Yesterday and Today*. Translated by Robert R. Barr. New York: Orbis, 1987.

This is a powerful work in Christology from a leading Liberation Theologian. It examines the work of the Cross from Jesus' perspective and the early church up to today.

_____. *Jesus Christ Liberator: A Critical Christ for our Time*. New York: Orbis, 1972.

Explains well the challenge that hermeneutics plays in studying the person of Jesus.

* Costas, Orlando E. *Christ Outside the Gate: Mission Beyond Christianity*. New York: Orbis, 1984.

This book takes an evangelical approach to biblical and liberation topics. It also focuses on the Latin American context and how sin and salvation are worked out within it.

* Croatto, J. Severino. *Biblical Hermeneutics: Toward a Theory of Reading as the Production of Meaning*. Translated by Robert R. Barr. New York: Orbis, 1987.

A concise work presenting a reader response approach to draw out the timeless messages of the Bible. The book is split into three main topics: textual primacy, preunderstanding of the reader, and the enlargement of the text by its reading.

_____. *Exodus: A Hermeneutics of Freedom*. Translated by Salvator Attanasio. New York: Orbis, 1981.

Croatto uses the theme of Exodus to work out the meaning of Liberation Theology. He focuses on the Old Testament prophets, Jesus, and Paul as liberators.

Mesters, Carlos. *Defenseless Flower: A New Reading of the Bible*. Translated by Francis McDonagh. New York: Orbis, 1989.

This book is based on Mesters work in Brazilian base communities where the communities use the Bible with more freedom. They relate to it because their lives are similar to first century Palestine, and he argues they are more faithful to the meaning of the text in light of its context.

Nickoloff, James B. *Gustavo Gutierrez: The Making of Modern Theology*. Minneapolis: Fortress, 1996.

Gutierrez is recognized as the “father of Liberation Theology” and thus his significant influence in this theology is obvious. In this book the first two parts focus on the method of liberation theology and its hermeneutical principle.

* Nunez C., Emilio A. *Liberation Theology*. Translated by Paul E. Sywulka. Chicago: Moody, 1985.

Liberation Theology from an evangelical perspective from one whom has lived and worked with the poor of Latin America.

Segovia, Fernando F. *Decolonizing Biblical Studies: A View from the Margins*. New York: Orbis, 2000.

A collection of essays from the author himself. The first part covers the expansion of decolonization and liberation in relation to biblical criticism with an emphasis on pedagogical discourse and the place of postcolonial criticism today.

Tamez, Elsa. *When the Horizons Close: Rereading Ecclesiastes*. New York: Orbis, 2000.

An in-depth commentary from one of the foremost writers in Latin America.

_____. *The Amnesty of Grace: Justification by Faith from a Latin Perspective*. Translated by Sharon H. Ringe. Nashville: Abingdon, 1993.

Keeping in line with other prominent liberation theologies, Tamez presents a controversial stance on justification by faith. She breaks down the writings of Paul concerning justification and builds a theology of justification on a socio-economic level.

_____. *The Scandalous Message of James: Faith Without Works is Dead*. New York: Crossroad, 1990.

Another challenging and powerful commentary that has been widely acclaimed.