The Top One Hundred Books on the Bible and Social Justice

Recommended by the Center and Library for the Bible and Social Justice

Compiled and Annotated by Laurel Dykstra

This is not a definitive list but a live, working document compiled by the members of the Center and Library team. It is the product of negotiation and conversation and reflects both the biases and perspectives of the producers as well as the reality that biblical studies has long been a discipline that is white and male dominated.

Titles were chosen according to several guiding principles.

- **Broad exposure and diversity**: Many anthologies and commentaries are included in order to introduce more scholars. In order to include the work of more individuals, we have limited the number of titles by each.
- **Buried Treasures**: We've included underappreciated and overlooked volumes.
- **Accessibility**: We include readable, findable, and affordable books.
- **Movement Building**: We emphasize scholars who are connected to communities working for change.
- **Inspiration**: We include books that Christians working for justice recommended because they changed how they thought and acted.

Using readings from Old Testament and New Testaments, this book examines the multidisciplinary debates emerging from postmodernism by examining the epistemological, political, and ethical positions in the work biblical studies. A handbook on postmodern methods and contemporary approaches to reading, including reader-response, poststructuralism, and womanist. Produced by a collective. Challenging. (398 pages)


The first booklength publication to bring together disability scholarship and biblical studies. Essays from academics and activists address method, specific biblical texts, and the social construction of disability. Contributions range from scholarly to popular. (246 pages)


Essays from Black scholars in honor of pioneering Old Testament scholar Charles B. Copher. Divided into biblical and theological sections, the book covers a wide range of topics related to Africans and Black men and women in Scripture. Tone ranges from scholarly and technical to grassroots and accessible. (250 pages)


Follows the use of gendered imagery through Jeremiah. Feminist hermeneutics and literary criticism show how female imagery, particularly motherhood and sexual violence, substantiates the movement of Jeremiah from call to repentance, remembrance to redemption. Bauer examines issues of power and challenges the theology of Jeremiah from the perspectives of current feminist liberation theologies. Detailed, scholarly. (203 pages)


Rabbi Berman demonstrates the pervasive egalitarian impulse in the theology, narrative, politics, and economics of the Pentateuch in contrast to the hierarchical structure of surrounding ancient cultures. Includes modern parallels. Readable, somewhat technical. (249 pages)

A poetic and political contemporary commentary on the book of Daniel, by priest, poet, and activist Daniel Berrigan. Contains the full text of Daniel interspersed with thoughtful explorations of ancient and modern political and resistance contexts. Accessible. (219 pages)


A series of ten volumes to accompany books or portions of the Hebrew Bible. Each volume is a collection of scholarly articles anchored in specific texts. Christian and Jewish feminists offer varied perspectives on the liberative nature of the text and scripture as a source for liberation and justice. Accessible to quite technical.


Available electronically from Questia. An anthology of international contributions. The first half of the book looks at specific biblical texts that relate to issues of ethnicity. The second half focuses on culture and interpretation, with strong contributions from indigenous perspectives. Clear and scholarly. (512 pages)


An introduction for North American Christians to the biblical readings of Latin American liberation theologians and base communities. Dated but accessible. (166 pages)


This slim volume on prophecy in ministry describes Moses, the prophets, and Jesus offering and urging a radical alternative to empire through three practices: criticism, dismantling, and energizing. The new edition of the 1978 volume includes examples of communities involved in the concrete practice of prophetic imagination. Accessible. (146 pages)


A collection of essays on children in particular passages and books of the Old and New Testaments, followed by four essays on broader themes.
The tone and focus are more on child affirmation than child liberation, but there is some discussion of power and justice. Clear. (467 pages)


Callahan demonstrates through an examination of the history and present of Black music and literature that the Bible has been a powerful source and resource to critique injustice for slaves and subsequent generations of African Americans. The book addresses “poison” passages on skin color and slavery and is organized around four biblical themes: exile, exodus, Ethiopia, and Emmanuel. Thorough and readable. (304 pages)


Transcriptions of Base Christian Community liberation readings of gospel narratives by Nicaraguan peasants prior to the revolution. Collected by Solentiname community founder, poet, priest, and liberationist Cardenal. First released between 1979 and 1982 in four volumes. Very readable. (656 pages)


Presents the Gospel of Matthew as for and from a marginal community of Jesus followers who resisted both Roman and Jewish authority. A line-by-line commentary with a significant introduction. Clear and detailed. (635 pages)


A textbook-style introduction to Gottwald’s *The Tribes of Yahweh* and other social-scientific work on the Hebrew Bible. Includes maps, illustrations, and chapter review questions. Very accessible. (336 pages)


An argument that the religion of premonarchic Israel came from geographically and socially diverse groups with a shared understanding of a relationship with a deity that was covenantal, village based, and
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Land oriented. Cook follows this “Sinai theology” stream through texts and histories. Readable. (310 pages)


Groundbreaking when it first appeared in 1988, this study of New Testament understandings and statements on sexual ethics focuses on purity and property in the ancient cultural-historical context. This is liberation scholarship for LGBTQ people experiencing homophobia in the modern church. The new edition examines recent scholarship and the conservative “ethic of creation,” and offers a positive New Testament sexual ethic. Accessible. (349 pages)


A reading of the Gospel of Matthew from the perspective of economic justice. Matthean house churches, more affluent than those to whom the gospel was originally preached, grapple with questions of authority, division of labor, rank, patriarchy, and just distribution of goods. The book addresses the relevance of contemporary economics for those in first world. Readable with some technical language. (345 pages)


A dense and passionate portrait of Jesus as social revolutionary based on sociohistorical context and the earliest Jesus tradition according to cross-attestation and strata of the ancient texts. The main body of the book has three parts describing the first-century Roman Empire, Jewish life, and Jesus himself. Significant front material and appendices. Written for scholars and lay readers. (507 pages)


A popularization of Crossan’s more scholarly study *The Historical Jesus*. Based on cultural historical context and careful evaluation ancient texts, Crossan presents Jesus as a social revolutionary. Accessible. (209 pages)

A short introduction to liberation readings of Scripture by historically oppressed groups and faith communities living at margins. Examines race, gender, sexuality, and class. Very accessible. (196 pages)


A collection of eighteen studies analyze law in Jesus’s environment as reflected in his parables and in his life, particularly his trial before the Sanhedrin. Derrett has researched the great body of Jewish law preserved in the Pentateuch, the Dead Sea Scrolls, the Mishnah, and the Talmuds in order to expose and disclose how the juridical realities of law determined Jewish life as they are discernible in Jesus’s stories, his teaching, and certain episodes in his ministry. Thorough and detailed. (550 pages)


Musa Dube, of Botswana, critiques Western colonial, patriarchal, biblical scholarship and outlines a decolonizing feminist practice based on the experiences of Two-Thirds-World women. She reads the story of the Canaanite woman of Matthew 15, focusing on its setting in empire and the colonial construction of gender and race. Thorough, scholarly, well written. (232 pages)


This contemporary, First World political reading of the exodus story is a response to Latin American and Black liberation theologies. The focus is the resemblance between North American readers and the Egyptian empire. The final chapter offers First World readers strategies and examples for change, action, and solidarity. Accessible. (254 pages)


Firsthand narrative of the methods, experiences, and theological insights gained by a white evangelical pastor praying and reading Scripture, from Genesis to Paul, with marginalized persons and communities—Honduran campesinos, Latin American migrants, Chicano gang members, and prisoners. Clear and nontechnical. (204 pages)

Elliott applies textual and social-scientific analysis to 1 Peter, challenging the spiritualized readings of the strangers and resident aliens. Explores and demonstrates social-scientific method. Scholarly but clear. (342 pages)


An introduction to New Testament social-scientific criticism, including its history, presuppositions, methods, practitioners, and their work. Four appendices, glossary, two bibliographies. Clear. (188 pages)


Employing the tools of classical studies, rhetorical criticism, postcolonial criticism, and people’s history. Elliott reads Romans in the context of Roman imperial ideology as Paul’s confrontation with the arrogance of empire while Christianity formed its identity in conversation with imperial power. Begins with the modern imperial context. Scholarly but clear. (224 pages)


Elliott argues that the Pauline texts historically used to justify oppression—slavery, the silence of women, anti-Semitism, unquestioning obedience to the state—have been distorted by interpretation through the pseudo-Pauline letters. Understanding the cross as an instrument of political execution is the key to seeing Paul accurately as agitator and martyr. Accessible. (308 pages)


A deceptively simple, illustrated and hand lettered introduction to justice themes in the bible. A detailed and well-researched popularization of recent biblical scholarship. Extremely accessible. (93 pages)

The product of a five-year collaboration of African American Bible scholars in the US who “made biblical interpretation a daily vocational struggle” against racism and academic isolation. The landmark volume addresses the relevance of biblical scholarship for the Black church; African American sources for interpretation; ancient Africa in Scripture; and the reinterpretation of texts on slavery, power, and leadership. Accessible, tone varies. (264 pages)


A study of land ownership in first-century Palestine contrasting the Little Tradition, under which land was a gift of God, with the Great Tradition, which saw land as a resource to be accumulated. The elites of successive dynasties formed large estates, displacing peasants from their patrimonial land, reducing them to day laborers and tenants, and disrupting the extended family. (248 pages)


Freyne provides a detailed picture of Galilean life covering the time span in the title of his book. His use of archeological, historical, and literary sources, as well as the study of currency enables him to challenge some of the common assumptions about “Galilee of the Gentiles.” He shows that Galilee remained primarily Jewish and rural, and that the life of the Galilean peasants went on unaffected by Hellenistic and Roman cultural influences. (488 pages)


A collection of essays by theologians, activists, biblical scholars, pastors, teachers, and, rabbis which offer a readings of particular biblical texts from diverse gay, lesbian, bisexual, and transgender perspectives. Resistant readings from readers who have been told the bible is, not only not for them, but against them. Accessible, varied in tone. (239 pages)

The twentieth-anniversary edition of the volume that introduced social-scientific criticism to Old Testament studies and opened the way to seeing texts as ideological statements calling for social action, policy, and social criticism. Gottwald’s thesis is that Israel emerged as an indigenous social revolutionary movement. Detailed but lucid. (917 pages)


The tenth-anniversary edition of the 1983 volume co-edited by Gottwald and Antoinette C. Wire adds the voices of feminist and developing-world scholars to the conversation on sociological and political readings of Scripture. More than thirty essays by some of the most important scholars. Tone varies but mostly readable. (558 pages)


Follows Paul’s argument in Romans for God’s faithfulness as demonstrated by the faithfulness of Jesus. Particular attention is paid to the poor and powerless, and modern questions are engaged throughout. Each chapter ends with questions for further study. Well grounded in scholarship but accessible and down to earth. (167 pages)


A thorough examination of various poverty issues in the early church: diet, clothing, taxation, causes, language of poverty, charity, and disparity of wealth. Scholarly but readable. (290 pages)


A social-science companion to the gospels, which draws from Scripture, ancient texts, and archaeological data. The book introduces both social analysis and the ancient Mediterranean world through the
structures of family, politics, economy, and religion—with a focus in each section on power. Structured as a textbook, with charts and study material. Clear. (235 pages)


Hendricks presents Jesus as a radically justice-seeking political actor and strategist rooted in revolutionary strains of the Hebrew Bible. Hendricks engages modern situations of injustice during the Regan-Bush era in the US and concludes with a compelling manifesto on the practice of Jesus-politics. Accessible. (370 pages)


A groundbreaking book that takes Jesus’s parables of landowners, day laborers, corrupt judges, and tax collectors, at face value as political descriptions and theological evaluations of oppressive systems of power. The analysis is rooted in liberation literacy educator Paulo Freire’s *Pedagogy of the Oppressed* and social-scientific work on the ancient social and political context. Very accessible. (299 pages)


A collection of essays by leading scholars examining the ancient empires in and against which the Bible was written, and exposing the powerful anti-imperial claim that God is king. Some discussion of modern Christians resisting empire. Clear, nontechnical. (192 pages)


This collection of classic articles by important Pauline scholars challenges traditional readings of Paul. Addresses key Pauline terms and themes, and looks at Paul in terms of Roman Imperial context. (272 pages)


A study of the social context of first-century Jewish peasants, the popular movements that impacted them, and Jesus in that context. Challenges
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the elite focus of both the gospels and biblical scholars. Accessible. (312 pages)


A commentary on the Gospel of John focused on the symbolic actions of Jesus in the narrative in light of the social and political situation of the Johanine community. Clear, thorough, detailed. (510 pages)


Coauthored by activist scholars in justice communities on two continents, the book addresses the contemporary fascination with apocalyptic, treats the ancient social and literary context of Revelation, and offers a contemporary First-World reading that challenges the empire of global corporate rule. Detailed and thorough with tables and charts. (313 pages)


This introduction to the New Testament links discipleship in the time of Jesus with critical questions of discipleship today—justice, economics, politics, power. Each chapter, written by a different biblical scholar, takes on a book or group of books and ends with a list of literature for further study. Accessible. (214 pages)


Ipsen reads four biblical narratives with activist sex workers and calls for a feminist liberation hermeneutic that engages, rather than ignores, the perspectives and understandings of those involved in sex commerce. (247 pages)


This “critical narratology,” informed by feminism and psychoanalysis, follows the large-scale patterns of 1 Samuel. Jobling organizes his reading of the text into three intersecting spheres: class, gender, and race; then asks how 1 Samuel might apply to modern justice questions around these issues. Accessible. (330 pages)

A textbook-style introduction to social historical method and a history of Israel from early statehood to the Hellenistic age, focused on the lives, and social patterns of everyday people. Accessible with tables, charts, and timelines. (273 pages)


A collection of thirteen essays by important Latin American biblical scholars rooted in communities of struggle and resistance. The essays address poverty and economics in Old Testament and New Testament. Readable. (250 pages)


Chinese theologian Kwok employs postcolonial and interfaith hermeneutics to challenge racism in feminist theology. She studies ancient Asian texts, and the interface between orality and literacy to rediscover a liberating biblical message. Concise and readable. (136 pages)


The author lays out the pros and cons of three philosophical theories of justice associated with John Stuart Mill, John Rawls, and Robert Nozick, and three theological theories of justice represented by the National Council of Catholic Bishops, Reinhold Niebuhr, and José Miranda. Clear and informative. (159 pages)


After the destruction of Jerusalem in 70 CE, Galilee was the birthplace of rabbinic Judaism and an important Christian center. Christian and Jewish, Israeli, American, and European scholars, with a diversity of interests and expertise, offer twenty essays on the life, literature, sociology, politics, economics, and culture of Galilee from the first to seventh centuries. Scholarly. (410 pages)

A tiny and completely practical handbook for a biblically based, six-session, antiracism and diversity training, written by an antiracism trainer and a biblical scholar. This community resource uses the study of Exodus and Acts, from multiple perspectives, as a way to begin anti-oppression work. (64 pages)


A classic textbook that introduces the importance of cultural anthropology in Biblical study. Malina describes values, collectivistic personality, family, and purity in the ancient Mediterranean cultural context. This edition includes new chapters on envy and the Jesus movement and ends with pages of study questions perforated for removal. Accessible. (256 pages)


A commentary on Matthew, Mark, and Luke in two parts. (1) Blocks of the biblical text, divided by headings that emphasize sociological concerns, are followed by textual notes focused on the ancient social world. (2) “Reading scenarios” consists of alphabetized background topics from anthropological study, cross-referenced with the first half of the book. Illustrations, maps, and charts. Readable handbook. (439 pages)


Using feminist and archaeological methods, Meyers challenges male and elite bias in both Scripture and archaeology. A carefully researched and constructed argument for a high level of gender parity in premonarchic Israel. Scholarly but accessible to other disciplines. (238 pages)


A liberation-theology classic first published in 1974. The author employs Catholic social teaching and Marxist analysis to elaborate justice, understood as fair distribution of resources to everyone, as the central theme of both Testaments. He illustrates socioeconomic oppression in Latin America with reference to the situation in his native Mexico. Lucid and accessible. (338 pages).

Illustrates how to study a biblical writing (Luke) as it deals with the ancient economy. Presents Luke’s perspective on the moral economy of the peasant, poverty, purity, social order, hospitality, and “loving money.” Engages present-day challenges. Scholarly and accessible. (183 pages)


This groundbreaking socioliterary reading of Mark first galvanized biblical scholarship in the radical-discipleship movement in 1988, spawning political readings of other biblical texts. Myers shows Mark’s Jesus as model for Christian nonviolent resistance to domination. Thorough, detailed, rigorous. (560 pages)


Based on Myers’s more scholarly *Binding the Strong Man*. Myers and four other community-based theological practitioners comment on the Gospel of Mark. Each chapter addresses consecutive passages from the gospel in two ways: (1) “Text in Context” looks broadly at the text in historical and cultural perspective; and (2) “Word in our World” draws out a single theme and examines it in modern context. Good for study groups, accessible. (240 pages)


A commentary on the Bible and Apocrypha from leading feminist scholars, including essays on feminist hermeneutics and women’s lives in biblical times. Commentary on each book includes a general introduction to the text followed by focus on specific passages that concern women and have feminist implications. An easy to use desk resource. (501 pages)


An anthology by leading scholars on understanding Luke and Acts using social-scientific models. Divided into three sections: Social Science,

An examination of Gospel texts rooted in the practical realities of agriculture, subsistence diet, debt, and taxation. The collection of previously published essays is organized into three parts emphasizing Jesus as peasant: political economy and peasant values, the Jesus traditions, and the peasant aims of Jesus. Scholarly but readable. (336 pages)


Asks, “What are the social and moral values indicated in the varied literature—law, narrative, and wisdom, of the Hebrew Bible?” Looks at literary and cultural context and concludes that the Hebrew Bible represents a flexible and polyvalent ethical tradition that is internally corrective and complementary, striving toward greater justice. Thorough, readable. (592 pages)


An examination socioeconomic practice and change in 8th C Israel and Judah with a focus on peasant impoverishment and land ownership. Premnath examines the critique of land accumulation in Amos Hosea, Isaiah, and Micah with clear implications for Christians today. Clear. (231 pages)


Examines biblical narratives of land conquest and their appropriation in the colonization of Latin America, South Africa, and Palestine. Readable. (342 pages)


A collection of Rohrbaugh’s previously published essays on social scientific reading of the gospels. Addresses village, family, honor, city, and status. Readable. (211 pages)


These companion works give a comprehensive history of the Roman and Hellenistic worlds relevant to the study of the New Testament, with focus on social and economic phenomena in the light of the political, constitutional and cultural development of the time. An important multivolume reference that has been a resource for many scholars. Detailed and scholarly.


These two volumes are an international effort of Jewish and Christian scholars to present the history, literature, thought, and religious culture of Judaism and early Christianity, and the relationship between these two communities in the early common era and their subsequent developments. Scholarly reference volume, tone varies. (vol. 1, 550 pages; vol. 2, 1289 pages)


Shaberg argues that evidence of Jesus’ illegitimate conception, probably by rape, is found in Matthew and Luke. This edition includes Schaberg’s description of the book’s reception and divergent responses from two New Testament scholars. (318 pages)


Shows how the everyday lives of women in Roman imperial society and their experiences of work, money, illness, and family impacted the Scripture, theology, and ecclesiology of the early church. A practical, immediate and nonspiritualized approach to parables and eschatology. Foreword by Dorothee Sölle. Densely written and well referenced. (298 pages)

A methodologically careful look at Jesus through sociohistorical interpretation that locates him within Judaism and a community of disciples. The focus is on economic issues in earliest Jesus community, the wandering prophets of Sayings Source, and the more affluent and socially stratified community in the Gospel of Luke. Clear with some technical language. (134 pages)


A collection of essays from German scholars on “materialist interpretation” of Scripture. Divided into Old Testament and New Testament, the volume is conceived of as an experiment in method, exegesis, and social-contextual analysis, with the intention of building a “bridge of love” between our world and the biblical world. Scholarly European response to liberation theology. (172 pages)


First published in 1983, this groundbreaking volume changed the face of New Testament studies. Schüessler Fiorenza set the foundation for feminist biblical interpretation and historical-theological reconstruction laying out a fourfold feminist hermeneutic of suspicion, remembrance, proclamation, and imagination. She examines the role and experience of women in the early church and the Jesus community, characterizing it as the “discipleship of equals.” Scholarly, detailed. (357 pages)


The groundbreaking volume in critical feminist biblical hermeneutics in 1985. A new Afterword to this edition situates the book in terms of recent biblical scholarship, theology, and feminism. Scholarly and detailed. (224 pages)

Originating with the Women in the Biblical World section of the Society for Biblical Literature, this collection uses first wave feminist Cady Stanton’s 1895 *The Woman’s Bible* as a starting point for a multicultural and ecumenical exploration of feminist biblical scholarship. Volume 1, *A Feminist Introduction* (1993), is focused on hermeneutics. (397 pages) Volume 2, *A Feminist Commentary* (1994), is a commentary on forty biblical and extra-biblical texts of the early Christian era, by feminist Christian, post-Christian, and Jewish authors with diverse styles, perspectives, and methodologies. (889 pages)


A two-volume collection of papers on social location and biblical interpretation from some of the most important scholars in this field. Volume 1, *Social Location and Biblical Interpretation in the United States*, includes a diversity of American voices. (231 pages) Volume 2, *Social Location and Biblical Interpretation in Global Perspective*, draws from the work of international scholars. (365 pages) Both include accessible discussions, methodology, and examples of contextual reading.


Demonstrates how in Acts those associated with the community—charismatics, Jews and women—are deliberately constructed as outsiders, an “internal other.” Looks at the nature of language and storytelling and what this “othering” means for Luke’s theology of mission. Scholarly but accessible. (186 pages)


A concise, alphabetical encyclopedia of technical terms, names, tools, and interpretive approaches in biblical scholarship. A useful companion for some of the more technical books on this list. (234 pages)

An introduction to six different ways of using the Bible for moral guidance: as command of God, moral reminder, call to liberation, response to liberation, and call to discipleship. An excellent primer and readable. (142 pages)


Situates the issue of poverty in the context of first-century history, politics, and economics and shows how the teaching of Jesus was truly good news to the poor. Today’s Christians must be sensitive to the scandal of worldwide poverty. Passionate and accessible to the general reader. (78 pages)


An economic and social history of the early church in four sections: first-century Mediterranean, Jesus and Judaism, the early church in urban Roman centers, and the role of women. Each section and chapter can be read alone. Thorough, scholarly tone, some technical language. (532 pages)


A collection of essays by leading international scholars. At the turn of this new century, with most African, Asian, and South American countries having gained independence from their former colonists, Third World Christians struggle with a heritage of Western theology, expectations, and abuses. Non-Western readers appropriate the Bible and interpret it to resist the Western imperialism. Additionally, a history of hermeneutics in the Third World and current trends such as liberation theology and Postcolonialism are included. Scholarly and challenging. (204 pages)


The first reader of post-colonial biblical scholarship. An anthology of Asian, African, Latin-American, Caribbean, and Pacific biblical interpretation that identifies the margin as a place alive with creative critique. Contributions vary in tone from grassroots to scholarly. (454 pages)

The first half of the book is a study of nine Hebrew words that mean "oppression," the context in which they appear and the agents, causes, and methods of oppression, of Israel and within Israel. The second half offers an active, resistance-based alternative to individualist and spiritualized readings of liberation, hope, and conversion. Clear, readable. (88 pages)


First Timothy has been used for centuries to reinforce patriarchal structures in the family, society, and church. Tamez looks at 1 Timothy in its socioecomic setting in the Roman Empire and examines power struggles in the early church over social position, gender roles, theological pluralism, and authority. She draws parallels to the role of women in Latin American society and households. Contains the full text of the epistle. Accessible. (163 pages)


Using incisive literary criticism and a feminist hermeneutic Trible examines four neglected Old Testament stories of violence against women: Hagar, Tamar, an unnamed concubine, and Jephthah’s daughter. Through a close reading she finds a powerful indictment of the texts’ misogyny. Compelling, dense, and clear. (128 pages)


Addresses the scholarly consensus that the Gospel of John had two distinct editions with different settings and audiences. Waetjen argues that chapters 1–20 came from the Jewish community of Alexandria and that the second edition originating at Ephesus and addressed to Gentiles, adds chapter 21 and recasts the earlier chapters in its light. Thorough, scholarly, readable. (473 pages)


A sociopolitical reading of Mark’s gospel, based on the literary-critical principles of a close reading of the text and consistency building, that
follows Jesus, who is called into being as God’s Son through his baptism, and who at the same time plays the role of an Elijah-like figure who leads his disciples into the same reordering of power (that he entered through his baptism) in order to continue the work of transforming the world and establishing justice and reconciliation. (257 pages)


This reading of Colossians in ancient and contemporary contexts presents a radical challenge from the Apostle Paul. The messiahship of Jesus necessarily subverts world powers and calls Christians to do the same. Well written, with broad range, sometimes technical. (256 pages)


A political reflection on the exodus story and the ways it has been used politically in recent history. Walzer contrasts two readings of the text: specific and practical “Exodus politics” and universalized and idealized “messianic politics.” Accessible and engaging. (170 pages)


Explores the few relationships between women in Old Testament and New Testament from an unapologetically African American perspective. Short reflections on dynamics of power and affection connect women today with women in Scripture. Illustrated by Nashormeh Wilkie. Available electronically with the subtitle *Understanding the Timeless Relationship between Women Today and Women in the Bible*. Passionate and accessible. (145 pages)


This call for dialogue between biblical scholars and those who read the Bible from their own impoverished and marginalized contexts seeks a new popular methodology. Engages liberation hermeneutics, inculturation hermeneutics, and postmodernism. Readable. (182 pages)


Fully aware of its colonial history this anthology engages the Bible as an African book. Prominent African scholars address African biblical


An analysis of 1 Corinthians focused on the theology, practice, and social status of the Corinthian women prophets as revealed by Paul’s contrasting theology, practice and status. Scholarly, technical, and densely argued, with significant appendices. (320 pages)


An examination of “wicked women” in the Hebrew Bible. Drawing on examples from Genesis, Hosea, Ezekiel, and Proverbs, Yee shows that the subordination of women in the text is an expression of elite males’ legitimation of their own socioeconomic, religious, and political power. Tone is scholarly but relatively accessible. (298 pages)


Concerns nonviolence and Jesus as a political figure. Through readings of Luke and Romans, Yoder argues that Jesus taught and demonstrated a social ethic that was normative for the early church. Updated after twenty years to reflect more recent scholarship. Connected but independent essays. Readable. (257 pages)
AND FOUR RECOMMENDED BIBLES


A dynamic-equivalence translation from the Phillipines. The original version was the very popular *La Biblia Latinoamérica* (1971) in Spanish, which came out of the base Christian communities. Versions are now available in French, Tagalog, Chinese, and other languages and most are free online. Includes introductions and notes that reflect on justice themes. Within the text these themes are amplified by font and text size.


Edited by the Reverend Virgil Wood, one-time associate of Dr. Martin Luther King Jr., this version of the Bible focuses on the Jubilee vision of spiritual, social, and economic justice. It has three hundred pages of materials connecting Scripture with African American context, culture, values, and imagery.


A thorough revision of the Revised Standard Version of 1952 incorporating new scholarship and sources. A word translation. Uses gender-inclusive language. The editors of this volume consider the NRSV to be the best English-language study Bible.


The CEV focuses less on ancient context and makes use of paraphrasing but is accessible to those with limited reading skills. Highlights passages that pertain to issues of poverty and justice. Includes brief studies on modern justice issues like water, fair trade, and trafficking in persons, and suggestions for action.