INTRODUCING

Global Bible Commentary
Biblical Interpretation from Worldwide Perspectives

The Global Bible Commentary is receiving overwhelming critical acclaim!

See page 2 to find out what’s being said.

General Editor:
Daniel M. Patte;
Associate Editors:
L. Severino Croatto,
Nicole Wilkinson Duran,
Teresa Okure,
and Archie Chi Chung Lee

Published by
Acclaim for the Global Bible Commentary

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, Illinois

For someone with a long-standing suspicion of and critical attitude about the project that is the commentary, I must nonetheless admit fascination with and support for the Global Bible Commentary. The conceptualization, organization, and agenda are not merely defensibly interesting but compelling. And the lineup of contributors is most impressive. In many respects—its commitments to multiplicity of readings; its abandonment of the quest for the correct reading; and its encouragement of and facilitation of culturalist and self-reflexive work—this project is the un-commentary. I can recommend it with enthusiasm, especially to those students who have wondered how critical, disciplined work can be engaged and even made compelling without hiding the self and its worlds.

—Vincent L. Wimbush, Professor of New Testament
Claremont Graduate University, Claremont, California

Biblical scholarship, methodologically and ideologically monolingual for so long, now speaks in other tongues, as this commentary eloquently attests. As a seminary professor privileged to teach and learn from an international and multi-ethnic student body, I welcome the advent of this one-of-a-kind textbook.

—Stephen D. Moore
The Theological School, Drew University, Madison, New Jersey

The new Abingdon’s Global Bible Commentary is a treasure. Not only have the editors brought together interpretative articles from such countries as Nigeria, Argentina, and Costa Rica, it has solicited manuscripts from a multiplicity of ethnic backgrounds and religious traditions. Abingdon’s commentary recognizes that the Bible has historical roots but it also is alive and well in all sorts of communities around the globe. I applaud their efforts of bringing the diverse and timely voices into our professional lives, perhaps our classrooms, and to the scholarly discussions of biblical issues.

—Marla J. Selvidge, Professor and Director
Center for Religious Studies, Central Missouri State University

The publication of A Global Bible Commentary marks an epoch in the history of the interpretation of Scripture. The presupposition of this visionary work is the maturation of a global community of interpreters in understanding the hermeneutical task. The priority given to the contextual character of interpretation transforms the work from an academic compendium to a cultural kaleidoscope of readings. Students and scholars in Western Europe and North America will be astonished at the novelty of the interpretations that emerge from its pages. The voices of the commentators in this book are sometimes insistent, sometimes poignant, exuberant, provocative, but always inviting. One emerges from the reading of this rich and complex commentary with a new sense of humility and profound gratitude.

—Professor Laurence L. Welborn
United Theological Seminary, Dayton, Ohio
This new commentary invites users to expand their horizons by reading the Bible with scholars from all over the world and from different religious persuasions. The commentators do not hide their religious or ideological convictions. They readily disclose them in order to clarify the reasons for their empathy in one or another theological feature of the biblical text. By making explicit the specific context and the concerns from which he or she reads the Bible, each scholar points out significant aspects of the biblical text that we may have taken for granted or overlooked. Although these scholars have approaches and concerns that often are poles apart, they share two basic convictions: biblical interpretation always matters and reading the Bible “with others” is highly rewarding.

Each of the 72 short commentaries in the Global Bible Commentary is an accessible guide for biblical study for groups and the academic classroom. Written for undergraduate and seminary students and their teachers, as well as for pastors and adult Sunday school classes, it introduces readers to the life context of each interpreter, the main features of the biblical book in its original context, and a contextual conclusion from the interpreter’s perspective. It also brings us a precious gift, namely the opportunity of reading each biblical book as if for the first time.

The Global Bible Commentary. 0-687-06403-1. Paper, $39.00

To order: abingdonpress.com | 1.800.251.3320 | Fax 1.800.836.7802
Key Features of the Global Bible Commentary

Each of us who contributed to the Global Bible Commentary made the contextual character of our interpretations as explicit as we could so as to signal that we were not reading for others, but inviting others to read with us.
—Daniel Patte, General Editor, From the Introduction

SYNOPSIS

Jorge Pixley
Sanmartín Técnicas Básicas, Monterrey, México

LIFE CONTEXT OF THE INTERPRETATION

I have spent almost all of my professional life teaching in theological schools in Mesoamerica, including Mexico, Central America, and the Caribbean. It is of this context that I share with the readers of this study the entire Bible in new and perceptive ways.

The empirical fact of our situation is characterized by structural dependencies and systematic economic marginalization for the majority of the people. It is a situation dominated by a global market in an era when capital is so large a growing productive force. The achievement of profits is now mainly a matter of financial transactions, which means there is very little increase in the production of goods, and the principal source of capital accumulation is the reinvestment of wealth through banks and stock exchanges. It does not take much reflection to see that this kind of accumulation must take away from many in order for some to enrich themselves. This is possible in large measures by a systematic extraction of wealth from impoverished countries, an extraction that is only possible through a policing network established by the IMF, the World Bank, the World Trade Organization (WTO), and the International Monetary Fund (IMF).

The context for Bible reading has been the case with Cuba. The means of control were military, and no group or institution had a voice. The next to the last wonder, the three days of darkness, came as a blow to any group that the ministers even recognize that the static order of the list found in Exodus 1:1-4. The means of control were military, and no group or institution had a voice. The next to the last wonder, the three days of darkness, came as a blow to any group that the ministers even recognize that the static order of the list found in Exodus 1:1-4.

EXODUS

Jorge Pixley
Sanmartín Técnicas Básicas, Monterrey, México

Revising the Credentials of Moses and Aaron

In Exodus 7, YHWH announced to Moses his intention of performing his signs and wonders, and he did so immediately. Before Pharaoh, and in the land of Egypt. And in the presence of Aaron, and the people who followed them, YHWH, the God of the Hebrews, is a powerful God; 2) uniting the people to spread the Hebrews' exodus from the land of Egypt. After the priests, and Pharaoh's servants, the king of Egypt, and his people, the priests' parting with Pharaoh, and the people's departure from Egypt, is only taken note (10:7). These sorts of actions would create desperation in any population. We would call these biological warfare today. The next to the last wonder, the three days of darkness, comes as a blow to any group that the ministers even recognize that the static order of the list found in Exodus 1:1-4.

From the Introduction

Short biography of interpreter.

Insightful and provocative analysis of the biblical text from the interpreter's own perspective.

The Global Bible Commentary provides an excellent incentive for individuals and groups to study the entire Bible in new and perceptive ways.
Conclusions of the study as it relates to the cultural situation of the interpreter.

Through exposure to the different interpretations of others and by gaining respect for and understanding of those interpretations, users of the Global Bible Commentary can, in turn, become aware of the context of their own interpretations. From this position of heightened awareness, they can better assess how they formulated their choices and then assume responsibility for them.

Complete information on important resources cited.

Pastors may use the Global Bible Commentary to prepare their sermons as they seek to address their congregations’ needs by taking into account their particular situations.
More Key Features...

The Global Bible Commentary is specially designed for Bible study groups and classes that look for a constructive and critical way of reading large portions of the Bible, if not the entire Bible, and of promoting active participation of their members.

Social, political, religious, and cultural context of the interpreter.
Global Bible Commentary Contributors

DANIEL M. PATTE,

ASSOCIATE EDITORS:
J. Severino Croatto (deceased) was professor of exegesis, Hebrew, and religious studies at Instituto Superior Evangélico de Estudio Teológicos, Buenos Aires.
Nicole Wilkinson Duran is currently teaching part-time at Rosemont College and Villanova University.
Teresa Okure, SHCJ, is professor of New Testament and gender hermeneutics at the Catholic Institute of West Africa, Port Harcourt, Nigeria.
Archie Chi Chung Lee is professor of Hebrew Bible, Department of Cultural and Religious Studies at Chung Chi College, The Chinese University of Hong Kong.

BOOKS/ARTICLES AND CONTRIBUTORS:

OLD TESTAMENT:
Introduction, by Daniel Patte, USA and France
Genesis, by Clare Amos, UK and Lebanon
Exodus, by Jorge Pixley, USA and Nicaragua
Leviticus, by Alan Cooper and Susanne Scholz, USA–Germany
Numbers, by Jione Havea, Australia
Deuteronomy, by Mercedes García Bachmann, Argentina
Joshua, by Dora Mbuwayesango, USA and Zimbabwe
Judges, by Fidèle Kwasi Ugira, Congo
Ruth, by Madipoane Masenya, South Africa
1 & 2 Samuel, by Gerald West, South Africa
1 & 2 Kings, by Kyung Sook Lee, Korea
1 & 2 Chronicles, by Fook Kong Wong, China
Ezra–Nehemiah, by Danna Nolan Fewell, UNICEF-USA
Esther, by Wong Wai-Ching Angela, China
Job, by Benjamin Abotchie Ntreh, Ghana

Psalms, by David Tuesday Adamo, Nigeria
Proverbs, by Athalya Brenner, the Netherlands and Israel
Ecclesiastes, by John Prior, Indonesia
Song of Songs, by Monica Jyotsna Melanchthon, India
Isaiah 1–39, by Victor Zinkuratire, Kenya
Isaiah 40–55, Isaiah 56–66, Fourth Isaiah, by J. Severino Croatto, Argentina
Jeremiah, by Renita Jo Weems, USA
Lamentations, by Archie Chi Chung Lee, China
Ezekiel 1–39, by Samuel Almada, Argentina
Ezekiel 40–48, by Sandro Gallazzi, Brazil
Daniel, by Andre LaCocque, USA and Belgium
Hosea, by Tânia Mara Vieira Sampaio, Brazil
Joel, by Pablo Andiñach, Argentina
Amos, by Lai Ling Elizabeth Ngan, China and USA
Obadiah, by Jorge Torreblanca, Argentina
Jonah, by Chen Nan Jou, Taiwan

(continued on the back cover)
Micah, by Huang Po-ho, Taiwan
Nahum, by Valmor da Silva, Brazil
Habakkuk, by Innocent Himbaza, Rwanda and Switzerland
Zephaniah, by Shigeyuki Nakanose, SVD, and Fernando Doren, SVD, Brazil
Haggai, by Paul Kalluveettil CMI, India
Zechariah, by Paul Swarup, India
Malachi, by Claudia Mendoza, Argentina
Jesus: An African Perspective, by Anne Nasimiyu Wasike, Kenya
Jesus: An Asian Perspective, by Carlos H. Abesamis, Philippines
Jesus: A Latin American Perspective, by Pablo Richard, Costa Rica
Jesus Christ: An Orthodox Perspective, by Vasile Mihoc, Romania
Jesus: A Western Perspective, by Nicole Wilkinson Duran, USA

NEW TESTAMENT:
Matthew, by Alejandro Alberto Duarte, Argentina
Matthew 5–7: The Sermon on the Mount and India, by R. S. Sugirtharajah, U.K. and India
Mark, by Hisako Kinukawa, Japan and USA
Mark’s Healing Stories in an AIDS Context, by Musa W. Dube, Botswana and USA
Luke, by Justin Upkong, Nigeria
John, by Kyung-mi Park, Korea
John in an Orthodox Perspective, by Petros Vassiliadis, Greece
Acts, by Benny Tat-siong Liew, USA and China
Romans, by Daniel Patte, USA and France
1 Corinthians, by Joseph Pathrapankal, India
1 Corinthians 11 in Christian and Muslim Dialogue, by Nicole Wilkinson Duran, USA, and Derya Demirer, USA and Turkey
2 Corinthians, by Chris Manus, Nigeria
Galatians, by Néstor Oscar Miguez, Argentina
Ephesians, by John Riches, Scotland
Philippians, by Demetrius K. Williams, USA
Colossians, by Teresa Okure, Nigeria
1 & 2 Thessalonians, by Yeo Khiok-khng (K.K.), USA and China
1 Timothy, by Elsa Tamez, Costa Rica
2 Timothy and Titus, by Daniel C. Arichea, Philippines and USA
Philemon, by Jean Kim, USA and Korea
Hebrews, by Stelian Tofană, Romania
Hebrews: Sacrifice in an African Perspective, by Teresa A. Okure, Nigeria
James, by Cristina Conti, Argentina
1–2 Peter, Jude, by Sharon Ringe, USA
1–3 John, by Johannes Beutler, Italy
Revelation, by Christopher Rowland, U.K.