

Misreading Scripture With Western Eyes

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what was clear to the original readers of scripture is not always clear to us because of the cultural distance between the biblical world and our contemporary setting we often bring modern western biases to the text for example when western readers hear paul exhorting women to dress modestly we automatically think in terms of sexual modesty but most women in that culture would never wear racy clothing the context suggests that paul is likely more concerned about economic modesty that christian women not flaunt their wealth through expensive clothes braided hair and gold jewelry some readers might assume that moses married below himself because his wife was a dark skinned cushite actually hebrews were the slave race not the cushites who were highly respected aaron and miriam probably thought moses was being presumptuous by marrying above himself western individualism leads us

to assume that mary and joseph traveled alone to bethlehem what went without saying was that they were likely accompanied by a large entourage of extended family biblical scholars brandon o brien and randy richards shed light on the ways that western readers often misunderstand the cultural dynamics of the bible they identify nine key areas where modern westerners have significantly different assumptions about what might be going on in a text drawing on their own crosscultural experience in global mission o brien and richards show how better self awareness and understanding of cultural differences in language time and social mores allow us to see the bible in fresh and unexpected ways getting beyond our own cultural assumptions is increasingly important for being christians in our interconnected and globalized world learn to read scripture as a member of the global body of christ

these two volumes contain selected essays written over forty years by andrew louth a major scholar in the fields of theology and patristics early christian thought many of the essays in volume ii concern the nature of theology drawing from a famous group of twentieth century russian thinkers exiled after the 1917 communist revolution

the old testament torah and prophets recount the history of an israel understanding the essence of each person to be the sum of its interactive thus essence creating social roles such as citizen parent or employee in contrast the european world had developed a culture described by plato as emanating from the logos but actually directed from its upper class each individual was to fill its logos determined place in the social order in contrast to israel s god delegating responsibility to the human community genesis 1 27 for itself continuously creating its interactive social structure its culture in 325 bce greece colonized the near east and pressured the jewish leaders to reinterpret their scriptures as static rules from above rather than interactive resource for learning from past experience the jewish reformer jesus of nazareth urged the people to maintain their interactive tradition which caused his elimination by the colonial authorities the new testament recounting of this restorative movement puts its current issues in creative internal interaction with old testament described events on average more frequently than once every two new testament verses however neo platonic christian theologians augustine aquinas luther tillich and rahner misunderstood the old testament and jesus embrace of it and nineteenth and twentieth century theologians schleiermacher harnack and bultmann explicitly rejected it in the 1960s scholars eichrodt and von rad rediscovered the old testament proclaimed bilateral internal interaction between god and the community and by the late twentieth century europeans metz and chauvet and latin americans gutierrez and segundo offered a thoroughly interactive christian theology can european and north american christianity understand its new testament before 1832 peasants could theologians couldn t after 1832 some theologians can most middle class consumers can t most politicians don t want to while most africans and mestizo latin americans implicitly always did

this anthology includes the most notable and instructive scriptures of hinduism buddhism jainism sikhism confucianism taoism shinto zoroastrianism judaism christianity and islam the context for applying these readings is also provided through a short introduction at the beginning of each chapter

this book will approach the reformation from the perspective on last year s spring harvest theme one in christ and therefore look not at how or why the church split or whether the church should have split but from the perspective that the church cannot split because it is christ s one body from this basis the book will explore themes of christianity such as the church attitude to scripture and faith belief grace and works seeking wisdom from each of the incarnations of the church that resulted from the disagreements of the sixteenth century

includes the decisions of the supreme courts of missouri arkansas tennessee and texas and court of appeals of kentucky aug dec 1886 may aug 1892 court of appeals of texas aug 1892 feb 1893 jan feb 1928 courts of civil and criminal appeals of texas apr june 1896 aug nov 1907 court of appeals of indian territory may june 1927 jan feb 1928 courts of appeals of missouri and commission of appeals of texas

would a book on how to lead a successful business answer the question of how to grow a church the apostle paul would think not taking seriously god s instruction in the scriptures paul had the apostle instructed titus what he had to do to grow the church in crete well and it was not to follow a business model this publication seeks to assist today s reader as he works his way through paul s letter to titus along the way we ll grapple with such questions as how do you make a church prosper what should leadership in a church look like what role are individual members to play in the lord s church how does one handle dissent in a church how does the church thrive in a culture of deceit a fresh look at this letter s answers can only be beneficial as one seeks to grow god s way in today s business minded world

what might reconciliation and forgiveness mean in relation to various forms of personal structural and historical violence across the african continent this volume of essays seeks to engage these complex and contested ethical issues from three different disciplinary perspectives biblical studies systematic theology and practical theology each of the authors reflects on aspects of reconciliation forgiveness and violence from within their respective african contexts they do so by employing the tools and resources of their respective disciplines the end result is a rich and textured set of interdisciplinary theological insights that will help the reader to navigate these issues with a greater measure of understanding and a broader perspective than what a single approach might offer what is particularly encouraging is that the chapters represent research from established scholars in their fields recent phd graduates and current phd students this is the first book to be published under the auspices of the unit for reconciliation and justice in the beyers naudé centre for public theology

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