



**"THE SPIRIT OF THE  
LORD IS UPON ME, FOR  
HE HAS ANOINTED ME  
TO BRING GOOD NEWS  
TO THE POOR. HE HAS  
SENT ME TO PROCLAIM  
THAT CAPTIVES WILL BE  
RELEASED, THAT THE  
BLIND WILL SEE, THAT  
THE OPPRESSED WILL BE  
SET FREE,"**

*Luke 4:18 NLT*

# Bible Of The Oppressed

**Robert R. Redfield**



## **Bible Of The Oppressed:**

**Bible of the Oppressed** Elsa Tamez, 2006-02-02 Why haven't we North American biblical scholars done such a systematic study of the words for oppression in the Bible? If the answer is that we who possess the critical skills are not ourselves oppressed or identified with communities of the oppressed then it becomes imperative that we listen all the more carefully to these voices from the South. Walter Wink, Professor Emeritus of Biblical Interpretation, Auburn Theological Seminary, New York. This book is a welcome addition to a growing body of evidence that the Bible is a book about social justice for the oppressed of the land and that this indeed is the good news. Marie Augusta Neal, SND de Namur, author of *A Socio Theology of Letting Go*. Elsa Tamez's book attracts our attention not only for wrestling with a major biblical theme but also for keeping us in continuous contact with the text of the Bible. Carroll Stuhlmueller, CP, general editor of *The Collegeville Pastoral Dictionary of Biblical Theology*. A careful and creative interdisciplinary study in biblical theology, Old Testament and social ethics. Elsa Tamez's work has contributed to the church in Latin America and is now available as a readable, important resource for the English speaking church. Jane Cary Peck and Carole Fontaine, Andover Newton Theological School. Writing from a perspective of those oppressed by poverty and sexism, Elsa Tamez has brought us a wealth of analysis of the biblical understanding of oppression. Letty M. Russell, Professor Emerita, Yale Divinity School. Elsa Tamez is the author of *Through Her Eyes* (Wipf Stock reprint, 2006), *Jesus and Courageous Women* (2001) and coeditor of *The Discourse of Human Dignity* (2003).

*God of the Oppressed* James H. Cone, 1997-01-01 In his reflections on God, Jesus suffering and liberation, James H. Cone relates the gospel message to the experience of the black community. But a wider theme of the book is the role that social and historical context plays in framing the questions we address to God as well as the mode of the answers provided. **Bible of the Oppressed** Elsa Tamez, 1982 [The Rise and Demise of Black Theology](#) Alistair Kee, 2006 Black Theology emerged in the 1960s as a response to black consciousness. In South Africa it is a critique of power; in the UK it is a political theology of black culture. The dominant form of Black Theology has been in the USA, originally influenced by Black Power and the critique of white racism. Since then it claims to have broadened its perspective to include oppression on the grounds of race, gender and class. In this book, Alistair Kee contests this claim, especially by Womanist black women. Theology, Black and Womanist Theologies present inadequate analyses of race and gender and no account at all of class economic oppression. With a few notable exceptions, Black Theology in the USA repeats the mantras of the 1970s: the discourse of modernity. Content with American capitalism, it fails to address the source of the impoverishment of black Americans at home. Content with a romantic imaginary of Africa, this African American movement fails to defend contemporary Africa against predatory American global ambitions. **God, People and Power in Malawi** C. Ross, 2018-06-28 Between 1992 and 1994, Malawi underwent a remarkable transition from dictatorship to democracy. Truly a transformation of power. Yet this period of profound change raised many issues of power and accountability. In this book, some of the key questions are explained and addressed from a

theological perspective The work originated as a case study on the World Council of Churches Theology of Life programme It was then presented as a Kachere Monograph in the belief that it will not only contribute to the reconstruction of politics in Malawi but also be an important resource for all those concerned with the formation of a viable theology of power for today's world It is now presented here again as a Luviri Reprint The contributors are all drawn from the University of Malawi Department of Theology and Religious Studies Kenneth Ross has written on The Transformation of Power in Malawi 1992 94 the Role of the Christian Churches and A Practical Theology of Power for the New Malawi Felix Chingota on The Use of the Bible in Social Transformation Isabel Apawo Phiri on Marching Suspended and Stoned Christian Women in Malawi 1995 James Tengatenga on Young People Participation or Alienation An Anglican Case J C Chankanza and Hilary Mijoga on Muslim Perspectives on Power Hilary Mijoga on Christian Experience in Malawi Prisons and Klaus Fiedler on Power at the Receiving End the Jehovah's Witnesses Experience in One Party Malawi and Even in the Church the Exercise of Power is Accountable to God

**Routledge Companion to Christianity in Africa** Elias Kifon Bongmba, 2015-12-22 The Routledge Companion to Christianity in Africa offers a multi-disciplinary analysis of the Christian tradition across the African continent and throughout a long historical span The volume offers historical and thematic essays tracing the introduction of Christianity in Africa as well as its growth developments and effects including the lived experience of African Christians Individual chapters address the themes of Christianity and gender the development of African initiated churches the growth of Pentecostalism and the influence of Christianity on issues of sexuality music and public health This comprehensive volume will serve as a valuable overview and reference work for students and researchers worldwide

**Dictionary of Jesus and the Gospels** Joel B. Green, Scot McKnight, I. Howard Marshall, 1992-02-18 Edited by Joel B Green Scot McKnight and I Howard Marshall this reference work encompasses everything relating to Jesus and the Gospels

*The Holy Bible, According to the Authorized Version (A. D. 1611), with an Explanatory and Critical Commentary and a Revision of the Translation*, 1888

**The Scofield Reference Bible** Cyrus Ingerson Scofield, 1909 The illustrated pocket Bible, with questions, 1871

**Comprehensive Commentary on the Holy Bible**, 1874 *BibleWorld*, 1908 **Hours with the Bible** Cunningham Geikie, 1887 Interpretation; rules and principles assisting the reading of the holy Scriptures Samuel Richard Bosanquet, 1874 *The Holy Bible According to the Authorized Version (A.D. 1611)*. Henry Wace, Frederic Charles Cook, 1888

**Wanderings in Bible Lands** Daniel Long Miller, 1894 *Women Encounter God* Linda A. Moody, 1996

*Women Encounter God* is one of the first books to explore the commonalities and convergences of women's theologies in the Americas This critical comparative analysis of white feminist womanist and mujerista theologies focuses on how by placing their unique theologies in dialogue the rich contributions of each theology can inform the others By looking at the key themes of empowerment embodiment and relationality Moody examines how three different types of feminist theologians perceive God She discusses the works of such representative theologians as white feminists Mary Daly Rosemary Ruether Sally

McFague and Carter Heyward Hispanic Latina theologians Ada Maria Isasi Diaz Yolanda Tarango and Elsa Tamez and womanist theologians Delores Williams Jacquelyn Grant and Katie Geneva Cannon as well as feminist theorists Chela Sandoval and Rosemary Tong Nave's Topical Bible: a Digest of the Holy Scriptures Orville James Nave,1905 **Nave's Topical Bible** Orville James Nave,1897 **The System Bible Study** ,1922

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