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God does not suggest, he commands that we do justice. Social justice is not optional for the Christian. All injustice affects others, so talking about justice that isn't social is like talking about water that isn't wet or a square with no right angles. But the Bible's call to seek justice is not a call to superficial, kneejerk activism. We are not merely commanded to execute justice, but to "truly execute justice." The God who commands us to seek justice is the same God who commands us to "test everything" and "hold fast to what is good." Drawing from a diverse range of theologians, sociologists, artists, and activists, *Confronting Injustice without Compromising Truth*, by Thaddeus Williams, makes the case that we must be discerning if we are to "truly execute justice" as Scripture commands. Not everything called "social justice" today is compatible with a biblical vision of a better world. The Bible offers hopeful and distinctive answers to deep questions of worship, community, salvation, and knowledge that ought to mark a uniquely Christian pursuit of justice. Topics addressed include: Racism Sexuality Socialism Culture War Abortion Tribalism Critical Theory Identity Politics Confronting Injustice without Compromising Truth also brings in unique voices to talk about their experiences with these various social justice issues, including: Michelle-Lee Barnwall Suresh Budhaprithi Eddie Byun Freddie Cardoza Becket Cook Bella Danusiar Monique Duson Ojo Okeye Edwin Ramirez Samuel Sey Neil Shenvi Walt Sobchak In *Confronting Injustice without Compromising Truth*, Thaddeus Williams transcends our religious and political tribalism and challenges readers to discover what the Bible and the example of Jesus have to teach us about justice. He presents a compelling vision of justice for all God's image-bearers that offers hopeful answers to life's biggest questions.

Retells the Bible story of the battle between the boy David, armed with only a sling, and the giant warrior Goliath.

This exciting new interpretation of Pauls Letter to the Romans approaches Pauls most famous letter from one of the newest scholarly positions within Pauline Studies: The Radical New Perspective on Paul (also known as Paul within Judaism). As a point of departure, the author takes Pauls self-designation in 11:13 as apostle to the gentiles as so determining for Pauls mission that the audience of the letter is perceived to be exclusively gentile. The study finds confirmation of this reading-strategy in the letters construction of the interlocutor from chapter 2 onwards. Even in 2:17, where Paul describes the interlocutor as someone who calls himself a Jew, it requests to perceive this person as a gentile who presents himself as a Jew and not an ethnic Jew. If the interlocutor is perceived in this way throughout the letter, the dialogue between Paul and the interlocutor can be perceived as a continuous, unified and developing dialogue. In this way, this interpretation of Romans sketches out a position against a more disparate and fragmentary interpretation of Romans.

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