COLLECTED ESSAYS


This volume introduces 35 evangelical Biblical scholars from the 20th century. The editors “opted for a definition somewhat more on the broad rather than the narrow side” (p. 8), although their precise definition is left unstated. The editors’ six criteria for inclusion are: (1) scholars’ careers must have been at least in part in the 20th century; (2) representatives are included from both halves of the century (which means that a number of scholars included are still alive and active today); scholars must have had (3) some identification with the evangelical movement and (4) significant influence on or in evangelicalism; (5) representatives from different denominational and confessional standpoints are included; (6) their major interest was in Biblical theology, rather than systematics.

The essays are as follows. “John Charles Ryle,” by Peter Toon (pp. 13–21); “William Henry Green,” by Marion Ann Taylor (pp. 22–36); “John Albert Broadus,” by David S. Dockery (pp. 37–49); “Theodor Zahn,” by Erich H. Kiehl (pp. 50–58); “Adolf Schlatter,” by Robert W. Yarbrough (pp. 59–72); “Robert Dick Wilson,” by Walter C. Kaiser, Jr. (pp. 73–81); “Gerhardus Vos,” by James T. Dennison, Jr. (pp. 82–92); “A. T. Robertson,” by Edgar V. McKnight (pp. 93–104); “Richard C. H. Lenski,” by Robert Rosin (pp. 105–121); “Oswald T. Allis,” by John H. Skilton (pp. 122–130); “Arthur W. Pink,” by Richard P. Belcher (pp. 131–142); “William Hendriksen,” by Simon J. Kistemaker (pp. 143–153); “Ned Bernard Stonehouse,” by Dan G. McCartney (pp. 154–164); “Edward Musgrave Blaiklock,” by David G. Stewart (pp. 165–176); “Merrill Chapin Tenney,” by Walter A. Elwell (pp. 177–188); “Edward Joseph Young,” by Allan Harmon (pp. 189–201); “Merrill Frederick Unger,” by John Hannah (pp. 202–215); “Frederick Fyvie Bruce,” by Murray J. Harris (pp. 216–227); “George Eldon Ladd,” by Donald A. Hagner (pp. 228–243); “William Sanford LaSor,” by David Allan Hubbard (pp. 244–252); “John Wenham,” by Roger Beckwith (pp. 253–259); “Bruce M. Metzger,” by James A. Brooks (pp. 260–271); “Leon Lamb Morris,” by David John Williams (pp. 272–286); “Donald Guthrie,” by Steve Motyer (pp. 287–298); “Donald J. Wiseman,” by Martin J. Selman (pp. 299–311); “R. K. Harrison,” by J. Glen Taylor (pp. 312–328); “Joyce Baldwin-Caine,” by Valerie Griffiths (pp. 329–343); “J. Barton Payne,” by Philip Barton Payne (pp. 344–355); “Ralph Martin,” by Michael J. Wilkins (pp. 356–374); “Walter C. Kaiser, Jr.,” by John H. Sailhamer (pp. 375–387); “Gordon D. Fee,” by Patrick H. Alexander (pp. 388–397); “Edwin M. Yamauchi,” by Kenneth R. Calvert (pp. 398–410); “Peter C. Craigie,” by Lyle Eslinger (pp. 411–422); “D. A. Carson,” by Andreas J. Köstenberger (pp. 423–433); “Nicholas Thomas Wright,” by John J. Hartmann (pp. 434–445).


This collection of 21 original essays by 20 scholars surveys the state of the field in Biblical studies, both OT and NT.
After an introduction by the editor, Part one, “Lines of Approach,” contains the following essays: “Historical-critical approaches,” by John Barton (pp. 9–20); “Literary readings of the Bible,” by David Jasper (pp. 21–34); “The social world of the Bible,” by Keith W. Whitelam (pp. 35–49); “Poststructuralist approaches: New Historicism and postmodernism,” by Robert P. Carroll (pp. 50–66); “Political readings of Scripture,” by Tim Gorringe (pp. 67–80); “Feminist interpretation,” by Ann Loades (pp. 81–94); “Biblical studies and theoretical hermeneutics,” by Anthony Thiselton (pp. 95–113); “The Bible and Christian theology,” by Robert Morgan (pp. 114–128); “Biblical study and linguistics,” by William Johnstone (pp. 129–142); “Aspects of the Jewish contribution to biblical interpretation,” by Stefan C. Reif (pp. 143–159); “The Bible in literature and art,” by Stephen Prickett (pp. 160–178).


Eight essays comprise this volume, which attempts to make the latest in OT scholarship accessible to the average reader with no awareness of the critical issues in Biblical studies. The contributors are leading scholars in the academy, representing the cutting edge of critical views and approaches. (A similar volume, targeted at an audience more conversant with trends in OT scholarship and written by scholars more conservative in their views, is B. T. Arnold and D. W. Baker, eds., The Face of Old Testament Studies: A Survey of Contemporary Approaches [Grand Rapids: Baker 1999].) The essays are organized into three divisions, following the threefold divisions of the Tanak: Law (Torah), Prophets (Nevi’im), and Writings (Ketuvim).

The essays are: “The Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy),” by John Van Seters (pp. 3–49); “The Former Prophets (Joshua, Judges, 1–2 Samuel, 1–2 Kings),” by A. Graeme Auld (pp. 53–68); “The Latter Prophets (Isaiah, Jeremiah, Ezekiel),” by Marvin A. Sweeney (pp. 69–94); “The Book of the Twelve/The Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi),” by David L. Petersen (pp. 95–126); “The Wisdom Books (Job, Proverbs, Ecclesiastes),” by Kathleen A. Farmer (pp. 129–151); “The Songs of Israel (Psalms, Lamentations),” by John H. Hayes (pp. 153–171); “Other Writings (Ruth, Song of Songs, Esther, Daniel),” by Kirsten Nielsen (pp. 173–199); “The ‘Chronicler’s History’ (Ezra, Nehemiah, Chronicles),” by M. Patrick Graham (pp. 201–215). An author index concludes the volume.


Nineteen essays by 18 writers comprise this volume honoring Brevard S. Childs on his 75th birthday. It is the second Festschrift honoring Childs, the first being


Criticism and Translation of Philemon," by Brook W. R. Pearson (pp. 253–280); “Original Text or Canonical Text? Questioning the Shape of the New Testament Text We Translate," by Kent D. Clarke (pp. 281–322). Indexes of references and authors conclude the volume.


Long, one of evangelicalism’s premier historiographers, has organized a superb collection of essays on the study of Israel’s history. In keeping with the SBTS series, the essays have all appeared previously; the contributions of this volume are (1) their collection in one place (and Long’s expertise in selecting the essays is a contribution to the field on its own merits), and (2) Long’s overview essays that introduce each of the book’s five parts, along with his concluding essay in Part 6. Essays are included from critics very skeptical of any element of historicity in the Biblical narratives, as well as from scholars much more sympathetic to the Biblical text’s accuracy.


Part 4, “Writing Israel’s History: The Methodological Challenge,” contains nine essays in three sections: (i) General Discussions of Method: “Doing History in Biblical Studies,” by Diana Edelman (pp. 292–303); “The Underpinnings,” by K. Lawson Younger, Jr. (pp. 304–345); “The Devaluation of the Old Testament as a Historical Source: Notes on a Problem in the History of Ideas,” by Siegfried Herrmann (pp. 346–355); “Reading the Bible Historically: The Historian’s Approach,” by J. Maxwell Miller (pp. 356–372); “Contingency, Continuity and Integrity in Historical Understanding: An Old Testament Perspective,” by Ferdinand Deist (pp. 373–390); (ii) Social Science and the Battle over the Bible: “Is it Still Possible to Write a History of Ancient Israel?” by Niels Peter Lemche (pp. 391–414); “Erasing History: The Minimalist Assault on Ancient Israel,” by Baruch Halpern (pp. 415–426); (iii) Literary Study and Historical Reconstruction: “Historical Criticism and Literary Interpretation: Is There Any Com-
mon Ground?” by John Barton (pp. 427–438); “Modern Literary-Critical Methods and the Historicity of the Old Testament,” by Herbert H. Klement (pp. 439–459).


David M. Howard, Jr.


This Festschrift in honor of John H. Stek contains 15 essays by 14 scholars, plus a bibliography of Stek’s writings by Paul W. Fields (pp. 251–260). After an introductory essay by the editor introducing Stek (“John Henry Stek, Professor of Old Testament from 1963 through 1990” [pp. 7–14]), the volume proceeds in three parts.


Thirteen essays by as many scholars deal with teaching the OT. The project springs from papers delivered at a Tyndale Fellowship OT study group in Cambridge, but many of the essays were commissioned specially for this volume. The volume is
dedicated to Alec Motyer, whose work “has done much to make the Old Testament live today” (p. x).

The essays in Part One (“Content”) have a largely theoretical focus in dealing with an OT curriculum, while those in Part Two (“Context: Seminaries, Universities, Societies”) deal with the contexts in which such a curriculum is developed. The third section’s title, “Communication,” effectively describes the two essays in it.


Nine essays by as many scholars deal with Jerusalem historically, literarily, and theologically. The project springs from papers delivered at a Tyndale Fellowship OT study group in Cambridge in 1996, but many of the essays were commissioned specially for this volume. (Two volumes with similar focus, also with connections to Tyndale House, are P. W. L. Walker, ed., Jerusalem: Past and Present in the Purposes of God [Cambridge: Tyndale House, 1992]; idem, Jesus and the Holy City: New Testament Perspectives on Jerusalem [Grand Rapids: Eerdmans, 1996].) After a short preface by the editors (“Zion, City of Our God”), the eight principal essays are “The Temple of Solomon: Heart of Jerusalem,” by John M. Monson (pp. 1–22); “Hezekiah and Sennacherib in 2 Kings 18–20,” by Richard S. Hess (pp. 23–41); “Jerusalem in Chronicles,” by Martin J. Selman (pp. 43–56); “Jerusalem at War in Chronicles,” by Gary N. Knoppers (pp. 57–76); “The Use of the Zion Tradition in the Book of Ezekiel,” by Thomas Renz (pp. 77–103); “Zion in the Songs of Ascents,” by Philip E. Satterthwaite (pp. 105–128); “The Personification of Jerusalem and the Drama of Her Bereavement in Lamentations,” by Knut Heim (pp. 129–169); “Molek of Jerusalem?” by Rebecca Doyle (pp. 171–206).


Sixteen authors have contributed 16 essays in honor of Willis’s 65th birthday, oriented around “worship as it emerges in the Hebrew Bible, thus picking upon Willis’s
own attentiveness to the cultic relations of biblical texts” (p. 7). The essays are: “For He Is Good . . . ’ Worship in Ezra-Nehemiah,” by Leslie C. Allen (pp. 15–34); “The Peoples and the Worship of Yahweh in the Book of Isaiah,” by Christopher T. Begg (pp. 35–55); “Mourners and the Psalms,” by Don C. Benjamin and Victor H. Matthews (pp. 56–77); “Worship and Ethics: A Re-examination of Psalm 15,” by R. E. Clements (pp. 78–94); “From Where Will my Help Come? Women and Prayer in the Apocrypha/Deuterocanonical Books,” by Toni Craven (pp. 95–109); “Flirting with the Language of Prayer (Job 14:13–7),” by James L. Crenshaw (pp. 110–123); “Setting the Heart to Seek God: Worship in 2 Chronicles 30:1–31:1,” by M. Patrick Graham (pp. 124–141); “Psalm 19: A Meditation on God's Glory in the Heavens and in God’s Law,” by Walter Harrelson (pp. 142–147); “Grounds for Praise: The Nature and Function of the Motive Clause in the Hymns of the Hebrew Psalter,” by J. Kenneth Kuntz (pp. 148–183); “Micah and a Theological Critique of Worship,” by Rick R. Marrs (pp. 184–203); “Why Didn't David Build the Temple? The History of a Biblical Tradition,” by Steven L. McKenzie (pp. 204–224); “Worship in Judges 17–8,” by Phillip McMillion (pp. 225–243); “Isaiah in the Worshipping Community,” by J. J. M. Roberts (pp. 265–275); “ ‘Eat and Rejoice Before the Lord': The Optimism of Worship in the Deuteronomical Code,” by Timothy M. Willis (pp. 276–294); “Select Bibliography of the Writings of John T. Willis,” by Timothy M. Willis (pp. 295–297).


Fifteen essays by as many scholars comprise this volume, which arises from papers at a colloquium sponsored by The Netherlands School for Advanced Studies in Theology and Religion (NOSTER), along with The Amsterdam School for Cultural Analysis and the Institute of Mediterranean Studies at the University of Amsterdam in May 1997. The “Recycling” in the title refers to “the processes by which biblical entities are appropriated, updated, processed, rewritten, reinterpreted and transmitted in subsequent written sources,” while the term “Figures” refers primarily to concepts, entities, ideas, ideological and theological issues whose recycling in later (i.e. pre-medieval) texts is discernible (p. xi).

Part I, “Gender in the Hebrew Bible, Revisited,” includes four essays: “One Man, Or All Humanity?” by J. C. de Moor (pp. 3–21); “The First Human Being a Male? A Response to Professor Barr,” by J. C. de Moor (pp. 22–27); “Women in Ancient Israel: A Preliminary Exploration,” by H. Marsman (pp. 28–49); “Mother to Muse: An Archaeomusicological Study of Women's Performance in Ancient Israel,” by C. Meyers (pp. 50–79).


Projected into the World of R. Aqiba in the Song of Songs Rabbah,” by B. Rapp-De Lange (pp. 272–291); “Enoch, the ‘Watchers,’ Seth’s Descendents and Abraham as Astronomers,” by G. H. Van Kooten (pp. 292–316). Indexes of authors and sources complete the volume.


This collection of 22 essays mainly consists of papers read at the 1996 meeting of the British Association for Jewish Studies. The essays are organized into six sections: the Second Temple period; rabbinic and early Christian Hebraists; Rome and Byzantium; the Karaites; Christian Hebraists in medieval and early modern Europe; the 19th and 20th centuries.


Richard A. Taylor


This volume of 16 essays by 14 scholars arose out of a conference at Baylor University in February 1996 entitled “Isaiah 53 and Christian Origins.” It addresses the question, “Did the influence of Isaiah 52:13–53:12 upon Christian faith begin with Jesus?” Or, more precisely, “Did Jesus interpret God’s will for Israel, and therefore for himself and his disciples, in terms of the suffering Servant of Isaiah 52:13–53:12?” (p. 1). It
includes an introduction by the editors and indexes of ancient sources, names, and subjects.

The essays are as follows. “The World of the Servant of the Lord in Isaiah 40–55,” by Paul D. Hanson (pp. 9–22); “Basic Issues in the Interpretation of Isaiah 53,” by Henning Graf Reventlow (pp. 23–38); “Isaiah 53 and the Restoration of Israel,” by R. E. Clements (pp. 39–54); “On Reading Isaiah 53 as Christian Scripture,” by Roy F. Melugin (pp. 55–69); “Jesus and Isaiah 53,” by Otto Betz (pp. 70–87); “Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?” by Morna D. Hooker (pp. 88–103); “Isaiah 53 in Acts 8: A Reply to Professor Morna Hooker,” by Mikeal C. Parsons (pp. 104–119); “Response to Mikeal Parsons,” by Morna D. Hooker (pp. 120–124); “Jesus’ Death, Isaiah 53, and Mark 10:45: A Crux Revisited,” by Rikke E. Watts (pp. 125–151); “Isaiah and Matthew: The Prophetic Influence in the First Gospel: A Report on Current Research,” by Adrian M. Leske (pp. 152–169); “The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement,” by David A. Sapp (pp. 170–192); “The Heralds of Isaiah and the Mission of Paul: An Investigation of Paul’s Use of Isaiah 51–55 in Romans,” by J. Ross Wagner (pp. 193–222); “Concepts of Stellvertretung in the Interpretation of Isaiah 53,” by Daniel P. Bailey (pp. 223–250); “The Suffering Servant; Recent Tübingen Scholarship on Isaiah 53,” by Daniel P. Bailey (pp. 251–259); “Reflections on Isaiah 53 and Christian Origins,” by William R. Farmer (pp. 260–280); “The Servant and Jesus: The Relevance of the Colloquy for the Current Quest for Jesus,” by N. T. Wright (pp. 281–297).


Andreas J. Köstenberger

These 12 essays by 13 contributors have all appeared previously in the pages of *Novum Testamentum*. The series is designed to make available in usable form essays grouped around various topics.

The essays are: “‘Q’ Is Only What You Make It,” by Stewart Petrie (pp. 1–6); “A Modified Two-Document Theory of the Synoptic Dependence and Interdependence,” by R. L. Lindsey (pp. 7–31); “Form Criticism and the Synoptic Problem,” by Stefan Porubcan (pp. 32–69); “A Statistical Study of the Synoptic Problem,” by A. M. Honore (pp. 70–122); “Anmerkungen eines Aussenseiters zum Synoptikerproblem,” by Alfred Jepsen (pp. 123–131); “Some Observations on the Synoptic Problem and the Use of Statistical Procedures,” by John J. O’Rourke (pp. 132–137); “The Nature and Extent of the Q-Document,” by Petros Vassiliadis (pp. 138–162); “A Text-Critical Look at the Synoptic Problem,” by Gordon D. Fee (pp. 163–179); “The Beatitudes: A Source-Critical Study. With a Reply by M. D. Goulder,” by C. M. Tuckett (pp. 180–203); “Matthean Posteriority: A Preliminary Proposal,” by Ronald V. Huggins (pp. 204–225); “A Problem Still Clouded: Yet Again Statistics and ‘Q,’” by Sharon L. Mattila (pp. 226–242); “Criteria for Identifying Q-Passages,” by Adelbert Denaux (pp. 242–267). Indexes of authors and Biblical references conclude the volume.


by Brian Capper (pp. 499–518); and “Luke’s Theological Enterprise: Integration and Intent,” by David Peterson (pp. 521–544). The work concludes with a bibliography and indexes of authors, subjects, and Biblical references.

Andreas J. Köstenberger


Nineteen essays by as many scholar comprise this Festschrift for Gordon D. Fee. It is organized in three parts: “Exegetical Essays” (11 essays), “Thematic Essays” (six essays), and “Pastoral/Sermonic Essays” (two essays). A “Select List of Publications by Gordon D. Fee” concludes the volume (pp. 304–311).


Andreas J. Köstenberger