

COLLECTED ESSAYS

Elwell, Walter A. and J. D. Weaver, eds. *Bible Interpreters of the 20th Century: A Selection of Evangelical Voices*. Grand Rapids: Baker, 1999, 446 pp., n.p.

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); "Geerhardus 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 Philip 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).

Barton, John, ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University, 1998, xv + 338 pp., \$19.95 paper.

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 Gorringer (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).

Part two, "Biblical books in modern interpretation," contains the following essays: "The Pentateuch," by Joseph Blenkinsopp (pp. 181–197); "The historical books of the Old Testament," by Iain Provan (pp. 198–211); "The prophetic books," by Robert R. Wilson (pp. 212–215); "The poetic and wisdom books," by Robert Alter (pp. 226–240); "The Synoptic Gospels and Acts of the Apostles: Telling the Christian story," by PHEME PERKINS (pp. 241–258); "John and the Johannine literature: The woman at the well," by John Ashton (pp. 259–275); "The Pauline Letters," by James Dunn (pp. 276–289); "The non-Pauline Letters," by Frances Young (pp. 290–304); "Apocalyptic literature," by James C. Vanderkam (pp. 305–322). The volume concludes with a general index and index of Biblical references.

McKenzie, Steven L. and M. Patrick Graham, eds. *The Hebrew Bible Today: An Introduction to Critical Issues*. Louisville: Westminster John Knox, 1998, xv + 240 pp., \$24.00 paper.

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.

Seitz, Christopher and Kathryn Greene-McCreight, eds. *Theological Exegesis: Essays in Honor of Brevard S. Childs*. Grand Rapids: Eerdmans, 1999, vii + 396 pp., \$38.00 paper.

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

G. M. Tucker, D. L. Petersen, R. R. Wilson, eds., *Canon, Theology, and Old Testament Interpretation* (Fortress, 1988). It is organized in three parts: "Canonical Method," "Canonical Readings and the Old Testament," and "Canonical Readings and the New Testament."

The essays are: "The Work and Witness of Brevard S. Childs: Comprehension, Discipline, Obedience," by Kathryn Greene-McCreight and Christopher Seitz (pp. 3–6); "What I Believe My Old Schoolmate Is up To," by Roy A. Harrisville (pp. 7–25); "Post-critical Canonical Interpretation: Three Modes of Retrieval," by George A. Lindbeck (pp. 26–51); "The Significance of Context in Theology: A Canonical Approach," by Paul C. McGlasson (pp. 52–72); "Canon and Tradition: The Limits of the Old Testament in Scholastic Discussion," by Corrine Patton (pp. 75–95); "Is Eve the Problem?" by Gary A. Anderson (pp. 96–123); "Toward an Interpretation of the Shema," by R. W. L. Moberly (pp. 124–144); "The Call of Moses and the 'Revelation' of the Divine Name: Source-Critical Logic and Its Legacy," by Christopher Seitz (pp. 145–161); "Sacred Butchery: Exodus 32:25–29," by Leslie Brisman (pp. 162–181); "Matters of Space and Time in Exodus and Numbers," by Mark S. Smith (pp. 182–207); "The Song of Songs, Proverbs, and the Theology of Love," by Larry Lyke (pp. 208–223); "'And Pharaoh Will Change His Mind . . .' (Ezekiel 32:31): Dismantling Mythical Discourse," by Ellen F. Davis (pp. 224–239); "Swimming with the Divine Tide: An Ignatian Reading of 1 Samuel," by Claire Matthews McGinnis (pp. 240–270); "Dogs at the Foot of the Cross and the Jesus Who Never Tires of Meeting Us," by Kathryn Greene-McCreight (pp. 273–298); "The Text of John 1:34," by Peter R. Rodgers (pp. 299–305); "The Good Shepherd: Canonical Interpretations in the Early Church?" by Rowan A. Greer (pp. 306–330); "The Council of Jerusalem in Acts 15 and Paul's Letter to the Galatians," by David Trobisch (pp. 331–338); "Learning to Narrate Our Lives in Christ," by Stephen Fowl (pp. 339–354); "The Absence of the Comforter: Scripture and the Divided Church," by Ephraim Radner (pp. 355–394).

Porter, Stanley S. and Richard S. Hess. *Translating the Bible: Problems and Prospects*. JSNTSup 173. Sheffield: Sheffield Academic Press, 1999, 336 pp., \$85.00.

Thirteen essays by ten scholars comprise this book, which arose out of the Biblical Studies Research Cluster at the Centre for Advanced Theological Research of the Roehampton Institute, London, in particular, a series on lectures in 1995 by Eugene A. Nida before that Cluster. The three sections of the book address "Translational Theory and Method," "Old Testament," and "New Testament."

The essays are: "Introduction: The Problems and Prospects of Translating the Bible," by Stanley E. Porter and Richard S. Hess (pp. 13–16); "The Contemporary English Version and the Ideology of Translation," by Stanley E. Porter (pp. 18–45); "To Whom Is a Translator Responsible—Reader or Author?" by Y. C. Whang (pp. 46–62); "Remainderless Translations? Implications of the Tradition Concerning the Translation of the LXX for Modern Translational Theory," by Brook W. R. Pearson (pp. 63–84); "Is a Translation Inspired? The Problems of Verbal Inspiration for Translation and a Proposed Solution," by Craig D. Allert (pp. 85–113); "The Old Testament Translator's Translation—A Personal Reflection," by J. W. Rogerson (pp. 116–124); "Reflections on Translating Joshua," by Richard S. Hess (pp. 125–141); "Judges 1–5 and its Translation," by Richard S. Hess (pp. 142–160); "Translation and the Exegetical Process, Using Mark 5.1–10, 'The Binding of the Strongman,' as a Test Case," by Matthew Brook O'Donnell (pp. 162–188); "Foregrounding and its Relevance for Interpretation and Translation, with Acts 27 as a Case Study," by Gustavo Martin-Asensio (pp. 189–223); "The Perfect Tense-Form in Colossians: Verbal Aspect, Temporality and the Challenge of Translation," by Thomas R. Hatina (pp. 224–252); "Assumptions in the

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, V. Philips, ed. *Israel's Past in Present Research: Essays on Ancient Israelite Historiography*. Sources for Biblical and Theological Study 7. Winona Lake: Eisenbrauns, 1999, xx + 612 pp., \$37.95.

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 1, “Israel's Past in Present Research,” has three essays, in two sections: (i) The Path to the Present: “The History of the Study of Israelite and Judaeon History: From the Renaissance to the Present,” by John H. Hayes (pp. 7–42); (ii) The Present Lack of Consensus: “The New Biblical Historiography,” by Mark Zvi Brettler (pp. 43–50); “The Paradigm Is Changing: Hopes—and Fears,” by Rolf Rendtorff (pp. 51–68).

Part 2, “The Historical Impulse among Israel's Neighbors,” has three essays: “Biblical History in Its Near Eastern Setting: The Contextual Approach,” by William W. Hallo (pp. 77–97); “Biblical and Prebiblical Historiography,” by H. Cazelles (pp. 98–128); “Israelite and Aramean History in the Light of Inscriptions,” by A. R. Millard (pp. 129–140).

Part 3, “Israel's History Writing: Its Multiplex Character,” has nine essays, in three sections: (i) Antiquarian: “The ‘Historical Character’ of the Old Testament in Recent Biblical Theology,” by John J. Collins (pp. 150–169); “Joshua's Campaign of Canaan and Near Eastern Historiography,” by John Van Seters (pp. 170–180); “What Do We Know about Ancient Israel?” by R. N. Whybray (pp. 181–187); “‘Ancient Israel’ and History: A Response to Norman Whybray,” by Philip R. Davies (pp. 188–191); “Truth and Reality in the Historical Understanding of the Old Testament,” by Gerhard Maier (pp. 192–206); (ii) Aspectual: “History as Confession of Faith—History as Object of Scholarly Research: On One of the Basic Problems of the History of Israel,” by J. Alberto Soggin (pp. 207–219); “The Old Testament's Understanding of History in Relation to That of the Enlightenment,” by Claus Westermann (pp. 220–231); (iii) Artistic: “History and Fiction: What is History?” by V. Philips Long (pp. 232–254); “Narrative Art in Joshua—Judges—Samuel—Kings,” by L. Alonso Schökel (pp. 255–278).

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).

Part 5, "The Historical Impulse in the Hebrew Canon: A Sampling," has eight essays in four sections: (i) The Law: "The Hebrew Patriarchs and History," by Roland de Vaux (pp. 470–479); "Historical and Christian Faith," by Thomas L. Thompson (pp. 480–484); "The Patriarchs in Scripture and History," by John Goldingay (pp. 485–491); (ii) The Prophets; "Early Israel in Canaan: A Survey of Recent Evidence and Interpretations," by Richard S. Hess (pp. 492–518); "Faces of Exile in Old Testament Historiography," by J. G. McConville (pp. 519–534); (iii) The Prophets (Latter): "The Understanding of History in the Old Testament Prophets," by Hans Walter Wolff (pp. 535–551); "*The Early Traditions of Israel in the Prophecy of Hosea—A Review*," by Heinz-Dieter Neef (pp. 552–556); (iv) The Writings: "History and Historiography: The Royal Reforms," by Gary N. Knoppers (pp. 557–578).

Long concludes the volume in Part 6 ("The Future of Israel's Past") with his own essay, "The Future of Israel's Past: Personal Reflections" (pp. 580–592). Indexes of authorities and Scripture complete the work.

David M. Howard, Jr.

Leder, Arie C., ed. *Reading and Hearing the Word: From Text to Sermon: Essays in Honor of John H. Stek*. Grand Rapids: Calvin Theological Seminary/CRC Publications, 1998, 260 pp., \$19.95.

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.

Part One: "The Biblical Text: Translations, Versions, and Syntax": "Hearing God's Word Through A Good Translation," by Kenneth L. Barker (pp. 17–31); "The New International Reader's Version: What, Who, How and Why," by Ronald F. Youngblood (pp. 33–49); "The Textuality of Narrative: Syntax and Reading the Hebrew Bible," by Barry L. Bandstra (pp. 51–63).

Part Two: "Exegesis and Interpretation": "Grave Reflections on Genesis 35:16–9: From Text to Application," by William T. Koopmans (pp. 67–77); "David and Nabal: A Paradigm of Temptation and Divine Providence," by J. Robert Vannoy (pp. 79–90); "2 Kings 5 in the Pulpit: One Leper or Two?" by Arie C. Leder (pp. 91–106); "Job 32–37: Elihu as the Mouthpiece of God," by A. M. Wolters (pp. 107–123); "A Close Reading of Psalm 13: Daring to Ask the Hard Questions," by Carl J. Bosma (pp. 125–159); "Proverbs 10:1–6: A Coherent Collection?" by Bruce K. Waltke (pp. 161–180); "Proverbs 10:1–2: From Poetic Paragraphs to Preaching," by Calvin Seerveld (pp. 181–200).

Part Three: "Hearing the Word in the Church": "The Necessity of Narrative Imagination for Preaching," by John Bolt (pp. 203–217); "Seeking God Through Preaching," by Cornelius Plantinga, Jr. (pp. 219–231); "Application in Preaching Old Testament Texts," by Sidney Greidanus (pp. 233–244); "Samson: The Riddle and the Reason," by Roy M. A. Berkenbosch (pp. 245–250).

Hess, Richard S. and Gordon J. Wenham, eds. *Make the Old Testament Live: From Curriculum to Classroom*. Grand Rapids: Eerdmans, 1998, x + 218 pp., \$15.00 paper.

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.

Part One: “Content”: “Bringing Alive the Old Testament: Its Role in the Wider Curriculum,” by Richard S. Hess (pp. 3–18); “A Table in the Wilderness: Towards a Post-liberal Agenda for Old Testament Study,” by Craig C. Bartholomew (pp. 19–47); “A Theological Approach,” by James McKeown (pp. 48–60).

Part Two: “Context: Seminaries, Universities, Societies”: “Correctly Handling the Word of Truth—Teaching the Old Testament as a Christian Book,” by Paul Barker (pp. 63–79); “A Star-Spangled Old Testament: Teaching in the American Seminary,” by Robert L. Hubbard, Jr. (pp. 80–92); “A Religious Book in a Secular University,” by T. Desmond Alexander (pp. 93–100); “Teddy-Bear Sacrifices: Selling the Old Testament in a Religious Studies Department,” by Gordon J. Wenham (pp. 101–110); “From Student to Scholar: Surviving as an Old Testament Ph.D. Student,” by Rebecca Doyle (pp. 111–121); “From Scholar to Student: Supervising Old Testament Ph.D. Students,” by Hugh Williamson (pp. 122–130); “Teaching the Old Testament in the Context of Islam,” by Ida Glaser (pp. 131–143); “Perspectives on Teaching the Old Testament from the Two-Thirds World,” by M. Daniel Carroll R. (pp. 144–157).

Part Three: “Communication”: “Studying the Original Texts: Effective Learning and Teaching of Biblical Hebrew,” by David W. Baker (pp. 161–172); “Let the Wise Listen and Add to Their Learning: Modern Education and an Ancient Book,” Clive Lawless (pp. 173–190). The volume concludes with an “Annotated Old Testament Bibliography,” by M. Daniel Carroll R. and Richard S. Hess (pp. 191–218).

Hess, Richard S. and Gordon J. Wenham, eds. *Zion, City of Our God*. Grand Rapids: Eerdmans, 1999, x + 206 pp., \$22.00 paper.

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).

Graham, M. Patrick, Rick R. Marrs and Steven L. McKenzie, eds. *Worship and the Hebrew Bible: Essays in Honor of John T. Willis*. Sheffield: Sheffield Academic Press, 1999, 316 pp., \$85.00.

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 Roy F. Melugin (pp. 244–264); "Contemporary Worship in the Light of Isaiah's Ancient Critique," by J. J. M. Roberts (pp. 265–275); " 'Eat and Rejoice Before the Lord': The Optimism of Worship in the Deuteronomistic Code," by Timothy M. Willis (pp. 276–294); "Select Bibliography of the Writings of John T. Willis," by Timothy M. Willis (pp. 295–297).

Athalya Brenner and Jan Willem Van Henten, eds., *Recycling Biblical Figures: Papers Read at a NOSTER Colloquium in Amsterdam, 12–13 May 1997*. Studies in Theology and Religion 1. Leiden: Deo, 1999, xv + 336 pp., \$69.95.

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. Barr (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).

Part II, "Reinterpretations: Three Examples," consists of three essays: "What is Joseph Supposed to Be? On the interpretation of נָצַר in Genesis 37:2," by R. Piron (pp. 81–92); "H-Hour for the Kingdom of Israel? Hosea 1:1 in the Light of Two Paradigms of Interpretation," by R. Abma.

Part III, "Retrieval, Recycling, Reception," consists of eight essays: "Eve's Sisters Re-Cycled: The Literary *Nachleben* of Old Testament Women," by H. A. McKay (pp. 169–191); "Response to Heather McKay: 'Killer Queens'—The Recycling of Jezebel and Herodias as *Fin De Siècle* Phantasies," by C. Vander Stichele (pp. 192–204); "The Strange Face of Wisdom in the New Testament: On the Reuse of Wisdom Characters from the Hebrew Bible," by C. R. Fontaine (pp. 205–229); "Response to Carole Fontaine: Intertextuality and Beyond," by P. Beentjes (pp. 230–233); "Recycling Aseneth," by R. S. Kraemer (pp. 234–265); "Response to Ross Kraemer: On the Jewish Origin of Joseph and Aseneth," by J. Tromp (pp. 266–271); "The Love of Torah: Solomon

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 Descendants and Abraham as Astronomers," by G. H. Van Kooten (pp. 292–316). Indexes of authors and sources complete the volume.

Hebrew Study from Ezra to Ben-Yehuda. Edited by William Horbury. Edinburgh: T. & T. Clark, 1999, xiv + 337 pp., \$69.95.

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.

The collection begins with an introduction by the editor (pp. 1–12). The 22 essays are as follows: Joachim Schaper, "Hebrew and Its Study in the Persian Period," pp. 15–26; James K. Aitken, "Hebrew Study in Ben Sira's *Beth Midrash*," pp. 27–37; Jonathan Campbell, "Hebrew and Its Study at Qumran," pp. 38–52; Jan Willem van Henten, "The Ancestral Language of the Jews in 2 Maccabees," pp. 53–68; Philip S. Alexander, "How Did the Rabbis Learn Hebrew?" pp. 71–89; Robert Hayward, "St Jerome and the Meaning of the High-Priestly Vestments," pp. 90–105; Lawrence Lahey, "Hebrew and Aramaic in the *Dialogue of Timothy and Aquila*," pp. 106–121; William Horbury, "The Hebrew Matthew and Hebrew Study," pp. 122–131; David Noy, "Peace upon Israel: Hebrew Formulae and Names in Jewish Inscriptions from the Western Roman Empire," pp. 135–146; Nicholas de Lange, "A Thousand Years of Hebrew in Byzantium," pp. 147–161; Judith Olszowy-Schlanger, "The Knowledge of Hebrew among Early Karaites, and Its Use in Karaite Legal Contracts," pp. 165–185; Geoffrey Khan, "The Karaite Tradition of Hebrew Grammatical Thought," pp. 186–203; Raphael Loewe, "Alexander Neckam's Knowledge of Hebrew," pp. 207–223; Anders Bergquist, "Christian Hebrew Scholarship in Quattrocento Florence," pp. 224–233; Gareth Lloyd Jones, "Robert Wakefield (d. 1537): The Father of English Hebraists?" pp. 234–248; Graham Davies, "Some Points of Interest in Sixteenth-Century Translations of Exodus 15," pp. 249–256; Peter van Rooden, "The Amsterdam Translation of the Mishnah," pp. 257–267; A. H. Lesser, "Samson Raphael Hirsch's Use of Hebrew Etymology," pp. 271–278; Stefan C. Reif, "A Jewish Usurper among Christian Hebraists?—Cambridge, 1866," pp. 279–292; George Mandel, "Resistance to the Study of Hebrew: The Experiences of Peretz Smolenskin and Eliezer Ben-Yehuda," pp. 293–299; Edward Ullendorff, "Hebrew in Mandatary Palestine," pp. 300–306; Risa Domb, "'Hebrew, Speak Hebrew': The Place of Hebrew in Modern Hebrew Literature," pp. 307–317.

Richard A. Taylor

Bellinger, William H. Jr. and William R. Farmer, eds. *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins.* Harrisburg: Trinity Press International, 1998, x + 325 pp., \$25.00 paper.

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).

Judaism and Christianity in First-Century Rome. Edited by Karl P. Donfried and Peter Richardson. Grand Rapids: Eerdmans, 19989, xiv + 329 pp., \$24.00.

The essays collected in this volume are substantially revised versions of papers given originally in meetings of the Studiorum Novi Testamenti Societas (SNTS). The editors co-chaired several meetings from 1992–1994 on "New Testament Texts in Their Cultural Environment," with the subject being Rome. After an introductory essay by the editors entitled "In the First Century: The Nature and Scope of the Question," Part 1: Archaeological and Epigraphic Studies features the following essays: "Augustan-Era Synagogues in Rome," by Peter Richardson (pp. 16–29); "Synagogue and Society in Imperial Ostia: Archaeological and Epigraphic Evidence," by I. Michael White (pp. 30–68); and "The Interaction of Jews with Non-Jews in Rome," by Graydon F. Snyder (pp. 69–90); Part 2: Social-Historical Studies includes: "Roman Policy toward the Jews: Expulsions from the City of Rome during the First Century C.E.," by Leonard Victor Rutgers (pp. 93–116); "The Formation of the First 'Christian Congregations' in Rome in the Context of the Jewish Congregations," by Rudolf Brändle and Ekkehard W. Stegemann (pp. 117–127); "Jewish and Christian Families in First-Century Rome," by James S. Jeffers (pp. 128–150); and "The Oral World of Early Christianity in Rome: The Case of Hermas," by Carolyn Osiek (pp. 151–172). The following contributions are found in the concluding Part 3: Developmental Studies: "Romans, Jews, and Christians: The Impact of the Romans on Jewish/Christian Relations in First-Century Rome," by James C. Walters (pp. 175–195); "Social Perspectives on Roman Christianity during the Formative Years from Nero to Nerva: Romans, Hebrews, *1 Clement*," by William L. Lane (pp. 196–244); and "From Obscurity to Prominence: The Development of the Roman Church between Romans and *1 Clement*," by Chrys C. Caragounis (pp. 245–279). A bibliography, list of contributors, and various indexes conclude the volume.

David E. Orton, ed., *The Synoptic Problem and Q: Selected Studies from Novum Testamentum*. Brill's Readers in Biblical Studies 4. Leiden: Brill, 1999, ix + 285 pp., \$34.00 paper.

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 Porübcan (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.

Witness to the Gospel: The Theology of Acts. Edited by I. Howard Marshall and David Peterson. Grand Rapids: Eerdmans, 1998, xvi + 610 pp., \$45.00.

The present work is conceived as a companion volume to the Book of Acts in its First Century Setting series compiled under the auspices of Tyndale House in Cambridge, England. *Witness to the Gospel* gathers essays originally presented at a meeting at Tyndale House in 1995 which were subsequently revised for publication. The 25 articles comprise most aspects of the theology of Acts; "How Does One Write On the Theology of Acts?," by Howard Marshall (pp. 3–16); "The Plan of God," by John T. Squires (pp. 19–39); "Scripture and The Realisation of God's Promises," by Darrell Bock (pp. 41–62); "Salvation-History and Eschatology," by John Nolland (pp. 63–81); "Salvation to the End of The Earth: God as the Saviour in the Acts of the Apostles," by Joel B. Green (pp. 83–106); "The Divine Saviour," by H. Douglas Buckwalter (pp. 107–123); "The Need for Salvation," by Christoph Stenschke (pp. 125–144); "Salvation and Health in Christian Antiquity: The Soteriology of Luke-Acts in its First Century Setting," by Ben Witherington, III (pp. 145–166); "The Role of the Apostles," by Andrew Clark (pp. 169–190); "Mission and Witness," by Peter Bolt (pp. 191–214); "The Progress of the Word," by Brian Rosner (pp. 215–233); "Opposition to the Plan of God and Persecution," by Brian Rapske (pp. 235–256); "The Preaching of Peter in Acts," by Hans F. Bayer (pp. 257–274); "The Speech of Stephen," by Heinz-Werner Neudorfer (pp. 275–294); "The Preaching and Defence of Paul," by G. Walter Hansen (pp. 295–324); "The 'Spirit of Prophecy' as the Power of Israel's Restoration and Witness," by Max Turner (pp. 327–348); "The New People of God," by David Secombe (pp. 349–372); "The Worship of the New Community," by David Peterson (pp. 373–395); "The Christian and the Law of Moses," by Craig Blomberg (pp. 397–416); "Mission Practice and Theology under Construction (Acts 18–20)," by Philip H. Towner (pp. 417–436); "Israel and The Gentile Mission in Acts and Paul: A Canonical Approach," by Robert Wall (pp. 437–457); "Sociology and Theology," by Stephen C. Barton (pp. 459–472); "The Influence of Jewish Worship on Luke's Presentation of the Early Church," by Brad Blue (pp. 473–497); "Reciprocity and The Ethic of Acts,"

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

Soderlund, Sven K. and N. T. Wright, eds., *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*. Grand Rapids: Eerdmans, 1999, xii + 311 pp., \$35.00.

Nineteen essays by as many scholars 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).

The essays are “‘For I Am Not Ashamed of the Gospel’: Romans 1–16–17 and Habakkuk 2:4,” by Rikki E. Watts (pp. 3–25); “New Exodus, New Inheritance: The Narrative Structure of Romans 3–8,” by N. T. Wright (pp. 26–35); “Reconciliation: Romans 5:1–11,” by Ralph P. Martin (pp. 36–48); “The Focus of Romans: The Central Role of 5:1–8:39 in the Argument of the Letter,” by Richard N. Longenecker (pp. 49–69); “The ‘Wretched Man’ Revisited: Another Look at Romans 7:14–25,” by J. I. Packer (pp. 70–81); “Spirit Speech: Reflections on Romans 8:12–27,” by James D. G. Dunn (pp. 82–91); “The Redemption of Our Body: The Riddle of Romans 8:19–22,” by J. Ramsey Michaels (pp. 92–114); “Paul and the Prophets: Prophetic Criticism in the Epistle to the Romans (with special reference to Romans 9–11),” by Craig A. Evans (pp. 115–128); “Why Bring the Word Down? The Rhetoric of Demonstration and Disclosure in Romans 9:30–10:21,” by Edith M. Humphrey (pp. 129–148); “Romans 13:1–7 and Paul’s Missiological Perspective: A Call to Political Quietism or Transformation?” by Philip H. Towner (pp. 149–169); “Romans 16:25–27—An Apt Conclusion,” by I. Howard Marshall (pp. 170–184); “Reasoned Eclecticism and the Text of Romans,” by Michael W. Holmes (pp. 187–202); “‘Mercy upon All’: God as Father in the Epistle to the Romans,” by Marianne Meye Thompson (pp. 203–216); “Jesus’ Divine Sonship in Paul’s Epistle to the Romans,” by L. W. Hurtado (pp. 217–233); “From Romans to the Real World: Biblical Principles and Cultural Change in Relation to Homosexuality and the Ministry of Women,” by R. T. France (pp. 234–253); “A Breaking of Expectations: The Rhetoric of Surprise in Paul’s Letter to the Romans,” by Robert H. Gundry (pp. 254–270); “Trustworthy Preaching: Reflections on John Chrysostom’s Interpretation of Romans,” by Barbara Aland (pp. 271–280); “Pastor Paul,” by Eugene H. Peterson (pp. 283–294); “‘The Full Blessing of Christ’ (Romans 15:29): A Sermon,” by R. Paul Stevens (pp. 295–303).

The Christ and the Spirit: Collected Essays of James D. G. Dunn. Vol. 1: Christology. Vol. 2. Pneumatology. By James D. G. Dunn. Grand Rapids: Eerdmans, 1998, xix + 462 pp., \$35.00 and xvi + 382 pp., \$35.00.

Volume 1 consists of 24 essays on Christology published between 1970 and 1997. After a preface by the author, the following pieces are included (year of original publication in parenthesis): “New Testament Christology” (1992), “Incarnation” (1990), “Interpreting New Testament Christology” (1990), “The Messianic Secret in Mark” (1970), “Messianic Ideas and Their Influence on the Jesus of History” (1992), “Jesus, Table-Fellowship, and Qumran” (1992), “2 Corinthians 3:17—‘The Lord Is the Spirit’”

(1970), "Jesus—Flesh and Spirit: An Exposition of Romans 1:3–4" (1973), "1 Corinthians 15:45—Last Adam, Life-Giving Spirit" (1973), "Jesus Tradition in Paul" (1994), "Paul's Understanding of the Death of Jesus as Sacrifice" (1991), "How Controversial Was Paul's Christology?" (1993), "Pauline Christology: Shaping the Fundamental Structures" (1993), "ΚΥΡΙΟΣ in Acts" (1997), "Maurice Wiles on *Christology in the Making* and Responses by the Author" (1982), "In Defense of a Methodology" (1984), "Some Clarifications on Issues of Method: A Reply to Holladay and Segal" (1985), "Foreword to the Second Edition of *Christology in the Making*" (1983), "Was Christianity a Monotheistic Faith from the Beginning?" (1982), "Let John Be John: A Gospel for Its Time" (1982), "Christology as an Aspect of Theology" (1993), "The Making of Christology: Evolution of Unfolding?" (1994), "Why 'Incarnation'? A Review of Recent New Testament Scholarship" (1994), and "He Will Come Again" (1997).

Volume 2 is made up of a brief preface by the author plus 23 essays on the Spirit: "Spirit and Holy Spirit in the New Testament" (1978), "New Wine in Old Wine-Skins: The Spirit of Prophecy" (1973), "Enthusiasm" (1987), "Rediscovering the Spirit (1)" (1972), "Rediscovering the Spirit (2)" (1982), "Spirit-Baptism and Pentecostalism" (1970), "Spirit-and-Fire Baptism" (1972), "The Birth of a Metaphor—Baptized in Spirit" (1977), "John the Baptist's Use of Scripture" (1994), "Spirit and Kingdom" (1970), "Prophetic 'I'-Sayings and the Jesus Tradition: The Importance of Testing Prophetic Utterances within Early Christianity" (1977), "Demon-Possession and Exorcism in the New Testament" (1980), "Matthew 12:28/Luke 11:20—A Word of Jesus?" (1988), "Δωρεά as the Gift of the Holy Spirit" (1970), "Pentecost" (1976), "They Believed Philip Preaching' (Acts 8:12)" (1979), "Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts" (1993), "Models of Christian Community in the New Testament" (1981), "The Responsible Congregation (1 Corinthians 14:26–40)" (1983), "Ministry and the Ministry: The Charismatic Renewal's Challenge to Traditional Ecclesiology" (1985), "Discernment of Spirits—A Neglected Gift" (1979), "The Spirit of Jesus" (1988), and "The Spirit and the Body of Christ" (1988). Various indexes conclude both volumes.

Andreas J. Köstenberger