COLLECTED ESSAYS


Eight of the ten essays in this volume, by nine authors, originally were read at a workshop on “Unit Delimitation in Classical Hebrew,” held as part of the first meeting of the European Association for Biblical Studies at Utrecht, The Netherlands, on August 6–9, 2000. Two essays (by Renkema and Tov) were added later.

The essays are as follows: “Introduction to the Series Pericope,” by M. C. A. Korpel (pp. 1–50); “Structuring Division Markers in Haggai,” by M. van Amerongen (pp. 51–79); “Lamentations: The Qinaah-Metre Questioned,” by R. de Hoop (pp. 80–104); “The Unit Delimitation in the Syriac Text of Daniel and its Consequences for the Interpretation,” by K. D. Jenner (pp. 105–29); “Unit Division in the Book of Ruth - With Examples from Ruth 3,” by M. C. A. Korpel (pp. 130–48); “Micah 7:1–13: The Lament of a Disillusioned Prophet,” by J. C. de Moor (pp.149–96); “Skizze einer synchronen und diachronen Gliederungskritik im Rahmen der alttestamentlichen Textkritik,” by J. Oesch (pp. 197–229); “The Literary Structure of Obadiah,” by J. Renkema (pp. 230–76); “Ancient Colonial Delimitations: 2 Samuel 22 and Psalms 18,” by P. Sanders (pp. 277–311); “The Background of the Sense Divisions in the Biblical Texts,” by E. Tov (pp. 321–50).

The volume concludes with indexes of authors and texts.


This work consists of 23 chapters by seven scholars. Most (but not all) of the chapters are adapted from previously published works; some of the chapters are unattributed to any author or source. The volume is produced “in honor of The Conservative Theological Society” (p. 3), and its essays are devoted to presenting and defending an explicitly premillennial hermeneutic, formulated in contrast to the amillennial hermeneutic of Hodge and Berkhof.

After an introductory chapter by the editor (“God Has Spoken,” [pp. 11–14]), the essays are as follows: “The Evangelical Doctrine of Inspiration and Inerrancy – Restated,” by Bobby Hayes (pp. 15–31); “Systematic Theology and Hermeneutics,” by Ron Johnson (pp. 32–47); “Theological and Prophetic Systems Throughout History,” (pp. 48–51); “Principles of Hermeneutics,” (pp. 52–70); “Symbols and Types in Prophecy,” by Paul Lee Tan (pp. 71–84); “The Early Church Fathers and the Foundations of Dispensationalism,” by Larry V. Crutchfield (pp. 87–94); “The Allegorists Who Undermined the Normal Interpretation of Scripture,” (pp. 95–103); “Calvinism, Dispensationalism, and Later History,” (pp.104–27); “The Dispensations of Charles Hodge,” (pp. 128–138); “Hermeneutics and the Covenants of Scripture,” (pp. 139–53); “Covenant Theology and the Doctrine of the Church,” by Mal Couch (pp. 157–63); “Dispensational Hermeneutics and the Doctrine of the Church,” by Mal Couch (pp. 164–81); “Dispensation of the Law

The volume begins with an "Introduction," by Gary N. Knoppers (pp. 1–19). Following this, Part 1, "The Theory of a Deuteronomistic History and its Refinements," includes
the following: "The Central Theological Ideas," by Martin Noth (pp. 20–30); "Speech and Prayer in the Deuteronomistic and the Chronicler’s Histories," by Otto Plöger (pp. 31–46); "Histories’ and ‘History’: Promise and Fulfillment in the Deuteronomistic Historical Work," by Helga Weippert (pp. 47–61); "The Kerygma of the Deuteronomistic Historical Work," by Hans Walter Wolff (pp. 62–78); "The Themes of the Book of Kings and the Structure of the Deuteronomistic History," by Frank Moore Cross (pp. 79–94); "The Law and the Nations: A Contribution to Deuteronomistic Tradition History," by Rudolf Smend (pp. 95–111).


Part 4, "New Directions," includes the following: "Toward a Redactional History of the Book of Kings," by André Lemaire (pp. 446–61); "Ephraimite versus Deuteronomistic History," by Alexander Rofé (pp. 462–74); "Redaction, Recension, and Midrash in the Books of Kings," by Julio Trebollé Barrera (pp. 475–92); "The Royal Novella in Egypt and Israel," by Siegfried Herrmann (pp. 493–515); "The Counsel of the ‘Elders’ to Rehoboam and Its Implications," by Moshe Wiener (pp. 516–39); "The State of Israelite History," by Baruch Halpern (pp. 540–65); "New Directions in the Study of Biblical Hebrew Narrative," by David M. Gunn (pp. 566–77); "The Centre Cannot Hold," by J. Cheryl Exum (pp. 578–600); "What, If Anything, Is 1 Samuel?" by David Jobling (pp. 601–14).


This volume of 14 essays by 13 contributors had its origin in papers presented at two panel discussions of the Near East Archaeological Society's meeting on November 17, 1995, entitled “Syro-Mesopotamia and the Bible.” Several papers not presented at that panel were commissioned later for inclusion in the book, as well.

The essays are as follows: "Assyriology and Biblical Studies: A Century of Tension," by Mark W. Chavalas (pp. 21–67); "The Quest for Sargon, Pul, and Tiglath-Pileser in the Nineteenth Century," by Steven W. Holloway (pp. 68–87); "Sumer, the Bible, and Comparative Method: Historiography and Temple Building," by Richard E. Averbeck (pp. 88–125); "Syria and Northern Mesopotamia to the End of the Third Millennium
bce,” by Mark W. Chavalas (pp. 126–48); “Syro-Mesopotamia: The Old Babylonian Period” by Ronald A. Veenker (pp. 149–67); “Syria to the Early Second Millennium,” by Victor H. Matthews (pp. 168–80); “Apprehending Kidnappers by Correspondence at Provincial Ararha,” by David C. Deuel (pp. 191–208); “The Bible and Alalakh,” by Richard S. Hess (pp. 209–21); “Emar: On the Road from Harran to Hebron,” by Daniel E. Fleming (pp. 222–50); “Voices from the Dust: The Tablets from Ugarit and the Bible,” by Wayne T. Pitard (pp. 251–75); “The Rise of the Aramean States,” by William Schniedewind (pp. 276–87); “Recent Studies on Sargon II, King of Assyria: Implications for Biblical Studies,” by K. Lawson Younger, Jr. (pp. 288–329); “What has Nebuchadnezzar to do with David? On the Neo-Babylonian Period and Early Israel,” by Bill T. Arnold (pp. 330–55); “The Eastern Jewish Diaspora under the Babylonians,” by Edwin Yamauchi (pp. 356–77).

The volume concludes with indexes of references and authors.


The nine essays by eight authors are as follows: “Interpreting the Old Testament: Principles and Steps,” by Craig C. Broyles (pp. 13–62); “Language and Text of the Old Testament,” by David W. Baker (pp. 63–83); “Reading the Old Testament as Literature,” by V. Philips Long (pp. 85–123); “Old Testament History and Sociology,” by John Bimson (pp. 125–55); “Traditions, Intertextuality, and Canon,” by Craig C. Broyles (pp. 157–75); “The History of Religion, Biblical Theology, and Exegesis,” by Elmer A. Martens (pp. 177–99); “Ancient Near Eastern Studies,” by Richard S. Hess (pp. 201–20); “Compositional History: Source, Form, and Redaction Criticism,” by Paul Edward Hughes (pp. 221–44); “Theology and the Old Testament,” by Jonathon R. Wilson (pp. 245–64).


The essays in this volume (12 essays by ten authors) were originally given as papers and responses at the ASOR program unit, “Archaeology and the Religion of Israel,” during the 1993–1996 meetings.

Part I (“Charting the Course: The Relationship between Text and Artifact”) consists of three essays from the 1993 meeting: “Religion Up and Down, Out and In,” by Jonathan Z. Smith (pp. 3–10); “Theology, Philology, and Archaeology: In the Pursuit of Ancient Israelite Religion,” by William G. Dever (pp. 11–33); “Philology and Archaeology: Imagining New Questions, Begetting New Ideas,” by Ziony Zevit (pp. 35–42).


Part III (“The Mythology of Sacred Space”) consists of four essays from 1995: “Preamble to a Temple Tour,” by Ziony Zevit (pp. 73–81); “Solomon’s Temple: The Politics of Ritual Space,” by Elizabeth Bloch-Smith (pp. 83–94); “The Four-Horned Altar and Sacred Space: An Archaeological Perspective,” by Seymour Gitin (pp. 95–123); “Ritual as Symbol: Modes of Sacrifice in Israelite Religion,” by Baruch A. Levine (pp. 125–35).

The volume concludes with indexes of authors and Scripture.


The 11 essays in this volume by ten authors are oriented around two principal themes: “the text and shape of the ‘Bible’ at Qumran, and the interpretation of these Scriptures by the Qumran community or other ancient Jews” (p. vii).

Part 1 (“The Scriptures, the Canon, and the Scrolls”) consists of five essays: “Canon as Dialogue,” by James A. Sanders (pp. 7–26); “How We Got the Hebrew Bible: The Text and Canon of the Old Testament,” by Bruce K. Waltke (pp. 27–50); “The Bible in the Making: The Scriptures Found at Qumran,” by Eugene Ulrich (pp. 51–66); “The Dead Sea Scrolls and the Canon of Scripture in the Time of Jesus,” by Craig A. Evans (pp. 67–79); “Noncanonical Writings in the Dead Sea Scrolls: Apocrypha, Other Previously Known Writings, Pseudepigrapha,” by Peter W. Flint (pp. 80–129).


The work concludes with a select bibliography and indexes of modern authors and ancient literature.


Seven of the eight essays here, by eight authors, originated in a conference at Trinity Western University in Langley, B.C., on April 24, 1999. The articles are as follows: “Introduction,” by John J. Collins (pp. 1–8); “Powers in Heaven: God, Gods, and Angels in the Dead Sea Scrolls,” by John J. Collins (pp. 9–28); “Petitionary Prayer and the Religion of Qumran,” by Eileen Schuller (pp. 29–45); “Qumran and Hellenism,” by Martin Hengel (pp. 46–56); “The Qumran Scrolls, Multilingualism, and Biblical Interpretation,” by Timothy H. Lim (pp. 57–73); “The Halakah and Religion of Qumran,” by Hannah K. Harrington (pp. 74–89); “Rewriting Rubrics: Sacrifice and the Religion of Qumran,” (pp. 90–112); “Apocalyptic Tradition in the Dead Sea Scrolls and the Religion of Qumran,” by James C. VanderKam (pp. 113–34); “Qumran’s Messiah: How Important is He?” by Craig A. Evans (pp. 135–49). The volume concludes with a select bib-
liography of recent writing on the scrolls, and indexes of ancient literature and modern authors.


This is the fifth volume in the McMaster New Testament Studies series. The essays were first presented at the H. H. Bingham Colloquium in New Testament at McMaster Divinity College on June 21–22, 1999. There are 12 essays by as many authors.

Part I (“The Setting”) includes four essays: “Prayer in the Old Testament or Hebrew Bible,” by Christopher R. Seitz (pp. 3–22); “Prayer in the Greco-Roman World,” by David E. Aune (pp. 23–42); “Prayer in Jewish Life of the First Century as Background to Early Christianity,” by Asher Finkel (pp. 43–65); “Prayer in the Dead Sea Scrolls,” by Eileen M. Schuller (pp. 66–88).


The volume concludes with indexes of modern subjects, authors, and Scripture, and other ancient literature.


This volume honors Henry and Ellen Mitchell, faculty members of the Samuel DeWitt Proctor School of Theology at Virginia Union University. The essays are all by fellow faculty members, African Americans all. They include: “Biblical Criticism and the Art of Preaching: What in the World is Preaching the Gospel?” by Boykin Sanders (pp. 1–21); “The Cultural Affinity Between the Ancient Yahwists and the African Americans: A Hermeneutic for Homiletics,” by Jerome Clayton Ross (pp. 22–39); “Preaching in the Context of Poverty, Economic Marginalization, and the Ideal of Social Justice,” by Robert Wafawanaka (pp. 40–54); “The Sermon as a Submitted Statement,” by Miles Jerome Jones (pp. 55–62); “The Solitary Place,” by Nathan Dell (pp. 63–70); “The Moral Task of African American Preaching,” by Samuel Kelton Roberts (pp. 71–81); “Of Self, Sound, and Sacredness,” by Victoria L. Pratt (pp. 82–99); “Women and Preaching: Telling the Story in Our Own Voice,” by Patricia A. Gould-Champ (pp. 100–12); “Re-texturization of a Tradition: A Womanist Hermeneutical Complex for Understanding the Religio-Historical Value of the African American Sermonic Genre,” by Alison P. Gise Johnson (pp. 113–33); “A Worthy Legacy: Preaching to Teach,” by Gloria C. Taylor (pp. 134–46).


This collection of sermons contains an equal number by Anglo and African-American ministers. After an introduction by the editors, the main part of the book consists of “Sermons on Racial Reconciliation”: “Not an Easy Road,” by George D. McKinney, Jr. (pp. 9–20); “Moving Toward the Kingdom of Racial Reconciliation,” by Richard D. Land (pp. 21–36); “Don’t Let Skin Stop You!” by N. Spencer Glover (pp. 37–49); “The Answer to Racial Discrimination,” by Stephen F. Olford (pp. 50–65); “Love: Fundamental Ingredient of the Christian Life,” by Michael F. Thurman (pp. 66–73); “Destination: Inclusion,” by Jay Wolf (pp. 74–87); “Who is My Neighbor?” by Gerald Austin, Sr. (pp. 88–96); “When You Show Partiality,” by Frank M. Barker Jr. (pp. 97–110);
“Obsessed with the Obvious,” by Alvin O. Jackson (pp. 111–20); “Reconciliation: Our Calling,” by Maxie D. Dunnam (pp. 121–31); “Shattering Wall and Veil,” by Robert Smith, Jr. (pp. 132–40); “The Sin of Inhospitality,” by Timothy George (pp. 141–49); “We’re All in This Together,” by Fred Luter, Jr. (pp. 150–59); “The Way to Peace and Harmony,” by Luder G. Whitlock, Jr. (pp. 160–70); “Multicultural Attitudes,” by Leroy Gainey (pp. 171–84); “God Shows No Favoritism (And Neither Should We!),” by Charles T. Carter (pp. 185–99). The volume ends with a section entitled “Reconciliation: Two Biblical Studies,” by James Earl Massey (pp. 199–222), and an appendix: “The Southern Baptist Convention’s Resolution on Racial Reconciliation,” (pp. 223–25).


Most of the papers in this volume were first presented at a conference held on April 26, 1998 at the University of Maryland. There are 13 essays by as many authors.

Part II (“Scripture and Community”) consists of eight essays: “How Jews Translate the Bible,” by Frederick E. Greenspahn (pp. 43–61); “Their Faces Shine with the Brightness of the Firmament: Study Houses and Synagogues in the Targumim to the Pentateuch,” by Stenen Fine (pp. 63–92); “Between Religion and Culture: Mendelssohn, Buber, Rosenzweig and the Enterprise of Biblical Translation,” by Abigail E. Gillman (pp. 93–114); “Top Dollar, Bottom Line? Marketing English-Language Bibles within the Jewish Community,” by Leonard Greenspoon (pp. 115–33); “Text, Translation, Commentary,” by Adele Berlin (pp. 135–144); “Lost in the Translation: The London Missionary Society’s Mongolian Pentateuch,” by Magdalena Teter (pp. 145–54); “The New American Bible: Generational Differences,” by Deirdre Dempsey (pp. 155–64); “Accuracy and Readability: Warring Impulses in Evangelical Translation Tradition,” by Tremper Longman III (pp. 165–75).


The volume concludes with a Scripture index.


This volume of nine essays by as many scholars had its origins in six papers presented at the Regent College Theology Conference in October 2000. The editor invited three responses to these papers (by Gnanakan, Griffiths, and Mouw), which are included here. The editor also included a concluding essay of his own: “Afterword: An Agenda for an Evangelical Theology of Religions” (pp. 189–201).

Part 1 (“Programmatic Proposals”) includes two essays: “What if Paul Had Been from China? Reflections on the Possibility of Revelation in Non-Christian Religions,” by Gerald R. McDermott (pp. 17–35); “Discerning the Spirit(s) in the World of Religions: Toward a Pneumatological Theology of Religions,” by Amos Yong (pp. 37–61).


Part 3 (“Critical Concerns”) includes two essays: “No God’s-Eye View: Tradition, Christian Hermeneutics, and Other Faiths,” by Gerald J. Pillay (pp. 115–35); “Evangelical Illusions: Postmodern Christianity and the Growth of Muslim Communities in Europe and North America,” by Irving Hexham (pp. 137–60).

Part 4 (“Responses”) includes three essays: “An Evangelical Theology of Religions?” by Paul J. Griffiths (pp. 163–69); “The Challenge of Interreligious Truth Telling,” by Richard J. Mouw (pp. 171–77); “Are There Disciples of Christ outside the Church?” by Ken R. Gnanakan (pp. 179–88).

The volume concludes with the above-mentioned “Afterword” by the editor and subject and Scripture indexes.