

ANNOTATED BIBLIOGRAPHY
FOR *UNDERSTANDING OLD TESTAMENT THEOLOGY*

by Brittany Kim and Charlie Trimm

This list is not designed to be comprehensive, but merely to highlight the most important works in Old Testament theology and offer a broad sample of what is available in each category. As emphasized in the book, many works could be placed in multiple categories, and we try to highlight these cases. Although significant older works are included, the focus is on the past few decades, as several scholars in the 1990s provided comprehensive bibliographies of Old Testament theology (see in particular the work of Elmer Martens and Gerhard Hasel). The list also focuses mainly on English language works, though we provide representative works in other modern languages as well. We have used the following symbols to guide you in your search:

* – Accessible resources in each category for those who are relatively new to the field of Old Testament theology

† – Discussed as a primary source in *Understanding Old Testament Theology*

The bibliography is organized following the chapters in our book with an additional section at the end entitled “Other Sources of Old Testament Theology.” Click on one of the following links to navigate to a particular section:

[Part I: History](#)

[Chapter 1: Old Testament Theology Grounded in Biblical \(Hi\)story](#)

[Chapter 2: Historical-Critical Old Testament Theology](#)

[Part II: Theme](#)

[Chapter 3: Multiplex Thematic Old Testament Theology](#)

[Chapter 4: Old Testament Theology Focused Around a Central Theme](#)

[Part III: Context](#)

[Chapter 5: Canonical Old Testament Theology](#)

[Chapter 6: Jewish Biblical Theology](#)

[Chapter 7: Postmodern Old Testament Theology](#)

[Other Sources of Old Testament Theology](#)

[Thematic Studies and Theologies of Individual Biblical Books](#)

[Meta-Studies of Old Testament Theology](#)

Some of the annotations have been reproduced from “101 Books on Biblical Theology: An Annotated Bibliography” (<https://www.zondervan.com/p/biblical-theology/bibliography/>) with permission from the editors.

Part I: History

Chapter 1: Old Testament Theology Grounded in Biblical (Hi)story

Some of the books in this section organize their retelling of the biblical story around a particular theme (like covenant or kingdom of God) and so could also fit into the central theme category.

†Alexander, T. Desmond. *From Eden to the New Jerusalem: An Introduction to Biblical Theology*. Grand Rapids: Kregel Academic, 2008. (208 pp.)

Alexander tells the meta-story of the Bible in six ways to highlight different aspects of the story: God’s presence with his people, his rule as king, the defeat of Satan, redemption through sacrifice, the holiness and wholeness of God’s people, and the contrast between the corrupt kingdoms of this earth and the coming kingdom of God. In each chapter, he begins with the story’s end in Revelation 20–22 and shows how it fulfills God’s purpose for the world and humanity at creation. Since each chapter addresses a different theme, Alexander’s approach to be classified as multiplex thematic. However, he gives significant emphasis to the Bible’s narrative character.

Barth, Christoph. *God With Us: A Theological Introduction to the Old Testament*. Edited by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1991. (403 pp.)

Barth originally wrote his theology in Indonesian (1970–1990), and the English version, which was published after his death, is considerably shortened. Barth progresses historically from creation to Jerusalem in eight chapters, which each highlight an act of God. The wisdom books are covered briefly in the chapter on the Jerusalem, and a final chapter looks at the prophets. A comment by the editor in the preface reveals the emphasis of the book: “One of the distinctive qualities of this Old Testament theology is the attempt to expound the message of the Old Testament in a manner that is generally more faithful to the Old Testament itself, namely, as an account of the mighty acts of God rather than a series of abstract doctrines” (x).

*†Bartholomew, Craig G., and Michael W. Goheen. *The Drama of Scripture: Finding Our Place in the Biblical Story*. 2nd ed. Grand Rapids: Baker Academic, 2014. (272 pp.)

Bartholomew and Goheen describe the Bible as a unified story about the kingdom of God, which they recount as a drama in six acts: 1) creation, 2) fall, 3) redemption begun in Israel, 4) redemption realized through Christ, 5) the church’s mission as witness, and 6) redemption consummated with the renewal of all creation at Christ’s future return. The book encourages readers to make the biblical story their story and consider the part they are called to play in *The Drama of Scripture*.

_____. “Story and Biblical Theology.” Pages 144–71 in *Out of Egypt: Biblical Theology and Biblical Interpretation*. Edited by Craig Bartholomew, Mary Healy, Karl Möller, and Robin Parry. Scripture and Hermeneutics Series 5. Grand Rapids: Zondervan, 2004.

Bartholomew and Goheen discuss movements toward a narrative approach in philosophy, theology, ethics, and missiology and then consider how it has been used in biblical theology and biblical studies more generally. Addressing some arguments against a narrative approach for doing biblical theology, they discuss the complexity of Scripture with its multiple genres, the relationship of story to both reality and history, and the potentially oppressive nature of metanarratives.

Brown, Jeannine K. “Is the Future of Biblical Theology Story-Shaped?” *Horizons in Biblical Theology* 37 (2015): 13–31.

Brown evaluates narrative approaches to biblical theology, noting positively that they move beyond a purely propositional theology, provide a means for acknowledging tensions within the biblical text, allow for integration with other disciplines and human experience, and suggest a dynamic hermeneutical engagement with the biblical text. However, Brown also highlights potential weaknesses of a narrative approach, particularly that it does not always clarify its relationship to history and can “rather easily move to greater levels of abstraction” (25). Finally, she wrestles with the ethical concern about “whether any claim to be recounting the biblical story is a totalizing move that exerts control over others” (29).

*†Chester, Tim. *From Creation to New Creation: Making Sense of the Whole Bible Story*. 2nd ed. Charlotte: Good Book, 2010. (180 pp.)

Chester presents a brief retelling of the biblical story, which he sees as centered on Christ, and then traces four divine promises throughout Scripture: the Abrahamic promises of people, land, and blessing to the nations, as well as the promise of God’s kingdom rule, mediated through human agents. He concludes by describing how Jesus took on himself the curses for covenant disobedience so that his followers could experience God’s covenantal blessings.

*†Emerson, Matthew Y. *The Story of Scripture: An Introduction to Biblical Theology*. Nashville: B&H Academic, 2017. (112 pp.)

In his short book, Emerson contends that the Bible is both a narrative unity—with a Trinitarian story focused on Christ—and a structural unity, tied together by typology, intertextual connections, the sequence of covenants, and the shape of the canon. He traces the biblical narrative as a story of creation, fall, redemption, and restoration, which ultimately finds its fulfillment in the new creation. Finally, he explores several major themes, with special emphasis on covenant and kingdom, and considers the implications of biblical theology for various aspects of ministry and church life.

†Gentry, Peter J., and Stephen J. Wellum. *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*. 2nd ed. Wheaton, IL: Crossway, 2018. (960 pp.)

Gentry and Wellum seek a middle ground between the views of dispensationalism, which argues for a literal land promise for Israel in the future, and covenant theology, which

emphasizes the continuity between the testaments. Their primary focus is on how “God’s *saving* kingdom comes to this world *through* the covenants” (34), which they see as “the backbone of Scripture’s metanarrative” (31). The book has three main parts. The first section, written by Wellum (a systematic theologian), compares the authors’ view with other theological perspectives and addresses various hermeneutical issues. The substantial second section, written by Gentry (an Old Testament scholar), traces the biblical narrative as a story of the major covenants, with an emphasis on the Old Testament. The third section, written by Wellum, summarizes their proposal and looks at various theological implications in such areas as baptism and the land promise. An abridged version of their work that is more accessible for pastors and leaders in the church has been published under the title *God’s Kingdom through God’s Covenants: A Concise Biblical Theology*. Wheaton, IL: Crossway, 2015. (304 pp.)

†Goldingay, John. *Israel’s Gospel*. Vol. 1 of *Old Testament Theology*. Downers Grove, IL: InterVarsity, 2003. (940 pp.)

One of the most prominent Old Testament scholars of this generation, Goldingay seeks to do justice to the complexity of the Scriptures with a three-volume *Old Testament Theology*. In *Israel’s Gospel* he retells the Old Testament narrative as a story of nine divine acts: God “began,” “started over,” “promised,” “delivered” Israel from Egypt, “sealed” the covenant, “gave” the Promised Land, “accommodated” to Israel in the time of the judges and beginning of the monarchy, “wrestled” with Israel during the later monarchy, and “preserved” Israel through exile and beyond. He concludes with a chapter examining how the story continues into the New Testament with God sending Jesus, as well as a postscript on the relationship between narrative and history.

*†Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove, IL: InterVarsity, 1991. (251 pp.)

Written as an introduction to biblical theology, *According to Plan* is broken into four parts. In the first two parts, Goldsworthy explains why biblical theology is important for Christians and what assumptions guide the practice of biblical theology. He contends that biblical theology should focus on the history of Israel and the church as it is described in the Bible and interpreted in the light of Christ, who is “God’s final and fullest word to mankind” (71–72). He also takes covenant and new creation as his primary unifying themes. In the third part, Goldsworthy presents his own reading of biblical theology, beginning with the Gospel of Christ and then tracing the biblical story from creation to new creation. Finally, in part four, he suggests how biblical theology might be applied to particular topics.

_____. *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles*. Downers Grove, IL: InterVarsity, 2012. (240 pp.)

In *Christ-Centered Biblical Theology*, Goldsworthy expounds on and defends his method of biblical theology, which is centered on Christ and structured by three stages of redemptive history: the history of Israel from creation/Abraham to Solomon, prophetic eschatology, and the fulfillment of God’s plans and promises in Christ. The book offers a definition of and presuppositions for biblical theology, discusses Goldsworthy’s views of salvation history and typology, considers the approaches of other evangelical biblical theologians, presents a brief

overview of his three stages of redemptive history, and outlines a method for doing biblical theology.

†Jeon, Jeong Koo. *Biblical Theology: Covenants and the Kingdom of God in Redemptive History*. Eugene, OR: Wipf and Stock, 2017. (314 pp.)

Writing from a Reformed perspective, Jeon narrates the story of redemptive history by focusing on the covenants, which God uses to establish his eternal kingdom. After arguing that God initiates a covenant of works with Adam in Genesis 2 and a covenant of grace after the fall in Genesis 3, he examines the Noahic, Abrahamic, Mosaic, and New Covenants. Jeon gives significant attention to how the Old Testament points to the New Testament and is fulfilled in Christ, often drawing on typology. He concludes with appendices that discuss the relationship between covenant theology and the inclusion ethics of Meredith Kline and offer original poems on redemptive history.

*†Lawrence, Michael. *Biblical Theology in the Life of the Church: A Guide for Ministry*. 9Marks. Wheaton, IL: Crossway, 2010. (240 pp.)

Intended as a guidebook to provide pastors with a theological foundation for ministering effectively, Lawrence begins by offering some basic tools for biblical interpretation as well as for biblical and systematic theology. Emphasizing the nature of the Bible as an overarching story, he then tells the “story of the whole Bible five times” (117) by tracing five themes through the Bible (creation, fall, love, sacrifice, and promise), before concluding with some case studies for preaching. Lawrence follows James Hamilton in seeing the center of the Bible as “God’s Glory in Salvation through Judgment” (33). Although Lawrence could be placed in the central theme or multiplex thematic categories, his emphasis on the Bible as story leads to his placement here.

Lockett, Darian. “Limitations of a Purely Salvation-Historical Approach to Biblical Theology.” *Horizons in Biblical Theology* 39 (2017): 211–31.

While Lockett argues that salvation history is important to biblical theology, he argues that it has significant limitations and so should not be employed by itself. First, proponents of a salvation-historical approach do not offer a clear understanding of the relationship between history and interpretation (the narrative of that history). Second, a salvation-historical approach reduces the relationship between the testaments to a “historical sequence,” whose events must be reconstructed, without recognizing “their theological connection” (223). And finally, it focuses solely on the forward movement from Old to New Testament, whereas for the New Testament authors “it was the historical particularity of Christ that reoriented the concept of time in which Christ was to be understood” (225).

†Niehaus, Jeffrey J. *Biblical Theology*. 3 vols. Wooster, OH: Weaver, 2014–2017. (vol. 1: 364 pp., vol. 2: 540 pp., vol. 3: 456 pp.)

Niehaus’s three-volume *Biblical Theology* traces the biblical story with significant attention to the covenants that the divine king enacts with his people. The first volume, *The Common Grace Covenants*, covers Genesis 1–11, emphasizing a creation covenant and the covenant with Noah. Volume 2, *The Special Grace Covenants: Old Testament*, examines the rest

of the Old Testament, highlighting the covenants with Abraham, Moses, and David. Niehaus covers the period of the monarchy along with the prophets under the Mosaic covenant, discussing the failure of that covenant before treating God’s covenant promises to David. Volume 3 is more thematically organized, comparing the old and new covenants and considering various aspects of life under the new covenant. Throughout, Niehaus employs narrative analysis and close literary readings.

†Pate, C. Marvin, J. Scott Duvall, J. Daniel Hays, E. Randolph Richards, W. Dennis Tucker Jr., and Preben Vang, *The Story of Israel: A Biblical Theology*. Downers Grove, IL: InterVarsity, 2004. (320 pp.)

These six scholars from Ouachita Baptist University recount Israel’s story as a repeated (Deuteronomic) pattern of sin–exile–restoration, giving significant attention to intertextual connections. Following the order of the English canon, the book devotes chapters to the Pentateuch, the historical books, the poetic and wisdom literature, the prophetic books, the Synoptic Gospels, John, Acts, Paul, the General Epistles, and Revelation. It also includes a chapter on apocryphal and pseudepigraphical writings from Second Temple Judaism to survey the theological development between the Old and New Testaments.

*†Richter, Sandra. *The Epic of Eden: A Christian Entry into the Old Testament*. Downers Grove, IL: IVP Academic, 2008. (263 pp.)

With an aim of helping Christians make sense of the Old Testament, Richter begins by situating the Old Testament in the context of the ancient world and examining both how God intended for humanity to live at creation and his ultimate aim of a new heavens and new earth portrayed in Revelation 21–22. She then summarizes the Old Testament story as a series of covenants with Noah, Abraham, Israel (at Sinai), and David, as well as the New Covenant promised in the prophetic books and fulfilled in Jesus. She sees these covenants as God’s “great rescue plan” to bring “humanity back to Eden” (130).

*†Roark, Nick, and Robert Cline. *Biblical Theology: How the Church Faithfully Teaches the Gospel*. 9Marks. Wheaton, IL: Crossway, 2018. (160 pp.)

For Roark and Cline biblical theology involves reading the Bible as a unified story centered on Christ. As they summarize the broad narrative of creation, fall, redemption, and new creation, they offer tips about how to preach on various parts of the story in a way that reveals their connections to Christ. They also demonstrate how biblical theology helps preachers to avoid the pitfalls of proof-texting and moralizing and how it clarifies the church’s mission. Finally, they give guidelines for reading passages from a biblical-theological perspective.

*†Roberts, Vaughan. *God’s Big Picture: Tracing the Storyline of the Bible*. Downers Grove, IL: InterVarsity, 2002. (160 pp.)

In *God’s Big Picture*, Roberts draws extensively on Graeme Goldsworthy’s *Gospel and Kingdom* but gears his presentation toward a broader audience of laypeople. He takes the kingdom of God as a center for his retelling of the biblical story and divides that narrative into eight sections beginning with “the pattern of the kingdom” revealed at creation and ending with “the perfected kingdom” described in Revelation 21–22. In his discussion of the Old Testament,

he repeatedly shows how the narrative points to Christ. Each section ends with a list of questions for personal or group study.

VanGemeren, Willem. *The Progress of Redemption: The Story of Salvation from Creation to the New Jerusalem*. Grand Rapids: Zondervan, 1988. (544 pp.)

Dividing redemptive history into twelve periods, VanGemeren first examines the literary form and structure of the relevant biblical texts and then considers the texts' context within the canon as well as how they would have functioned for their original audience. Finally, he assesses their significance within redemptive-history and particularly how they relate to Jesus, whom he describes as “*the revelation of the salvation of God*” and thus the center of biblical theology (26). With a focus on redemptive history rather than canon, VanGemeren includes discussions of the intertestamental period and the history of the church.

†Vos, Geerhardus. *Biblical Theology: Old and New Testaments*. Grand Rapids: Eerdmans, 1948. (453 pp.)

In his landmark *Biblical Theology*, Vos examines God's self-revelation to Israel and the church. While the Scriptures are his sole source text, he focuses on “revelation as a divine activity, not as the finished product of that activity” (p. 13). Vos divides his work into three periods: “the Mosaic Epoch” (from creation to Moses), “the Prophetic Epoch” (from Samuel to the end of the Old Testament period), and the New Testament period. His emphasis on revelation leads him to emphasize parts of Scripture that foreground direct communication from God (e.g., the covenant at Sinai, the ministry of the prophets, Jesus' teaching).

*†Williams, Michael D. *Far as the Curse Is Found: The Covenant Story of Redemption*. Phillipsburg, NJ: P&R, 2005. (336 pp.)

Williams offers a biblical theology from a Reformed perspective, narrating the biblical story of creation–fall–redemption–consummation and focusing on the unfolding sequence of covenants God makes with his people. Contending that “the story is all about Jesus” (1), Williams begins his narrative with the resurrection, noting how it anticipates the final restoration. He then turns to the exodus, describing it as the “one pattern that centers all the others in pointing to Jesus” (21), before backtracking to creation and telling the rest of the story chronologically.

†Wright, G. Ernest. *God Who Acts: Biblical Theology as Recital*. Studies in Biblical Theology 8. London: SCM, 1952. (132 pp.)

Wright declares that biblical theology should focus on recounting God's mighty acts of redemption since only through God's acts in history do we learn about his nature and attributes. As he puts it, “history is the chief medium of revelation” (13). He also argues that Christians should pursue whole-Bible theology rather than engaging the testaments separately, emphasizing typology as a means of linking the two Testaments.

†Zuck, Roy B., ed. *A Biblical Theology of the Old Testament*. Chicago: Moody, 1991. (464 pp.)

This edited volume features eleven chapters authored by five scholars from Dallas Theological Seminary, which discuss the theology of various sections of the Old Testament in canonical order. The introduction contends that “a Christian biblical theology . . . will trace the history of salvation a step at a time throughout the Bible, allowing the history to take whatever form appropriate at any given stage of revelation” (2). Thus the overall focus on the history of redemption gives way to a variety of approaches of elucidating the theology of the different parts of the Old Testament.

Chapter 2: Historical-Critical Old Testament Theology

Albertz, Rainer. “Hat die Theologie des Alten Testaments doch noch eine Chance?” *Jahrbuch für Biblische Theologie* 10 (1995): 177–87.

This article is Albertz’ rejoinder to the many responses to his earlier essay in the same volume (most of which are summarized elsewhere in this bibliography). In it he moderates his strong words against Old Testament theology and defends his optimistic historical reading of the Old Testament. While he does not intend to remove Old Testament theology altogether, in his view it should include both the Old and New Testaments, deal with contemporary problems, and involve a variety of different specialists. He concludes with a defense of the exodus as the starting point for his history of Israelite religion.

†_____. *A History of Israelite Religion in the Old Testament Period*. Translated by John Bowden. 2 vols. Old Testament Library. Louisville: Westminster John Knox, 1994. (vol. 1: 367 pp.; vol. 2: 380 pp.)

After a brief introduction, this expansive survey of Israelite religion covers five time periods: the time before the state, the period of the monarchy, the exile, the post-exilic period, and the Hellenistic period. As stated in the title, Albertz argues passionately for a history-of-Israelite-religion approach rather than an Old Testament theology, saying that a “history of Israelite religion must have a consistent historical construction and may not secretly or openly reintroduce dogmatic [systematic] principles of division and selection” (1:11).

_____. “Religionsgeschichte Israels statt Theologie des Alten Testaments! Plädoyer für eine forschungsgeschichtliche Umorientierung.” *Jahrbuch für Biblische Theologie* 10 (1995): 3–24.

Albertz argues passionately against the genre of Old Testament theology for a variety of reasons. Since published Old Testament theologies frequently disagree with each other, he believes that the field is too diverse to be helpful. In addition, Old Testament theology tends to downplay various parts of the Old Testament that do not fit its argument, has trouble integrating history and theology, tends toward anti-Semitic statements, discusses the ancient Near Eastern context only in an adversarial tone, and ignores the religious life of the Israelites. On the other hand, the history of Israelite religion has a clearer historical method, has more external data to offer controls on subjectivity, can account for differences in the Old Testament better, and can more productively compare the Old Testament with the ancient Near East.

†Barr, James. *The Concept of Biblical Theology: An Old Testament Perspective*. Minneapolis: Fortress, 1999. (736 pp.)

While this book's main point is to critique virtually every aspect of biblical theology, it looks at the discipline from a wide variety of perspectives and helpfully seeks to find as many flaws in the endeavor as possible that serious students of biblical theology will need to grapple with. In particular, Barr advocates for granting more importance to a history-of-religion approach (coupled with historical criticism) that accounts for changes in Israelite religion over time rather than seeking a synchronic and never-changing Old Testament theology. One of the strengths of this book is his wide-ranging survey of topics related to biblical theology. For example, Barr summarizes many German works and also includes a chapter on Jewish biblical theology (286–311).

Barton, John. "Alttestamentliche Theologie nach Albertz?" *Jahrbuch für Biblische Theologie* 10 (1995): 25–34.

Barton largely agrees with Albertz's call for the precedence of history of Israelite religion over Old Testament theology. However, Barton sees a special place for Old Testament theology in connection to reception history as a way for Old Testament scholars to engage how later religious movements employed Old Testament texts (as an example, see his "The Messiah in Old Testament Theology" below).

†_____. "Biblical Theology: An Old Testament Perspective." Pages 18–30 in *The Nature of New Testament Theology: Essays in Honour of Robert Morgan*. Edited by Christopher Rowland and Christopher Tuckett. Oxford: Blackwell, 2006.

Barton stresses the necessity of a secular biblical theology not because the Bible should be removed from religion but because it must be understood on its own terms before it can prove helpful for religion. He thinks that the vast majority of biblical theologians have been influenced by their religious convictions, a trend which he sees as changing only slightly in the present. Finally, he contrasts the faculty at Sheffield—who largely follows the secular model—with that at Oxford—which still remains closely connected to the church.

_____. "Covenant in Old Testament Theology." Pages 269–78 in *The Old Testament: Canon, Literature, and Theology: Collected Essays of John Barton*. Society for Old Testament Studies Monograph Series. Burlington, VT: Ashgate, 2007. Originally published on pages 23–38 in *Covenant as Context: Essays in Honour of E. W. Nicholson*. Edited by A. D. H. Mayes and R. B. Salters. Oxford: Oxford University Press, 2003.

Barton begins this essay by speculating about whether Wellhausen could have written an Old Testament theology and quickly answers in the negative because of the distinct religious stages of Old Testament Israel that Wellhausen identified. The heart of the article revolves around a discussion of covenant as a center of Old Testament theology. Eichrodt could use it as a center because of his early dating of biblical texts about covenant. However, now that these texts are commonly viewed as later, Barton contends that an Old Testament theology will not be able to see covenant as a center (unless they use an ahistorical method). In his conclusion he argues

that biblical theology should be historical and non-confessional, which means that Wellhausen actually could have written an Old Testament theology.

_____. “James Barr and the Future of Biblical Theology.” *Interpretation* 70 (2016): 264–74.

In this review article Barton attempts to summarize Barr’s constructive views on Old Testament theology, which include a non-confessional approach and a focus on diversity within the Old Testament. Barton claims that no scholar has written a truly non-confessional Old Testament theology and that no systematic theologian has allowed a diverse biblical theology to challenge their own systems. Barton also notes that Barr challenges canonical theology to be more attentive to history: Christian faith is in the resurrection as an event—a miracle that Barr believed actually happened—more than a canonical recounting of the event.

*_____. “The Messiah in Old Testament Theology.” Pages 365–79 in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*. Edited by John Day. Journal for the Study of the Old Testament: Supplement Series 270. Sheffield: Sheffield Academic, 1998. Reprinted on pages 257–68 in *The Old Testament: Canon, Literature, and Theology: Collected Essays of John Barton*. Society for Old Testament Studies Monograph Series. Burlington, VT: Ashgate, 2007.

Barton begins by placing von Rad and Albertz on opposite ends of the spectrum for biblical theology: a Christianized and systematic version on one end (von Rad) and a purely historical version at the other end (Albertz). Barton proposes that Old Testament theology should focus on how theological concepts in the Old Testament connect with theological concepts in later religious traditions, and he provides an example of this process with the topic of the Messiah.

_____. “(Pan-)Biblical Theology in the German- and English-Speaking Worlds: A Comparison.” Pages 243–59 in *Beyond Biblical Theologies*. Edited by Heinrich Assel, Stefan Beyerle, and Christfried Böttrich. Wissenschaftliche Untersuchungen zum Neuen Testament 295. Tübingen: Mohr Siebeck, 2012.

Barton contrasts the study of biblical theology in the German and English traditions. He sees the English tradition as more focused on the words of the text and doing theology in a historical vacuum, while the German tradition is more favorable to basing biblical theology on historical criticism. However, he sees both traditions as reverent toward Scripture and strongly influenced by the work of Karl Barth.

Collins, John J. “Biblical Theology and the History of Israelite Religion.” Pages 16–32 in *Back to the Sources: Biblical and Near Eastern Studies in Honour of Dermot Ryan*. Edited by Kevin J. Cathcart and John F. Healey. Dublin: Glendale, 1989. Reprinted on pages 24–33 of *Encounters with Biblical Theology*. Minneapolis: Fortress, 2005.

Collins argues for an alternative biblical theology that is not confessional and canonical (like Childs) but also does not avoid talking about theology at all. His proposal is to view biblical theology as an area of historical theology, overlapping with the history of Israelite religion. He briefly examines Daniel as an example of his proposal.

_____. “Biblical Theology between Apologetics and Criticism.” Pages 223–41 in *Beyond Biblical Theologies*. Edited by Heinrich Assel, Stefan Beyerle, and Christfried Böttrich. Wissenschaftliche Untersuchungen zum Neuen Testament 295. Tübingen: Mohr Siebeck, 2012.

Much of this essay surveys the challenges to biblical theology in recent decades and various proposals to respond to those challenges, focusing in particular on Childs and Brueggemann. Collins’ main argument is that biblical theology has lost respect because its proponents have too often engaged in unconvincing apologetics to defend the Bible. Instead, biblical theologians should read the Bible critically, accepting the good but also rejecting the bad.

_____. *Encounters with Biblical Theology*. Minneapolis: Fortress, 2005. (256 pp.)

This book is a collection of Collins’ essays on biblical theology, several of which are summarized here.

*†_____. “Is a Critical Biblical Theology Possible?” Pages 1–18 in *The Hebrew Bible and Its Interpreters*. Edited by William Henry Propp, Baruch Halpern, and David Noel Freedman. Biblical and Judaic Studies 1. Winona Lake, IN: Eisenbrauns, 1990. Reprinted on pages 11–23 of *Encounters with Biblical Theology*. Minneapolis: Fortress, 2005.

After briefly surveying the histories of biblical theology and historical criticism, Collins argues that historical criticism cannot fit with confessional theology but can be a part of an open search for God. In his view, historical criticism can offer help to biblical theology primarily by clarifying the genres of texts, and biblical theology is a subcategory of history of religion that focuses on what a certain set of biblical texts say about God.

Ellis, Peter F. *The Yahwist: The Bible’s First Theologian*. Notre Dame, IN: Fides, 1968. (308 pp.)

Writing when a consensus still existed about the content of J (the Yahwist), Ellis provides his view of the theology of J. Dating it from the time of David and Solomon, he sees it as emphasizing election, God’s love, God as lord of history, sin-punishment-forgiveness, God as lord of life and fertility, immortality, covenant theology, kingship, and universalism.

†Gerstenberger, Erhard S. *Theologies in the Old Testament*. Translated by John Bowden. London: T&T Clark, 2002. (372 pp.)

As noted in the title, Gerstenberger focuses on the diversity of the Old Testament by attributing different theologies to various social settings and examining theology in the context of the family, the village, the tribe, the kingdom, and the exile from a historical-critical perspective. He suggests that the main question in modern times is the connection between individual and global theology (neither of which is addressed in detail in the Old Testament) and contends that we should view God in radically new ways that cohere better with contemporary cultures.

†Gese, Hartmut. *Essays on Biblical Theology*. Translated by Keith Crim. Minneapolis: Augsburg Fortress, 1981. (256 pp.)

Gese follows von Rad's focus on tradition history but extends it further by incorporating the New Testament more firmly as part of that tradition history. He adopts historical-critical conclusions on such matters as the authorship of Isaiah but sees the process positively as an essential aspect of tradition history as later traditions expand earlier traditions. The heart of the book looks at topics like death, law, atonement, and the Messiah from this perspective.

†Gunneweg, Antonius H. J. *Biblische Theologie des Alten Testaments: Eine Religionsgeschichte Israels in biblisch-theologischer Sicht*. Stuttgart: Kohlhammer, 1993. (255 pp.)

As is apparent from the title of the book, Gunneweg sees a strong connection between the history of religion and Old Testament theology. His book is arranged like a traditional history of religion, tracing the changes in Israel's religion over time. However, he offers more discussion of the Old Testament's theological connection with the New Testament than many scholars who write histories of Israelite religion.

†Herrmann, Wolfram. *Theologie des Alten Testaments: Geschichte und Bedeutung des israelitisch-jüdischen Glaubens*. Stuttgart: Kohlhammer, 2004. (384 pp.)

Herrmann calls for an Old Testament theology built on a history of Israelite religion, which is evident in the four parts of the book. The first part examines the Canaanite foundation of Israelite religion and the arrival of YHWH. The second part covers the time of political power in the monarchy, the early prophets, and the time under Assyrian domination. The third part looks at the transition caused by the end of the state and the exile. Finally, the fourth part examines hope for the future in the Persian and Hellenistic periods, including the impact of the priestly authors, the chronicler, and the apocalyptic material. Each part concludes with an examination of YHWH in that particular time period.

Høgenhaven, Jesper. *Problems and Prospects of Old Testament Theology*. Sheffield: JSOT, 1988. (136 pp.)

Høgenhaven divides his book into two sections. In the first, he surveys some problems within Old Testament theology from the end of World War Two until the date of publication. These problems include identifying the center of the Old Testament, relating the Old Testament to the New Testament, and understanding the role of canon in biblical theology. In the second part he proposes some ways forward for biblical theologians. First, the concept of canon is important, and the center of the Old Testament could be identified as the gospel. Second, the idea of canon requires a historical reading of the Old Testament. Third, biblical theology functions as a historical field that bridges exegesis and systematic theology, though it does not provide prescriptive results. Fourth, the structure of the theology should be arranged by genre in an order based primarily on historical critical conclusions: wisdom, psalms, narrative, law, and prophecy.

Janowski, Bernd. "Old Testament Theology—Preliminary Conclusions and Future Prospects." Pages 642–73 in *The Twentieth Century—From Modernism to Post-Modernism*, part 2 of vol. 3 of *Hebrew Bible / Old Testament: The History of Its Interpretation*. Edited by Magne Saebø. Göttingen: Vandenhoeck and Ruprecht, 2015. Originally published in

German as “Theologie des Alten Testaments. Plädoyer für eine integrative Perspektive.” Pages 241–76 in *Congress Volume Basel 2001*. Edited by André Lemaire. *Vetus Testamentum Supplements* 92. Leiden: Brill, 2002. Also published as “Theologie des Alten Testaments: Zwischenbilanz und Zukunftsperspektiven.” Pages 87–124 in *Theologie und Exegese des Alten Testaments / der Hebräischen Bibel: Zwischenbilanz und Zukunftsperspektiven*. Edited by Bernd Janowski. *Stuttgarter Bibelstudien* 200. Stuttgart: Katholisches Bibelwerk, 2005.

Janowski argues that Old Testament theology must be connected with history through the history of Israelite religion. However, he believes that a true history of Israelite religion has yet to be written: “Such a history would have to begin with datable archaeological, epigraphical, and iconographical relics from the Iron Age II-C (c. 850–587 BCE) in order—in the second stage—to place these in relationship to biblical texts relating to this epoch of Judah’s history” (658). Janowski also sees an important role for the canon, contending that “Israel’s knowledge of God, the world, and humanity is reflected in the canon, which, as a frame of reference, delimits and guards the individual biblical texts, but which also opens up space for effective development and contrastive dialogue” (671).

†Jeremias, Jörg. *Theologie des Alten Testaments. Grundrisse zum Alten Testament* 6. Göttingen: Vandenhoeck and Ruprecht, 2015. (502 pp.)

In a brief introduction Jeremias addresses various methodological issues, including his sympathy with von Rad and his rejection of a central theme for the Old Testament. He also addresses the connection between history of Israelite religion and Old Testament theology. The rest of the work is divided into three parts. In the first part he addresses various ways of thinking about faith in the Old Testament (“Denkformen”), which include psalms, wisdom, law and ethics, the origin traditions, and prophecy. In the second part he addresses the various shifts in Israelite thought over the centuries. The third part changes perspective to look at a handful of key themes throughout the Old Testament.

Keel, O. “Religionsgeschichte Israels oder Theologie des Alten Testaments?” Pages 88–109 in *Wieviel Systematik erlaubt die Schrift? Auf der Suche nach einer gesamtbiblischen Theologie*. Edited by Frank-Lothar Hossfeld. *Quaestiones disputatae* 185. Freiburg: Herder, 2001.

Keel argues for a history of religion approach, even critiquing Albertz for writing more of a history of theology than a history of religion. In Keel’s view a history of religion should include more work on religious practices, especially based on his own specialty of iconography (103). He also passionately condemns the intolerance of Christianity and argues that violent texts cannot be authoritative today (97).

*†Lemche, Niels Peter. *The Old Testament between Theology and History: A Critical Survey*. Louisville: Westminster John Knox, 2008. (504 pp.)

A member of the Copenhagen school (the so-called “minimalist” school), Lemche provides his view of biblical theology and its connection with history. The first half of the book analyzes and critiques the traditional historical-critical view of the history of the Old Testament,

arguing for the Copenhagen view that the Old Testament derives from the postexilic period (Hellenistic for Lemche). The second half of the book surveys the past century of biblical theology in the Old Testament and how Lemche's view of history in the Old Testament would affect biblical theology. Focusing in particular on the versions of biblical theology that emphasize salvation history, he shows how their foundations would be destroyed if his view of history is correct.

_____. "Warum die Theologie des Alten Testaments einen Irrweg darstellt." *Jahrbuch für Biblische Theologie* 10 (1995): 79–92.

As seen in the title of his article, Lemche views Old Testament theology as a mistake. He comes to this conclusion largely because he believes that the Old Testament was written in the Hellenistic period and has no connection to historical events in Palestine during the Iron Age.

*†Murphy, Roland E. "Reflections on a Critical Biblical Theology." Pages 265–74 in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades. Grand Rapids: Eerdmans, 1997.

Murphy argues for the superiority of historical criticism over a canonical approach to biblical theology because it provides scholars with a similar language, though they often end up with different historical-critical conclusions. In his view, biblical theology must be based on true reconstructions of history as determined by historical criticism.

_____. "A Response to 'The Task of Old Testament Theology.'" *Horizons in Biblical Theology* 6 (1984): 65–71. Reprinted on pages 28–32 in *The Task of Old Testament Theology: Substances, Method, and Cases*. Grand Rapids: Eerdmans, 1995.

In this review article, Murphy appreciates Knierim's recognition that multiple strands of theology are present in the Old Testament, but he critiques him for still imposing a foreign grid of systemization on the Old Testament.

Oeming, M. *Gesamtbiblische Theologien der Gegenwart: Das Verhältnis von AT und NT in der hermeneutischen Diskussion seit Gerhard von Rad*. Stuttgart: Kohlhammer, 1985. (266 pp.)

Oeming's main focus is to identify four main models in the work of Gerhard von Rad: promise-history, tradition-history, salvation-history, and language-history. He then moves on to show how different descendants of von Rad have tended to identify with various models, but rarely with all of the models together at the same time. He also highlights connections between von Rad and the thought of philosopher Gadamer. The book ends with initial suggestions for a pan-biblical theology based on historical criticism.

Pury, Albert de, and Ernst Axel Knauf. "La théologie de l'Ancien Testament: Kérygmatische ou descriptive?" *Etudes théologiques et religieuses* 70 (1995): 323–34.

Pury and Knauf survey the different approaches a biblical scholar and a preacher take toward the question of whether Old Testament theology should be prescriptive. They seek to emphasize the diversity of the biblical texts and demonstrate how difficult it is to speak

authoritatively from a canon in which texts challenge each other. However, they end their article with a plea that scholars and preachers sometimes put away their own way of speaking in order to listen to each other.

†Rad, Gerhard von. *Old Testament Theology*. Translated by D. M. G. Stalker. Edinburgh: Oliver and Boyd, 1962–1965. (vol. 1: 483 pp., vol. 2: 470 pp.)

One of the most influential Old Testament theologies of the 20th century, von Rad's work seeks to "re-tell" Israel's history (121) rather than synthesize the teaching of the Old Testament about major themes. Von Rad does not simply follow the biblical narrative in his re-telling but instead assumes a gap between Israel's actual history and its testimony about God's mighty acts in history. Therefore, he tries to reconstruct the development of Israel's traditions. His first volume covers Israel's narratives, Psalms, and wisdom literature, and his second volume examines the Prophets and the relationship between the testaments. Von Rad's brilliance as an interpreter is evident throughout and makes his work a worthwhile read even for those who take a different approach to Israel's history.

Schaper, Joachim. "Problems and Prospects of a 'History of the Religion of Israel.'" Pages 622–41 in *The Twentieth Century—From Modernism to Post-Modernism*, part 2 of vol. 3 of *Hebrew Bible / Old Testament: The History of Its Interpretation*. Edited by Magne Saebø. Göttingen: Vandenhoeck and Ruprecht, 2015.

This essay surveys the development of the genre of history of Israelite religion as well as its connection to the genre of Old Testament theology. Schaper argues that recent entries in the field of history of Israelite religion (such as that by Albertz) are very close to Old Testament theologies.

_____. "The Question of a 'Biblical Theology' and the Growing Tension Between 'Biblical Theology' and a 'History of the Religion of Israel': From Johann Philipp Gabler to Rudolf Smend, Sen." Pages 625–50 in *The Nineteenth Century - A Century of Modernism and Historicism*, part 1 of vol. 3 of *Hebrew Bible / Old Testament: The History of Its Interpretation*. Edited by Magne Saebø. Göttingen: Vandenhoeck and Ruprecht, 2015.

In this essay Schaper reviews the field of biblical theology in the nineteenth century. The heart of the paper examines the work of Gabler before moving on to look at the effect of Hegel and historicism on biblical theology.

†Schmid, Konrad. *A Historical Theology of the Hebrew Bible*. Translated by Peter Altmann. Grand Rapids: Eerdmans, 2019. (505 pp.)

Schmid examines Hebrew Bible theology from a variety of perspectives, but the entire work is infused with historical criticism. After a substantial discussion of methodological issues, he presents a theology of each of the three portions of the Hebrew Bible, discusses the effect of various historical events on Old Testament theology, and surveys a number of different themes running throughout the Old Testament.

_____. *Is There Theology in the Hebrew Bible?* Translated by Peter Altmann. Critical Studies in the Hebrew Bible 4. Winona Lake, IN: Eisenbrauns, 2015. (155 pp.)

In this short work Schmid examines whether the Old Testament has any theology in it. He concludes that the Old Testament “is shown from a number of angles to be a collection of books that, while they do not formulate explicit theologies, because of their implicit theological character can count in a broader sense as theological writings” (115).

Schmidt, Werner H. *The Faith of the Old Testament: A History*. Translated by John Sturdy. Philadelphia: Westminster, 1983. (302 pp.)

In the foreword to Schmidt’s tome, J. R. Porter portrays Schmidt’s work as halfway between a history of Israelite religion and an Old Testament theology: “while this book is, in a completely scholarly and critical way, *about* the faith of ancient Israel and the Old Testament, it can also speak *to* faith in the present” (x). The book is arranged according to historical eras (nomadic prehistory, early period after the conquest, monarchy, and late period) to show development and parallels with surrounding cultures, but it also seeks to demonstrate how Israel was unique.

Schuele, Andreas. “Theology as Witness: Gerhard von Rad’s Contribution to the Study of Old Testament Theology.” *Interpretation* 62 (2008): 256–67.

Schuele discusses von Rad’s use of testimony in his Old Testament theology and how this precluded a robust incorporation of wisdom into his two-volume work. He argues that future Old Testament theologies will need to incorporate wisdom more fully: “it is becoming increasingly clear, though, that wisdom thinking seems to stand at the crossroads where memory turns into hope and hope points back to what is remembered of the past. In other words, a future theology of the Old Testament along the lines of von Rad’s project would have to describe the nature of testimony as a dynamic interplay between memory, experience, and hope” (267).

Strawn, Brent A. “What Would (or Should) Old Testament Theology Look Like If Recent Reconstructions of Israelite Religion Were True?” Pages 129–66 in *Between Israelite Religion and Old Testament Theology: Essays on Archaeology, History, and Hermeneutics*. Edited by Robert D. Miller II. Contributions to Biblical Exegesis and Theology 80. Leuven: Peeters, 2016.

Strawn examines an article from van der Toorn as a way to summarize recent work on early Israelite religion. He then asks what Old Testament theology would look like based on this reconstruction in which YHWH plays a minimal role. Ultimately, he finds that such an Old Testament theology could be dispensed with: “in such a scenario Old Testament Theology must be(come) something that treats the Old Testament as a product (only) of later elite culture, an ideological product of scribes or priests or kings, that can and perhaps should be mistrusted, not only because it is elite and ideological, but because it is so grossly inaccurate when it comes to the ‘facts on the ground’” (160).

Sundermeier, Theo. “Religionswissenschaft versus Theologie? Zur Verhältnisbestimmung von Religionswissenschaft und Theologie aus religionswissenschaftlicher Sicht.” *Jahrbuch für Biblische Theologie* 10 (1995): 189–206.

Sundermeier does not want to draw a thick line between a history of Israelite religion and Old Testament theology; instead, he prefers to see Old Testament theology as building upon the foundation of the history of Israelite religion.

Thompson, Thomas L. “Das Alte Testament als theologische Disziplin.” *Jahrbuch für Biblische Theologie* 10 (1995): 157–73.

Like other members of the Copenhagen school, Thompson rejects both the history of Israelite religion and Old Testament theology. He believes that all material and textual remains of the ancient Israelites are from the elite, so we can know nothing of “popular religion.”

Whybray, R. N. “OT Theology—A Non-Existent Beast?” Pages 168–80 in *Scripture: Meaning and Method: Essays Presented to Anthony Tyrrell Hanson for His Seventieth Birthday*. Edited by Barry P. Thompson. Pickering: Hull University Press, 1987.

Whybray suggests that Old Testament theology does not really exist in the sense that scholars have suggested. The failure to find the essence of the Old Testament is symptomatic of the diversity of religion within the Old Testament. He offers the book *Egyptian Religion* by Siegfried Morenz as an example for Old Testament scholars: “he did not indulge in speculation which went beyond the ascertainable facts; he did not attempt to impose a system on his material; and he approached his subject with sympathetic imagination” (177).

Part II: Theme

Chapter 3: Multiplex Thematic Old Testament Theology

†Allen, Leslie C. *A Theological Approach to the Old Testament: Major Themes and New Testament Connections*. Eugene, OR: Cascade, 2014. (220 pp.)

Growing out of a class for a doctor of ministry program, this book looks at various themes in the Old Testament and how they connect to the New Testament. Allen starts with creation and then moves on to wisdom due to the connection between these two topics. Other themes include “God in Covenant Relationship,” “Israel’s Religious Life,” “The Davidic Covenant,” “Internationalism,” and “the Relation between Creation and Covenant.” Many of the chapters end with a look at the New Testament, and the final chapter addresses many of the issues involved in doing Old Testament theology in light of the New Testament, such as the different canonical orderings of the Old Testament, the role of Jesus in interpreting the Old Testament, and the presence of typology.

*†Babcock, Bryan C., James Spencer, and Russell L. Meek. *Trajectories: A Gospel-Centered Introduction to Old Testament Theology*. Eugene, OR: Pickwick, 2018. (276 pp.)

The three authors each explore various themes connected to Old Testament theology, such as creation, God’s covenant with David, Torah, and suffering. The chapters typically follow a standard format: a brief exegesis of important Old Testament texts, an overview of the theme in the Old Testament, implications for reading the New Testament, and implications for the modern

Christian. As the subtitle indicates, a strong canonical and synchronic influence is felt throughout the book.

†Bauks, Michaela. *Theologie des Alten Testaments: Religionsgeschichtliche und bibelhermeneutische Perspektiven*. Göttingen: Vandenhoeck and Ruprecht, 2019. (432 pp.)

After a brief methodological discussion, Bauks divides the remainder of her work into two main sections. The first, “Theological Themes in Their Biblical Contexts,” focuses on God’s self-revelation in different parts of the Old Testament: the giving of his name (YHWH), the exodus, the promises to the patriarchs, creation, the covenant at Sinai, judgment and salvation in the prophetic literature, and the “cosmic theology” of the wisdom literature, with the Psalms functioning as “reflections” on God’s revelation. The second section considers the Old Testament’s “polyphonic speech” concerning various topics: monotheism, the ban on images, divine names, “kingdom and eschatology,” “Israel’s fate,” and the canon. Bauks also offers appendices collating the sections of her theology with the lectionary of the United Evangelical Lutheran Church of Germany and with a standard curriculum.

Davidson, Richard M. “The Legacy of Gerhard Hasel’s *Old Testament Theology: Basic Issues in the Current Debate* Revealed in Old Testament Scholarship of the Last Four Decades.” *Journal of the Adventist Theological Society* 26 (2015): 3–25.

On the twentieth anniversary of Hasel’s death in an automobile accident, his former student and colleague Davidson summarizes reactions to Hasel’s book and work done by Hasel’s students in Old Testament theology.

Dyrness, William. *Themes in Old Testament Theology*. Downers Grove, IL: InterVarsity, 1977. (252 pp.)

Although a systematic theologian by training, Dyrness seeks to help Christians better understand the Old Testament on its own terms. He examines a number of key themes: God’s self-revelation, his nature, creation, humanity, sin, covenant, law, worship, piety, ethics, wisdom, God’s Spirit, prophecy, and hope. In most chapters he traces the development of the theme through the Old Testament with the ultimate aim of identifying the “theological principles” that emerge from such a study (20).

†Feldmeier, Reinhard, and Hermann Spieckermann. *God of the Living: A Biblical Theology*. Translated by Mark E. Biddle. Waco, TX: Baylor University Press, 2011. (622 pp.)

A combined effort by an Old Testament and a New Testament scholar, *God of the Living* is divided into two major parts. In the first, entitled “Foundation,” Feldmeier and Spieckermann address various topics related to God’s nature: his name, the shift from Lord to father, his role as unifier, his love, his sovereignty, and the Spirit. In the second section, “Development,” they cover various biblical-theological themes dealing with God’s activity, for example, in creation, justice, hiddenness, covenant, salvation, and hope.

*†Goldingay, John. *Biblical Theology: The God of Christian Scriptures*. Downers Grove, IL: IVP Academic, 2016. (608 pp.)

In his *Biblical Theology*, Goldingay describes his approach as “seeking to identify the ‘building’ that might be constructed from the materials that the writings [of both Testaments] offer, in a way that does justice to them” (16). Taking a thematic approach, he examines the topics of “God’s Person,” “God’s Insight,” “God’s Creation,” “God’s Reign,” “God’s Anointed,” “God’s Children,” “God’s Expectations,” and “God’s Triumph.” He often begins from the New Testament, and he offers footnote references back to fuller discussions of the Old Testament material in his three-volume *Old Testament Theology* (see *Israel’s Gospel*, *Israel’s Faith*, *Israel’s Life*).

†_____. *Israel’s Faith*. Vol. 2 of *Old Testament Theology*. Downers Grove, IL: InterVarsity, 2006. (891 pp.).

Whereas in *Israel’s Gospel* Goldingay focuses on the narrative of what God has done, in *Israel’s Faith* he describes the nature and character of God, Israel, humanity, the world, and the nations, as well as the shape of Israel’s coming disaster and future hope. In this volume he gives significant attention to the wisdom literature, the Prophets, and the Psalms, and he seeks to preserve the diversity of the Old Testament witness while also highlighting its unity. Each chapter concludes with reflection on how the New Testament speaks to the topic under consideration.

†_____. *Israel’s Life*. Vol. 3 of *Old Testament Theology*. Downers Grove, IL: InterVarsity, 2009. (912 pp.)

In the final volume of his *Old Testament Theology*, Goldingay examines the life that Israel was called to live, that is, the kind of “performance” that the Old Testament demands (832). He divides his work into three parts, which treat Israel’s life with God, their life in community, and their lives as individuals. In the first part, he considers how Israel is called to serve and worship God, as well as how they cry out to him in prayer both in times of need and in times of thanksgiving. Part 2 first describes family relationships and community life and then looks at the political entities of city, nation, and kingdom. Finally, in Part 3 Goldingay examines a range of issues dealing with personal character as well as particular roles people played in Israelite society (e.g., servants, leaders, kings, prophets, and victims).

*†Hafemann, Scott J. *The God of Promise and the Life of Faith: Understanding the Heart of the Bible*. Wheaton, IL: Crossway, 2001. (256 pp.)

Hafemann, a New Testament scholar, aims to present the message of the Bible in way that will allow the church to enter into it. Each chapter begins with a question that Christians wrestle with—such as, “Why Do We Exist?,” “What Does It Mean to Know God?,” “What Went Wrong and What Has God Done about It?,” “Why Can We Trust God, No Matter What Happens?,” and “Why Is There So Much Pain and Evil in the World?”—and offers a response firmly grounded in the biblical text. Central to Hafemann’s focus is his understanding of a single covenant structure undergirding each of the biblical covenants, which begins with God’s gracious establishment of the covenant, leading to the stipulations for keeping the covenant, and culminating in the blessings or curses that will result based on the person’s response. He contends that throughout the Bible, “confidence in God’s promises (hope) because of a trust in his provisions (faith) expresses itself in obedience to his commands (love)” (57).

_____. “What’s the Point of Biblical Theology? Reflections Prompted by Brevard Childs.” Pages 108–21 in *Biblical Theology: Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliott. Eugene, OR: Cascade, 2016.

After defending a salvation-historical view of biblical theology, Hafemann argues that biblical theology should be canonical, synthetic, and prescriptive, as well as “historical, contextual, and thematic,” deriving its categories from the Bible itself, not systematic theology (118–19).

Imschoot, Paul van. *Theology of the Old Testament I: God*. Translated by Kathryn Sullivan and Fidelis Buck. New York: Desclee, 1965. (643 pp.)

Imschoot’s work is one of the few Old Testament theologies originally written in French. It was projected to be three volumes: the first would be on God and his relationship with the world and people, the second would examine humans, and the third would cover judgment and salvation. However, the third volume was never written, and the second was not translated into English.

Jacob, Edmond. *Theology of the Old Testament*. Translated by Arthur W. Heathcote and Philip J. Allcock. New York: Harper, 1958. (368 pp.)

This volume presents a translation of one of the few Old Testament theologies written in French. Jacob argues that Old Testament theology must be systematic and must be a Christology. The three parts of his book focus on the characteristics of God, the actions of God, and salvation.

†Keyser, B. Donald, and H. Wayne Ballard. *From Jerusalem to Gaza: An Old Testament Theology*. Macon, GA: Smith and Helwys, 2002. (272 pp.)

Co-authored by Keyser, a historical theologian, and Ballard, an Old Testament scholar, *From Jerusalem to Gaza* seeks to provide beginning students and interested laypeople with an accessible introduction to the theology of the Old Testament. The authors begin by discussing Israel’s election and mission to the Gentiles, and then they cover what the Old Testament teaches about God, creation, humanity, wisdom and knowledge, stewardship of God’s creation, communal relationships and institutions, community laws and worship, sin, suffering, and hope.

*†Kinlaw, Dennis F., and John N. Oswalt. *Lectures in Old Testament Theology*. Wilmore, KY: Francis Asbury, 2010. (496 pp.)

Consisting of the transcripts of thirty-one of Kinlaw’s lectures (complete with stories about his life), which were prepared for publication by Oswalt, this book reads differently than most theologies of the Old Testament. After beginning with a series of lectures on the nature of YHWH, Kinlaw moves on to discuss other topics relevant to Old Testament theology, including *hesed*, history, the prophets, sacrifice, and the wisdom literature. He suggests beginning the study of Old Testament theology by looking at the Psalms, not only as a means of learning about YHWH but also of ensuring that theology remains connected to worship.

†Köhler, Ludwig. *Old Testament Theology*. Translated by A. S. Todd. Philadelphia: Westminster 1957. (257 pp.)

Köhler takes the standard categories of systematic theology (God–Man–Salvation) as the framework for his Old Testament theology. Seeing “God is the Lord” as “*the backbone of Old Testament theology*” (35), he devotes the greatest space to the topic of God, discussing his existence, nature, names, activity in the covenant, activity within the world, and self-revelation. His treatment of man considers the nature of mankind, man’s place in the world and in community, good and evil, and the sacrificial cult. Finally, his third part discusses the law, forgiveness, and salvation effected through both judgment and redemption. A notable feature of his work is the prominent use of word studies.

Martin-Achard, Robert. “A propos de la théologie de l’Ancien Testament: Une hypothèse de travail.” *Cahiers de la revue de théologie et de philosophie* 11 (1984): 21–29.

Martin-Achard focuses on biblical theology not as a history of events and institutions like the Israelite cult, but on the theology of the text. Rather than searching for a center, he instead highlights several grand themes, which reflect the diversity of the Old Testament, and he calls for a method that is doxological, critical, and salvific.

McKenzie, John L. *A Theology of the Old Testament*. Garden City, NY: Doubleday, 1974. (336 pp.)

McKenzie focuses on collecting the experiences of the people in the Old Testament. Rejecting a chronological approach, he instead adopts a thematic approach, covering topics like cult, revelation, and history. He contends that the role of the Old Testament for the Christian is not to reveal Jesus through methods like typology, but to help the Christian learn about the father of Jesus.

†Provan, Iain. *Seriously Dangerous Religion: What the Old Testament Really Says and Why It Matters*. Waco, TX: Baylor University Press, 2014. (512 pp.)

Responding to three modern metanarratives that reject the Bible, Provan reexamines the Old Testament by asking what it says about a series of questions derived from the study of philosophy and religion, such as “What Is the World?,” “Who Is God?,” “Who Are Man and Woman?,” and “Why Do Evil and Suffering Mark the World?” In each chapter he compares the perspective of the Old Testament with the views found in other religious and philosophical systems, highlighting the Old Testament’s uniqueness. He then poses these same questions to the New Testament to see how it takes the Old Testament story “Further Up and Further In” before concluding by considering whether the story told in the Bible is “True” and whether it is “Dangerous.”

†Routledge, Robin. *Old Testament Theology: A Thematic Approach*. Downers Grove, IL: InterVarsity, 2008. (384 pp.)

In his thematic treatment of the Old Testament Routledge draws on canonical and narrative approaches, while also making limited use of historical criticism. After a lengthy introduction surveying different approaches to the discipline, Routledge covers the theology of

the Old Testament in chapters that focus on God in relationship with a particular aspect of the world: other supernatural beings (“the ‘gods’”), creation, his people, the future, and the nations. The relationship between God and his people receives the most attention, spanning five chapters that deal with “election and covenant,” “worship and sacrifice,” “receiving instruction” (through prophecy and wisdom), “kingship in Israel,” and “ethics and ethical questions.”

Schreiner, Josef. *Theologie des Alten Testaments*. Die neue Echter Bibel: Ergänzungsband 1 zum Alten Testament. Würzburg: Echter, 1995. (349 pp.)

Schreiner adopts a structure focused on the attributes and actions of YHWH: the God of Israel, the demanding God, the saving God, the creator, etc. Although Schreiner is Catholic, the deuterocanonical books play only a minimal role in his theology. Even with an organization centered on YHWH, Schreiner addresses a wide variety of topics, as may be seen in the chapter entitled “YHWH in festivals and ceremonies.”

Schwöbel, Christoph. “Erwartungen an eine Theologie des Alten Testaments aus der Sicht der Systematischen Theologie.” Pages 159–85 in *Theologie und Exegese des Alten Testaments / der Hebräischen Bibel: Zwischenbilanz und Zukunftsperspektiven*. Edited by Bernd Janowski. Stuttgarter Bibelstudien 200. Stuttgart: Katholisches Bibelwerk, 2005.

Schwöbel calls for windows (or doors) to be opened up in the “iron curtain” between biblical studies and systematic theology (185), observing that they deal with similar questions about theological truth, particularly concerning the identity of God, his relationship with humans and the world, and his character. They also face similar problems with respect to unity and diversity, the integration of religious symbols into the understanding of God’s nature, and the tension between the dynamic character of God as revealed in history and his constancy.

†Smith, Ralph L. *Old Testament Theology: Its History, Method, and Message*. Nashville: Broadman and Holman, 1993. (525 pp.)

Smith begins with a rather extensive history of the field of Old Testament theology before presenting his own view of the nature and method of Old Testament theology, adopting what he calls “a modified systematic model” (93). The heart of the book is an examination of various themes, such as, knowledge of God, sin and redemption, worship, and the good life, in conversation with a wide variety of interpreters, both ancient and modern.

†Walton, John H. *Old Testament Theology for Christians: From Ancient Context to Enduring Belief*. Downers Grove, IL: IVP Academic, 2017. (320 pp.)

Walton engages in what he calls “cognitive environment criticism” to determine the theology of the Old Testament by reading it in light of its historical-cultural background in the ancient Near East (16). He notes ways in which Israel simply reflects its “cultural river” (74–75) but also emphasizes how Israel’s views were unique in the ancient world. Seeking to read the Old Testament on its own terms, Walton highlights significant areas of discontinuity between the testaments, though without undermining their fundamental unity as God’s revelation to his people. While he takes the presence of God as a primary theme in both Testaments, he does not view it as a center but instead examines a number of interrelated themes in the Old Testament:

“Yahweh and the Gods,” “Cosmos and Humanity,” “Covenant and Kingdom,” “Temple and Torah,” “Sin and Evil,” and “Salvation and the Afterlife.”

Westermann, Claus. *Elements of Old Testament Theology*. Translated by Douglas W. Stott. Atlanta: John Knox, 1982. (261 pp.)

Westermann arranges his book largely around themes about God. After an introductory chapter, he begins by looking at God’s salvation and history, in which he discusses the meaning of salvation in the exodus as well as the role of the kings, priests, and other mediators of God’s actions toward his people. He then considers creation and the God who blesses, both of which lean more towards universalism rather than particularism. From there, Westermann moves on to survey God’s judgment and compassion, primarily through a study of the Prophets before examining responses through words (such as prayers, laments, and praise) and actions (obedience to the law and worship). A final chapter looks at the connection of the Old Testament to the New Testament

*†Youngblood, Ronald. *The Heart of the Old Testament: A Survey of Key Theological Themes*. 2nd ed. Grand Rapids: Baker Academic, 1998. (128 pp.)

Youngblood offers a brief and accessible evangelical overview of the Old Testament by discussing nine key themes: monotheism, sovereignty, election, covenant, theocracy, law, sacrifice, faith, and redemption. In each chapter he seeks to illuminate the Old Testament by means of ancient Near Eastern customs and trace trajectories into the New Testament.

†Zimmerli, Walther. *Old Testament Theology in Outline*. Translated by David E. Green. Louisville: John Knox, 1978. (258 pp.)

In his “outline” of Old Testament theology, Zimmerli aims to discern the Old Testament’s “faith in the sameness of the God it knows by the name of Yahweh” (14), while also recognizing the historical dimensions of the Old Testament as understood through his historical-critical method. He follows a thematic structure, dividing his work into five parts, which cover the self-revelation and character of Yahweh, his “gifts” (including victory, the land, presence, and various types of leaders), his commandments, “life before God” (encompassing obedience, worship, and wisdom), and “crisis and hope.”

Chapter 4: Old Testament Theology Focused Around a Central Theme

†Anderson, Bernhard W. *Contours of Old Testament Theology*. Minneapolis: Augsburg Fortress, 1999. (372 pp.)

Taking Paul’s list of YHWH’s gifts to Israel in Romans 9:4–5—election, promises, covenants, adoption, the glory, and the law—as an initial clue, Anderson identifies these items as identifying the heart of Old Testament theology. However, he suggests that focusing on the covenants will encapsulate all of these themes. In particular, he wants to analyze how the covenants demonstrate the way life with YHWH works. He divides up his book into three sections. First, he studies YHWH, the character initiating these covenants. Second, he devotes considerable attention to examining the three major covenants, along with a variety of related

topics. Finally, the last portion analyzes the response of the covenantal theologies to crisis, highlighting the movements from Torah to wisdom and from prophecy to apocalyptic.

Brendsel, Daniel J. “Plots, Themes, and Responsibilities: The Search for a Center of Biblical Theology Reexamined.” *Themelios* 35 (2010): 400–12.

Brendsel defends the idea of looking for a center in the Bible as long as that center includes plot in some way. Recognizing that any center will leave some material on the margins, he argues that finding a center has scriptural support (in particular, Acts 20 and Luke 24:45–47) and is pastorally necessary. He outlines his own proposal for a center as “the triune God is actively engaged in increasing (and incarnating) his presence among his people, a presence that entails for his people the responsibility of worship, in the fourfold story of creation, fall, redemption, and consummation” (412).

Carr, David M. “Passion for God: A Center in Biblical Theology.” *Horizons in Biblical Theology* 23 (2001): 1–24.

Even though the word “center” appears in the title of this article, Carr recognizes the presence of several different centers in the Bible, tentatively proposing “nodal points” as a more clearly defined substitute term. His own proposed center is “passion for God,” expressed most notably in the marriage metaphor between God and his people. Therefore, rather unusually, his search for a center begins with the Song of Songs.

Davidson, Richard M. “Back to the Beginning: Genesis 1–3 and the Theological Center of Scripture.” Pages 5–29 in *Christ, Salvation, and the Eschaton: Essays in Honor of Hans K. LaRondelle*. Edited by Daniel Heinz, Jiří Moskala, and Peter van Bemmelen. Berrien Springs, MI: Seventh-day Adventist Theological Seminary, Andrews University, 2009.

Taking his departure from the “canonical introduction” to the Bible in Genesis 1–3, Davidson outlines a theological center with seven facets concerning God’s creation, his character, and the rise and resolution of moral conflict. He also finds the seven facets of this complex theme in the book of Job, which he identifies as the “chronological introduction” to the Bible, as well as in the Bible’s conclusion in Revelation 20–22.

*†Dempster, Stephen G. *Dominion and Dynasty: A Theology of the Hebrew Bible*. New Studies in Biblical Theology 15. Downers Grove, IL: InterVarsity, 2003. (267 pp.)

Since Dempster bases his treatment of the Old Testament on a Hebrew canonical order (with Chronicles at the end), his book begins with an overview of canonical issues. He also resolves the problem of how the Old Testament can be viewed as one book if it consists of many different types of books by reading the non-narrative books as commentary on the narrative storyline. According to Dempster, land (dominion) and kingship (dynasty) are the main themes of the Old Testament, and he summarizes the Old Testament narrative as a story “about the reclamation of a lost human dominion over the world through a Davidic dynasty” (231).

†Dumbrell, William J. *Covenant and Creation: An Old Testament Covenant Theology*. Rev. ed. Milton Keynes, UK: Paternoster, 2013. (352 pp.)

Dumbrell structures his book around the covenants, which he sees as subsets of one primary covenant. The main chapters examine the covenant with Noah—which he argues was begun at creation—the Abrahamic covenant, the Sinai covenant, the covenant with David, and the new covenant. He also gives attention to the catastrophe of the exile forcing a shift of emphasis away from the structures of Israel to a sole focus on God’s grace as the foundation of the covenant.

*†Duvall, J. Scott, and J. Daniel Hays. *God’s Relational Presence: The Cohesive Center of Biblical Theology*. Grand Rapids: Baker Academic, 2019. (416 pp.)

Duvall and Hays propose the relational divine presence as the center of the Old Testament: “the cohesive central megatheme of God’s relational presence connects all of these other themes into the big overarching plot of the biblical story” (5). The book traces that theme through the Bible in roughly canonical order: Pentateuch; Historical Books, Psalms, and Wisdom literature; Prophets; Synoptic Gospels and Acts; Epistles (aside from the letters of John); and Johannine writings.

†Eichrodt, Walther. *Theology of the Old Testament*. Translated by J. A. Baker. 2 vols. Old Testament Library. Philadelphia: Westminster, 1961–1967. (vol. 1: 542 pp.; vol. 2: 573 pp.)

This classic study of Old Testament theology sees covenant as the center of the Old Testament. Writing from a historical-critical perspective, Eichrodt structures his first volume around various topics related to covenant: “The Covenant Relationship,” “The Covenant Statutes,” “The Covenant God,” “The Instruments of the Covenant” (human leaders), “Covenant-Breaking,” and “Fulfilling the Covenant” (the kingdom of God). The second volume is divided into two parts, covering topics related to “God and the World” (God’s spirit, creation, the underworld, etc.) and “God and Man” (such as community, relationship with God, piety).

Hamilton, James M. Jr. “The Glory of God in Salvation through Judgment: The Centre of Biblical Theology?” *Tyndale Bulletin* 57 (2006): 57–84.

This article surveys a variety of proposed centers of the Old Testament before offering Hamilton’s own center: “the glory of God in salvation through judgment.” This proposal is fleshed out in more detail in his later book *God’s Glory in Salvation through Judgment* (see below).

†_____. *God’s Glory in Salvation through Judgment: A Biblical Theology*. Wheaton, IL: Crossway, 2010. (640 pp.)

Hamilton sees the glory of God as the center of biblical theology. However, since this is too broad, he focuses specifically on how God’s glory is displayed in “salvation through judgment.” In the heart of the book Hamilton works his way through the Bible canonically (following the Hebrew canon in the Old Testament) before ending by addressing various critiques of his view and showing how it affects contemporary ministry.

*_____. *What is Biblical Theology? A Guide to the Bible’s Story, Symbolism, and Patterns*. Wheaton, IL: Crossway, 2014. (128 pp.)

In this book, Hamilton offers an accessible guide to reading the Bible theologically that continues his emphasis on “the glory of God in salvation through judgment” as the central theme of the Bible, while also focusing on illuminating the Bible’s grand narrative and the “interpretive perspective of the biblical authors” (15). After a couple introductory chapters, he divides his work into three parts. Part 1 explains how to read the biblical narrative with attention to features like setting, character, plot, and theme, as well as to the connections between biblical promises. Part 2 examines the symbolic world of the Bible with its use of imagery, typology, and patterning. Finally, Part 3 tells the biblical story as a “love story” about Christ and the church. With a focus on the Bible’s storyline, this book could also fit in the biblical (hi)story category.

Janowski, Bernd. “The One God of the Two Testaments: Basic Questions of a Biblical Theology.” *Theology Today* 57 (2000): 297–324.

After emphasizing the importance of Jewish approaches to the Old Testament, Janowski proposes that Shekinah theology—which focuses on God’s presence in the temple and in Jerusalem in the Old Testament and in Jesus in the New Testament—is the center of the entire Bible.

†Kaiser, Otto. *Der Gott des Alten Testaments: Theologie des Alten Testaments*. 3 vols. Göttingen: Vandenhoeck and Ruprecht, 1993–2003. (vol. 1: 355 pp.; vol. 2: 320 pp.; vol. 3: 464 pp.)

This massive three-volume work covers a large amount of territory. The first volume includes methodological reflections and a short history of Israelite religion before moving on to look at the diversity of witnesses about God in different parts of the Old Testament, arranged by a combination of historical criticism and canonical structure. The volume ends with an argument for the Torah as the center of the Old Testament. The second volume focuses more systematically on various topics related to YHWH: his status as the God of Israel, his name, his presence and distance, and his role as creator. The third volume concentrates on the characteristics and actions of YHWH, such as his covenant with Israel, his role as judge, his righteousness, his role as king, and his sovereignty.

_____. “The Law as Center of the Hebrew Bible.” Pages 93–103 in “*Sha’arei Talmon*”: *Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon*. Edited by Michael Fishbane, Emanuel Tov, and Weston W. Fields. Winona Lake, IN: Eisenbrauns, 1992.

As seen in the title, Kaiser contends that law should be seen as the center of the Old Testament, though his argument leads him close to the view that covenant is the central theme in the Old Testament. He concludes by summarizing his perspective in this way: “Everybody has received life as a gift and a promise, but whether one evaluates this challenge as a law in its negative sense, or as a chance to act, depends on one’s confidence or lack of confidence in the invisible and transcendent ground of one’s life. Confronted with negative experiences—one’s own failings and those of others—everyone needs the word of promise that confidence shall not fall into the void” (102).

Kaiser, Walter C. Jr. “The Hasel-Kaiser and Evangelical Discussions on the Search for a Center or Mitte to Biblical Theology.” *Journal of the Adventist Theological Society* 26 (2015): 43–53.

On the twentieth anniversary of Hasel’s untimely death in an automobile accident, Kaiser returns to the friendly disagreement he had with Hasel about the presence of a center in the Old Testament. This article summarizes Kaiser’s argument against Hasel’s multiplex approach and defends his view of promise as the center of the Old Testament.

*_____. *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*. Grand Rapids: Zondervan, 2008. (432 pp.)

In this volume Kaiser develops his earlier work in *Toward an Old Testament Theology* (see below) into a whole-Bible theology. As a center, he focuses on the single, unified promise-plan of God, which he sees as beginning with God’s declaration that Eve’s offspring will crush the serpent in Genesis 3:16 and continuing through God’s covenants with Abraham, Israel, and David, before culminating in the work of Jesus. Kaiser traces this promise-plan through both Testaments, following a chronological rather than a canonical order and giving significant attention to resolving interpretive difficulties.

†_____. *Toward an Old Testament Theology*. Grand Rapids: Zondervan, 1978. (320 pp.)

This classic work of evangelical Old Testament theology proposes that promise is the central theme in the Old Testament, especially as found in the Abrahamic and Davidic covenants. Rather than working his way through the Old Testament canonically or topically, Kaiser discusses material in a chronological fashion with non-historical works placed in the timeline according to their traditional authors. He later expands his study of this theme to the entire Bible in *The Promise-Plan of God* (see above). While his focus on promise makes him fit best into this category, his diachronic method could also allow him to be placed in the biblical (hi)story category.

Katho, Bungishabaku. “Faire la théologie de l’Ancien Testament en Afrique aujourd’hui: Défis et perspective.” *Old Testament Essays* 23 (2010): 82–102.

Katho observes that no African scholar has written a full Old Testament theology to the same level of sophistication as those in Europe and the United States, perhaps because African scholars spend more time talking about hermeneutics than about biblical theology. He argues for “Missio Dei: the restoration of creation” as the center of Old Testament theology.

*†Kessler, John. *Old Testament Theology: Divine Call and Human Response*. Waco, TX: Baylor University Press, 2013. (616 pp.)

Kessler sees the divine-human relationship as the center of the Old Testament. Given its breadth, this center allows him to incorporate many diverse parts of the Old Testament within the six different streams that he outlines: “Creation Theology: The Relationship of Knowing God as Creator and God’s Purposes for Creation,” “Sinai Covenant Theology: The Relationship of Grateful Obligation,” “Promise Theology: The Relationship of Confident Expectation),” “Priestly Theology: The Gift of Yahweh’s Holy Presence,” “The Theology of Divine

Accessibility: Speaking to God amidst the Manifold Experiences of Life,” and “Wisdom Theology: The Relationship of Faith Seeking Understanding.” Each chapter looks at the ancient Near Eastern background and textual development of the theme while also offering theological reflections and connections with the New Testament, and he concludes with a chapter on reading the Bible theologically.

†Knierim, Rolf P. *The Task of Old Testament Theology: Method, and Cases*. Grand Rapids: Eerdmans, 1995. (619 pp.)

This book is a collection of essays that looks at the topic of biblical theology from a variety of angles. Knierim sees the Old Testament as having many theologies, but he contends that the “ultimate concern” is “the dominion of YHWH in justice and righteousness.” The first part of the book offers a short presentation of his view, the responses of three scholars (Harrelson, Towner, and Murphy), and his rejoinder to them. The second section includes a series of lectures given in Brazil that flesh out Knierim’s view of Old Testament theology. The third portion contains essays that look at various topics in Old Testament theology—such as revelation, hope, and the relationship between Israel and the nations—as well as particular books and passages.

†Martens, Elmer A. *God’s Design: A Focus on Old Testament Theology*. 4th ed. Eugene, OR: Wipf and Stock, 2015. (384 pp.)

Martens centers his study of the Old Testament on Exodus 5:22–6:8 and the theme of building the kingdom of God. Working his way chronologically through the Old Testament, he examines four aspects of God’s design for the kingdom in each time period. His discussion of salvation and judgment includes such topics as God as divine warrior, deliverance through the sacrifices, and the promise of a coming Messiah. His focus on community emphasizes its foundation in the covenants and the roles of various kinds of leaders. He highlights the poetic literature when he considers Israel’s knowledge of God, and finally, he covers the abundant life, which is rooted in the land in the Old Testament.

McCann, J. Clinton Jr. “The Hermeneutics of Grace: Discerning the Bible’s Single Plot.” *Interpretation* 57 (2003): 5–15.

McCann argues that at the center of the Bible stands a “single plot,” which he describes as “the practice of the hermeneutics of grace” (15). After tracing this theme from the Torah through the Prophets and a few of the Writings (Proverbs, Job, and Psalms) into the New Testament, he concludes that it “has profound social and ethical dimensions” by producing a life marked by grace (15). With a focus on plot, McCann could also be categorized in the biblical (hi)story section.

McKane, William. “The Middle of the Old Testament.” Pages 261–84 in *Covenant as Context: Essays in Honour of E. W. Nicholson*. Edited by A. D. H. Mayes and R. B. Salters. Oxford: Oxford University Press, 2003.

This brief survey essay primarily examines two attempts to see covenant as the middle of the Old Testament. In the first part McKane looks at the work of Eichrodt, critiquing in particular his view of the connection between the Old and New Testaments. In the more substantial second

part he examines the publications of Smend on the covenant formula, focusing on the relationship between the new covenant and the Mosaic covenant.

†Merrill, Eugene H. *Everlasting Dominion: A Theology of the Old Testament*. Nashville: Broadman and Holman, 2006. (672 pp.)

Rather unusually for a recent Old Testament theology, Merrill arranges his conservative evangelical work topically according to the categories of systematic theology: God, mankind, and kingdom, which he sees as the central theme of the Old Testament. The sections on God and mankind provide discussions similar to systematic theologies (though more closely based on the Old Testament text), but the larger section devoted to kingdom spends more time working its way through views of the kingdom in various sections of the Old Testament. A final section entitled “Human Reflection on the Ways of God” includes the poetic and wisdom texts.

Murphy, Roland E. “Once Again: ‘The Center’ of the Old Testament.” *Biblical Theology Bulletin* 31 (2001): 85–89.

Murphy briefly summarizes the recent proposals of Janowski and Spieckermann for a center of the Old Testament and finds them both lacking. He rejects any proposed center of the Old Testament because the search downplays the diversity of the Old Testament.

Oeming, Manfred. “Viele Wege zu dem Einen: Die ‘transzendente Mitte’ einer Theologie des Alten Testaments im Spannungsfeld von Vielfalt und Einheit.” Pages 83–108 in *Viele Wege zu dem Einen: Historische Bibelkritik—Die Vitalität der Glaubensüberlieferung in der Moderne*. Edited by Stefan Beyerle, Axel Graupner, and Uto Rütterswörden. *Biblich-Theologische Studien* 121. Neukirchen-Vluyn: Neukirchener, 2012.

Beginning with a helpful chart that lists the many centers that have been proposed for Old Testament theology, Oeming rejects a single center. Instead, he proposes ten “ways to God” as the true center of the Old Testament: history, law, cult, prophecy, prayer, wisdom, ethics, mysticism, skepticism, and learning from other religions.

Ouro, Roberto. “The Sanctuary: The Canonical Key of Old Testament Theology.” *Andrews University Seminary Studies* 50 (2012): 159–77.

Ouro describes his approach to Old Testament theology as “a canonical and central-theme approach” (161), which seeks first to determine the theology of the Old Testament and then consider its relationship to the New Testament. He also examines the structure of the Jewish canon, arguing for the foundational status of the Torah. Finally, he considers a number of proposals for the central theme of the Old Testament, suggesting that “sanctuary” is a unifying theme that connects God and humanity and draws together several other Old Testament themes.

†Preuss, Horst Dietrich. *Old Testament Theology*. Translated by Leo G. Perdue. 2 vols. Old Testament Library. Louisville: Westminster John Knox, 1995–1996. (vol. 1: 372 pp.; vol. 2: 438 pp.)

Preuss argues that the center of the Old Testament is “YHWH’s historical activity of electing Israel for communion with his world and the obedient activity required of this people

(and the nations)” (25). Working from a historical-critical methodology, he arranges his book topically. Volume 1 covers the themes of election, “the God who elects,” and God’s world (including God’s dwelling places and supernatural beings). Volume 2 offers reflections on history related to election, focusing on the ancestors, kings, temple, priests, Levites, and discusses how the people related to God through ethics, cult, eschatology, and their relationship to the nations.

†Schreiner, Thomas R. *The King in His Beauty: A Biblical Theology of the Old and New Testaments*. Grand Rapids: Baker Academic, 2013. (736 pp.)

While acknowledging that other primary themes are just as valid as his, Schreiner proposes the kingdom of God as the central theme of the Bible. In particular, he points out how the Bible describes the kingdom of God being regained for the glory of God and how the theme encompasses both God’s love for his people and his judgment of those opposed. Walking through the Bible following the English/Greek canonical order, Schreiner both summarizes the books and shows how they fit into his theme of the kingdom of God.

Schwienhorst-Schönberger, Ludger. “Einheit und Vielheit: Gibt es eine sinnvolle Suche nach der Mitte des Alten Testaments?” Pages 48–87 in *Wieviel Systematik erlaubt die Schrift? Auf der Suche nach einer gesamtbiblischen Theologie*. Edited by Frank-Lothar Hossfeld. *Quaestiones disputatae* 185. Freiburg: Herder, 2001.

Schwienhorst-Schönberger surveys the search for a center of the Old Testament and addresses three common objections: the proposed center does not include all of the material in the Old Testament, the proposed center is too abstract, and the very search for a center is misguided. In his view, a center does not imply uniformity but is based in God’s oneness. Finally, he contends that discussions about a center must be in conversation with Judaism as well.

Smend, Rudolf. “Die Mitte des Alten Testaments.” Pages 30–74 in *Die Mitte des Alten Testaments: Exegetische Aufsätze*. Tübingen: Mohr Siebeck, 2002. Originally published as *Die Mitte des Alten Testaments*. *Theologische Studien* 101. Zurich: EVZ, 1970.

The majority of this essay reviews the history of the search for a center of the Old Testament and outlines various proposals. Smend then offers his own suggested center: “YHWH the God of Israel and Israel the people of God,” focusing in particular on the importance of names and appellations. In the final few pages he addresses the connection of his center to the New Testament, contending that “in the New Testament the name of Jesus has replaced the two names YHWH and Israel” (73).

_____. “Theologie im Alten Testament.” Pages 75–89 in *Die Mitte des Alten Testaments: Exegetische Aufsätze*. Tübingen: Mohr Siebeck, 2002. Originally published on pages 11–26 in *Verifikationen: Festschrift für Gerhard Ebeling Zum 70. Geburtstag*. Edited by Eberhard Jüngel, Johannes Wallmann, and Wilfrid Werbeck. Tübingen: Mohr Siebeck, 1982.

Smend addresses the question of whether or not the Old Testament contains theology. He argues that the later strands of the Old Testament contain theology in a way that the earlier strands do not.

Spieckermann, Hermann. “God’s Steadfast Love: Towards a New Conception of Old Testament Theology.” *Biblica* 81 (2000): 305–27.

Spieckermann proposes that the steadfast love (*khesed*) of God is the center of the Old Testament and also provides a way to help the Old Testament and New Testament cohere together.

†Terrien, Samuel. *The Elusive Presence: Toward a New Biblical Theology*. New York: Harper and Row, 1978. (511 pp.)

Terrien argues that “the reality of the presence of God stands at the center of biblical faith. This presence, however, is always elusive” (xxvii). In his view, while God often reveals himself to his people in the biblical text, that presence is usually temporary. The cult (religious system) and Sabbath (sacred time) provide a way to experience that presence but do not guarantee access to it. The broad theme of divine presence also allows Terrien to include diverse material, such as wisdom.

Toews, Brian G. “Genesis 1–4: The Genesis of Old Testament Instruction.” Pages 38–52 in *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann. Downers Grove, IL: InterVarsity, 2002.

Toews sees Genesis 1–4 as providing the structure for the rest of the Old Testament through the interplay of four factors: God, his word, people, and the land. God reveals himself to his people through his word. But when the people reject his word, they are removed from the land. In his view, each of the three parts of the Tanak repeat the structure of Genesis 1–4. The rest of the essay offers a very short biblical theology and theological contributions from each section.

†Vriezen, Th. C. *An Outline of Old Testament Theology*. Translated by S. Neuijen. 2nd ed. Newton, MA: Branford, 1970. (479 pp.)

The second edition of this book (translated from the third Dutch edition of 1966) is an extensive revision of the first edition, mainly in response to the work of von Rad. Vriezen’s book has two main parts. In the first he addresses various theoretical issues, such as the connection of history to Old Testament theology and the use of the Old Testament in the church. In the second part he looks at the content of Old Testament theology, including the nature of knowledge of God, the relationship between God and his people, the community of God, and eschatology. He contends that “Old Testament theology must centre upon Israel’s God as the God of the Old Testament in His relations to the people, man, and the world, and that it must be dependent upon this central element for its structure” (150).

*†Wright, Christopher J. H. *The Mission of God: Unlocking the Bible’s Grand Narrative*. Downers Grove, IL: InterVarsity, 2006. (582 pp.)

Wright presents a missional hermeneutic as a foundation for holistic missions today, arguing that the mission of God is the center of the Bible. The heart of the book has three main sections. The first presents “The God of Mission,” who is known through Israel and Jesus and who confronts idolatry. The second covers “The People of Mission,” focusing primarily on the Old Testament and Israel’s role as a people chosen to bless the world. Finally, the third discusses “The Arena of Mission,” including the role of creation, the image of God, and the nations. Wright moves beyond the texts usually associated with missions by examining such themes as the exodus, the jubilee, and ethics.

_____. *The Mission of God’s People: A Biblical Theology of the Church’s Mission*. Biblical Theology for Life. Grand Rapids: Zondervan, 2010. (304 pp.)

This later (and shorter) book builds on his previous work by addressing the question in more practical terms: if mission is the hermeneutical center of the Bible, then what kind of people should Christians be so that they may engage in God’s mission?

Young, Edward J. *The Study of Old Testament Theology Today*. Westwood, NJ: Revell, 1959. (112 pp.)

This book contains the manuscripts of four lectures on Old Testament theology: “Old Testament Theology and History,” “The Nature of Old Testament Theology,” “The Content of Old Testament Theology,” and “The Influence of Old Testament Theology.” Young argues for covenant as the main subject matter of Old Testament theology and contends that the Old Testament is rooted in God’s activity in history.

Part III: Context

Chapter 5: Canonical Old Testament Theology

Several of the works in this section organize their work around a number of key themes and therefore could also be placed in the multiplex thematic category.

†Anderson, Gary A. *Christian Doctrine and the Old Testament: Theology in the Service of Biblical Exegesis*. Grand Rapids: Baker Academic, 2017. (240 pp.)

Originally published as separate essays, this book presents Anderson’s reflections on the relationship between exegesis and doctrine. He begins by stating, “I make the rather audacious claim that theological doctrines need not be a hindrance to exegesis but, when properly deployed, play a key role in uncovering a text’s meaning” (xi). The pattern employed throughout the book is to look at various Old Testament texts and themes to see how they connect with Catholic doctrines, such as creation *ex nihilo*, divine impassibility, original sin, Christology, Mariology, and the meritoriousness of good works.

†Boda, Mark J. *The Heartbeat of Old Testament Theology: Three Creedal Expressions*. Acadia Studies in Bible and Theology. Grand Rapids: Baker Academic, 2017. (240 pp.)

Taking what he calls a “selective intertextual-canonical approach,” Boda identifies three creedal expressions of Israelite faith that appear repeatedly throughout the Old Testament as “the

three basic rhythms that compose the heartbeat of the OT” (7). The first recounts God’s actions in Israel’s history, the second highlights his character, and third describes his relationship with his people. Boda also connects these creedal expressions with the larger story of creation, traces them into the New Testament, and offers fruitful reflection on how they might challenge the contemporary church.

Childs, Brevard S. *Biblical Theology in Crisis*. Philadelphia: Westminster, 1970. (255 pp.)

In Part 1 of his landmark *Biblical Theology in Crisis*, Childs describes the rise and fall of the Biblical Theology Movement. Part 2 condemns historical-critical approaches for offering little in the way of theological conclusions that are useful for the church and suggests a way forward, charting the course for Childs’ canonical approach. This approach reads the Bible as Christian Scripture, which offers normative guidance for the church, and recovers theological readings from the history of interpretation. The book concludes in Part 3 with test cases on particular biblical texts and themes to demonstrate what a canonical approach might look like.

†_____. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible*. Minneapolis: Fortress, 1992. (772 pp.)

Following his *Old Testament Theology in a Canonical Context* (see below), Childs here applies his canonical approach to the whole Bible. Some of the introductory material, which summarizes the history of biblical theology and outlines his own approach, has been republished as *Biblical Theology: A Proposal, Facets* (Minneapolis: Augsburg Fortress, 2002). The bulk of the work first surveys the Old Testament (following the sequence of Israel’s witness to its history) and the New Testament (following the historical development of tradition about Jesus). It then presents a biblical-theological synthesis of major themes, such as God’s nature, the people of God, Christ, reconciliation, law and gospel, and the kingdom of God.

_____. “The Canon in Recent Biblical Studies: Reflections on an Era.” *Pro Ecclesia* 14 (2005): 26–45.

Childs contends that the topic of the biblical canon was a major focus within biblical studies from the late 1960s through the 1990s. Tracing the development of the conversation in both the English- and German-speaking worlds, he observes that whereas the English field tended toward a history-of-religion approach in an often secular context, the German field emphasized the theological dimensions of canon, writing from a context within the church. He offers some concluding critique and reflections, arguing that “the Bible in its human, fully time-conditioned form, functions theologically for the church as a witness to God’s divine revelation in Jesus Christ” (44).

†_____. *Old Testament Theology in a Canonical Context*. Philadelphia: Fortress, 1985. (272 pp.)

In this volume Childs pioneers his canonical approach to Old Testament theology. Although he assumes the work of historical criticism, he focuses primarily on understanding the theological significance of the final canonical form of the biblical text. Reading the Old Testament as Christian Scripture, he often observes how the New Testament uses the Old Testament and engages with interpreters throughout the history of the Church. Rather than

following the shape of the canon, Childs instead discusses how the Old Testament addresses a variety of topics, such as revelation, law, the leaders of God’s people, humanity, and promise.

Clements, R. E. *Old Testament Theology: A Fresh Approach*. Atlanta: Marshall, Morgan and Scott: 1978. (214 pp.)

Clements offers one of the earliest attempts to write a canonical Old Testament theology with a concern for how the biblical texts are used in the worship of Jews and Christians. He begins by discussing methodological issues and examining the “dimensions of faith in the Old Testament” in its literature, history, cult, and wisdom. He then outlines the nature of God and of God’s people, covering the topics of election and covenant, before turning to the themes of *torah* and (prophetic) promise. Finally, he considers the Old Testament’s relationship to the history of religion on the one hand and to exegesis and theology on the other.

Dunn, James D. G. “The Problem of ‘Biblical Theology.’” Pages 172–84 in *Out of Egypt: Biblical Theology and Biblical Interpretation*. Edited by Craig Bartholomew, Mary Healy, Karl Möller, and Robin Parry. *Scripture and Hermeneutics Series 5*. Grand Rapids: Zondervan, 2004.

Dunn argues that the fundamental problem in biblical theology is that the same texts are taken as Scripture by two faith communities: Jews and Christians. Therefore, biblical theology cannot simply be defined as a Christian discipline considering the Old and New Testaments in relationship to each other. However, he also contends that the New Testament requires Jewish biblical theology to consider how Jesus should be understood. Dunn explores further how this problem relates to the questions of a center for biblical theology, the significance of the canon, and synchronic versus diachronic approaches before considering how the gospel of Jesus impacts the key Jewish “identity markers of monotheism, Israel and Torah” (177).

Foster, Robert L. “The Christian Canon and the Future of Biblical Theology.” *Horizons in Biblical Theology* 37 (2015): 1–12.

Foster argues for a focus on the Christian canon in conversation with modern concerns as a way forward for biblical theology. Celebrating the diversity in the field, he calls for conversation between scholars from different perspectives. He also encourages schools to change their curriculum so that students may become well versed in both the Old and New Testaments and advocates for increasing dialogue between biblical and systematic theologians.

Goswell, Gregory. “Should the Church Be Committed to a Particular Order of the Old Testament Canon?” *Horizons in Biblical Theology* 40 (2018): 17–40.

In contrast to many, Goswell argues that neither the Hebrew nor Greek canonical order should have hermeneutical precedence. Instead, the different canonical orders provide varying interpretive strategies for modern readers.

*†Grindheim, Sigurd. *Introducing Biblical Theology*. New York: Bloomsbury T&T Clark, 2013. (280 pp.)

New Testament scholar Sigurd Grindheim sees the gospel of Jesus as a “unifying theme” in the Bible and seeks to offer a “canonical reading” (1–2). He therefore integrates both testaments into his discussion of fifteen key themes: God, angels and demons, humanity, sin, covenant, sacrifice, the promise of a Messiah, Jesus, the significance of Christ’s death, salvation, the Holy Spirit, the transformation of the believer, the church, baptism and communion, and eschatology. The book is accessible to beginning students or lay readers and offers questions at the end of each chapter to stimulate further discussion.

Hasel, Gerhard F. “Proposals for a Canonical Biblical Theology.” *Andrews University Seminary Studies* 34 (1996): 23–33.

While Hasel is well known for surveying the field of Old Testament theology, he was killed in an automobile accident before he was able to publish his own full theology of the Old Testament. This posthumously published article lays out some important methodology for such a work. He describes his approach as a canonical biblical theology, noting his focus on the importance of the canon and his prescriptive aim, but he differentiates his work slightly from that of Childs. He also advocates for a multiplex approach, which would first outline the theology of each biblical book or group of books and then explore various themes (see further his *Old Testament Theology: Basic Issues in the Current Debate* below).

Hermisson, Hans-Jürgen. “Jesus Christus als externe Mitte des Alten Testaments: Ein unzeitgemäßes Votum zur Theologie des Alten Testaments.” Pages 199–234 in *Jesus Christus als die Mitte der Schrift: Studien zur Hermeneutik des Evangeliums*. Edited by Christof Landmesser, Hans-Joachim Eckstein, and Hermann Lichtenberger. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 86. Berlin: de Gruyter, 1997.

Hermisson begins by arguing that both the history of Israelite religion and Old Testament theology have a role to play: the former is descriptive, while the latter is prescriptive. In addition, Old Testament theology builds on the work of history of Israelite religion. The final part of the essay is taken up with his call for two centers of the Old Testament. He identifies the internal center as YHWH the God of Israel and Israel the people of God and the external center as Jesus Christ. While he recognizes that the Old Testament is technically silent about Jesus, Jesus and the early Christians lived in the horizon of the Old Testament. Without that understanding there would have been no Jesus Christ, merely a man who was sentenced to death.

House, Paul R. “Biblical Theology and the Wholeness of Scripture: Steps toward a Program for the Future.” Pages 267–79 in *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann. Downers Grove, IL: InterVarsity, 2002.

House contends that whereas in secular texts the text is the most important object of study, the Bible’s main concern is to tell about God. Moreover, since the Bible is a connected canonical whole, reading order is important. He also argues that theology and exegesis must be closely bound together and that the Bible is coherent because God is coherent. As seen in his Old Testament theology, House’s proposal for the best way to do Old Testament theology is book-by-book to ensure that no books get ignored. Finally, he suggests that it can be helpful to identify overarching themes, as long as we do not limit them to one center.

*†_____. *Old Testament Theology*. Downers Grove, IL: InterVarsity, 1998. (655 pp.)

Following the order of the Hebrew canon, House provides historical details about the background and writing of each book of the Old Testament (in general following a conservative evangelical approach) as well as a series of canonical syntheses of the book, giving significant attention to intertextuality. He also highlights a particular divine activity in each book, for example, “The God Who Creates (Genesis),” “Who Disciplines and Delivers (Judges),” and “Who Is Present (Ezekiel).” This pattern continues within each chapter as House emphasizes God’s activities in each section: “The God Who Keeps Covenant with David (1 Kings 1–2),” “Who Gives Wisdom (1 Kings 3–11),” “Who Rejects Syncretism (1 Kings 12–16),” “Who Rules Nature and Nations (1 Kings 17–2 Kings 10),” and “Who Finishes Kingdoms (2 Kings 14–25).”

Lohfink, Norbert. “Alttestamentliche Wissenschaft als Theologie? 44 Thesen.” Pages 13–47 in *Wieviel Systematik erlaubt die Schrift? Auf der Suche nach einer gesamtbiblischen Theologie*. Edited by Frank-Lothar Hossfeld. *Quaestiones disputatae* 185. Freiburg: Herder, 2001.

As noted in the title, Lohfink proposes 44 (!) theses related to Old Testament theology. These are grouped into the following categories: “theology” as part of Old Testament textual and historical study, “theology” of a canonically oriented “theology of the Old Testament,” and working on the text as “theology.”

Martin, Francis. “Some Directions in Catholic Biblical Theology.” Pages 65–87 in *Out of Egypt: Biblical Theology and Biblical Interpretation*. Edited by Craig Bartholomew, Mary Healy, Karl Möller, and Robin Parry. *Scripture and Hermeneutics Series* 5. Grand Rapids: Zondervan, 2004.

Martin presents challenges to Catholic biblical theology, such as the role of history, and discusses some historical precedents that can be used to benefit its current practice, including a focus on the unity of Scripture, the employment of church tradition, and attention to an ancient understanding of christocentric history.

†Moberly, R. W. L. *Old Testament Theology: Reading the Hebrew Bible as Christian Scripture*. Grand Rapids: Baker Academic, 2013. (352 pp.)

While not a systematic overview of Old Testament theology, Moberly’s selective studies address the topic from the perspective of the theological interpretation of Scripture. For example, his study of manna examines the story in Exodus 16 as well as references to it in Deuteronomy 8 and discusses the theological significance of manna and how it intersects with the daily life of Christians. Other chapters look at the *Shema* (Deuteronomy 6:4–9), the role of Israel in God’s plan, God changing his mind, the connection between Isaiah and Jesus, Jonah’s problem, the psalms of lament, and the nature of wisdom.

Rendtorff, Rolf. *Canon and Theology: Overtures to an Old Testament Theology*. Translated and edited by Margaret Kohl. *Overtures to Biblical Theology*. Minneapolis: Fortress, 1993. (235 pp.)

Around half of the eighteen (mostly republished) essays in this volume highlight various methodological issues related to Rendtorff's canonical approach to Old Testament theology. The rest apply his approach to particular biblical themes or texts, such as "Particularism and Universalism," "Covenant as a Structuring Concept in Genesis and Exodus," and "Isaiah 6 in the Framework of the Composition of the book." A particular concern evident throughout is for a shared Jewish and Christian interpretation of the Hebrew Bible.

†_____. *The Canonical Hebrew Bible: A Theology of the Old Testament*. Translated by D. E. Orton. Tools for Biblical Study 7. Leiden: Deo, 2005. (813 pp.)

Rendtorff follows Childs' canonical approach, though he reads the Old Testament as Israel's Scriptures without reference to the New Testament and often interacts with Jewish interpretation. The bulk of the work consists of two main parts. In the first Rendtorff offers a theological reading of the Old Testament following the order of the Hebrew canon. The second part examines prominent themes in the Old Testament, such as creation, covenant, land, exodus, Torah, Israel's religious practice, God, and prophecy.

†Sailhamer, John H. *Introduction to Old Testament Theology: A Canonical Approach*. Grand Rapids: Zondervan, 1995. (332 pp.)

Sailhamer characterizes different approaches to Old Testament theology as a series of choices about four key issues. First, is the theology based on the biblical text itself or on the historical events the Old Testament describes? Second, does it use a historical-critical approach to the Old Testament or does it focus on the final canonical form? Third, does it read the Old Testament like any other book or as the inspired word of God? Fourth, does it present the theology of the Old Testament as a (historical or thematic) progression or as centered around key theme(s)? Sailhamer then outlines his own approach, which is based on the biblical text in its canonical form, read as the word of God, and is organized as a progression following the threefold structure of the Jewish canon: Law, Prophets, and Writings.

Schultz, Richard. "Brevard S. Childs' Contribution to Old Testament Interpretation: An Evangelical Appreciation and Assessment." *The Princeton Theological Review* 14 (2008): 69–93.

After briefly recounting his experience as an evangelical doctoral student studying under Childs, Schultz surveys both positive and negative responses to Childs' canonical theology from a number of evangelical scholars. Then exploring the future of Childs' canonical approach, he suggests that it encourages cooperation between evangelical and non-evangelical scholars and prompts evangelical scholars to move away from apologetics and an overemphasis on authorial intention toward engagement in rich, synthetic theological work and the development of more exegetical tools

———. "Integrating Old Testament Theology and Exegesis: Literary, Thematic, and Canonical Issues." Pages 185–205 in vol. 1 of *New International Dictionary of Old Testament Theology and Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids: Zondervan, 1997.

Contending that “the theology of each passage must be viewed in the light of its larger theological context” (1:185), Schultz first advocates for determining the theology of biblical books by drawing on literary approaches and the analysis of particular biblical themes. He then highlights the importance of considering a passage’s canonical context by looking at the theologies of groupings of books, both by themselves and in dialogue with one another, as well as examining the relationship between the testaments.

———. “What Is ‘Canonical’ about a Canonical Biblical Theology? Genesis as a Case Study of Recent Old Testament Proposals.” Pages 83–99 in *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann. Downers Grove, IL: InterVarsity, 2002.

Schultz examines the canonical theologies of Clements, Childs, Hossfeld, Dumbrell, Sailhamer, House, Rendtorff, and Birch et al., noting how they treat the book of Genesis. From his survey he outlines several common features of a canonical approach: a focus on both the final form and the biblical construal of Israel’s history, an aim to construct normative theology, an emphasis on unifying themes, and a desire to discern the unique contribution of the Old Testament. However, he also observes that these theologies do not adopt a uniform canonical method or approach to Genesis. Finally, Schultz advocates reading biblical books holistically, rather than atomistically, with attention to how themes are mediated through a book’s genre and structure.

†Scobie, Charles H. H. *The Ways of Our God: An Approach to Biblical Theology*. Grand Rapids: Eerdmans, 2003. (1038 pp.)

Despite the volume’s considerable length, Scobie’s aim is to make the academic study of the Bible useful for the church. Taking a thematic approach to biblical theology, he surveys twenty topics organized under four primary headings: “God’s Order,” “God’s Servant,” “God’s People,” and “God’s Way.” Within each chapter, he traces the development of a theme from its initial proclamation and (prophetic) promise in the Old Testament to its fulfillment and ultimate consummation in the New Testament. The book goes beyond many biblical theologies in offering brief reflections on how the Bible might address contemporary ethical issues, such as abortion and euthanasia. With its clear structure and subject index, it may be used as a reference work.

†Seitz, Christopher R. *The Elder Testament: Canon, Theology, Trinity*. Waco, TX: Baylor University Press, 2018. (310 pp.)

The Elder Testament is broken up into three parts. The first discusses methodological issues, offering a defense for the term “Elder Testament” and exploring canonical interpretation and the movement from biblical text to theological significance. Part 2 demonstrates how a canonical approach moves beyond a historical-critical approach. For example, it considers the theological significance of the different names for God in the Pentateuch and of various canonical shapings before surveying each of the three major sections of the Hebrew Scriptures: Pentateuch, Prophets, and Writings. Finally, Part 3 offers case studies in canonical interpretation, reading Old Testament texts in relation to one another as well as to the New Testament and Christian theology.

_____. “Two Testaments and the Failure of One Tradition History.” Pages 195–211 in *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann. Downers Grove, IL: InterVarsity, 2002.

Seitz rejects the tradition-historical approach of Gese and Stuhlmacher, which sees a continuous stream of tradition flowing from the Old Testament into the New Testament. Instead, he argues for a canonical approach, which understands the Old Testament (without the apocryphal books) as having its own canonical authority during the time of Jesus.

_____. *Word Without End: The Old Testament as Abiding Theological Witness*. Old Testament Studies. Grand Rapids: Eerdmans, 1998. (355 pp.)

Word Without End presents a collection of twenty-two essays that outline and demonstrate various aspects of Seitz’s canonical approach to Old Testament interpretation and theology. The book is divided into three parts—“Biblical Theology,” “Exegesis,” and “Practice”—reflecting his concern that biblical exegesis and theology should be used in the service of the church. In the first part, he discusses methodological concerns, for example, assessing the work of von Rad and Childs and situating his own approach in relation to theirs. The exegetical section offers case studies focused primarily on Isaiah, and the final practical section considers issues such as homosexuality and inclusive language.

Treier, Daniel J. “Biblical Theology and/or Theological Interpretation of Scripture? Defining the Relationship.” *Scottish Journal of Theology* 61 (2008): 16–31.

Treier begins by rehearsing various arguments concerning how to define the nature of both biblical theology (BT) and the theological interpretation of Scripture (TIS). He suggests a spectrum of five positions to describe different approaches to understanding the relationship between the two. Positions 1 and 5 see them as opposites, with 1 accepting biblical theology and 5 accepting TIS. Position 2 advocates for a historical version of BT but accepts some input from TIS, while position 4 proposes a literary TIS with some input from BT. Treier’s preferred approach is position 3, which accepts equal input from both camps.

Vanhoozer, Kevin J. “Stauology, Ontology, and the Travail of Biblical Narrative: Once More unto the Biblical Theological Breach.” *Southern Baptist Journal of Theology* 23 (2019): 7–33.

Vanhoozer attempts to heal the breach between biblical and systematic theology, contending that both are needed for rich interpretation. While biblical theology is well suited to interpreting the biblical text in light of its historical context in order to understand “what authors are saying (their sense; *verba*),” systematic theology deals with questions of ontology in order to understand “what they are they are talking about (their referent; *res*)” (20). Examining Jesus’ crucifixion, he draws on both biblical and systematic theology to develop a thick description of what the event signifies. He concludes by likening historically oriented biblical theology (e.g., Vos) to a line, whole Bible theology to a circle, and “theodrama” to “the ontological *sphere* in which we live and move and have our historical speaking” (29). In Vanhoozer’s view, systematic theology identifies patterns to connect the biblical world with our own so that we may participate in the same theodrama.

_____. “Toward a Theological Old Testament Theology? A Systematic Theologian’s Take on Reading the Old Testament Theologically.” Pages 293–317 in *Interpreting the Old Testament Theologically: Essays in Honor of Willem A. VanGemeren*. Edited by Andrew T. Abernethy. Grand Rapids: Zondervan, 2018.

Vanhoozer discusses how Old Testament theology works within the theological interpretation of Scripture, distinguishing between non-theological, weak, and strong Old Testament theologies. Non-theological works are those that focus on historical concerns, weak theologies take more of a prescriptive approach but still restrict themselves to what the biblical authors believe, while strong theologies engage in the theological interpretation of Scripture.

†Waltke, Bruce K., and Charles Yu. *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach*. Grand Rapids: Zondervan, 2007. (1040 pp.)

In a lengthy introduction, Waltke surveys the history and method of Old Testament theology, arguing that “the irruption of the holy God’s merciful kingship” (p. 147) is the center of the Bible. In the core of the book he moves through the Old Testament with a focus on the theme of “gift.” For example, he describes Genesis 1:1–2:3 as recounting “The Gift of the Cosmos,” Exodus 19–24 as “The Gift of the Old Covenant,” and Judges as “The Gift of Warlords.” Most chapters present a survey of the biblical text with a focus on theological reflection, though a few chapters examine specific topics (like land or kingship). This work could also fit into the central theme category.

†Watson, Francis. *Text and Truth: Redefining Biblical Theology*. London: T&T Clark, 1997. (352 pp.)

Watson argues for an approach to biblical theology that breaks down the walls between theology and biblical studies on the one hand and between the Old and New Testaments on the other. He offers a series of case studies on what this might look like, arranged in two parts. The first part seeks to read the New Testament from a theological perspective, while the second reads “The Old Testament in Christological Perspective.” In the latter section, after evaluating the attempts to read the Old Testament theologically by Eichrodt, Von Rad, and Childs, Watson explores the themes of creation and the image of God before considering an early reading of the Old Testament by Justin Martyr.

†Witherington, Ben III. *Biblical Theology: The Convergence of the Canon*. Cambridge: Cambridge University Press, 2019. (508 pp.)

Following an introduction and discussion of methodological issues, Witherington devotes chapters to examining the nature of each member of the Trinity before tracing the story of the Old and New Testaments with significant attention to the “symbolic universe” of the biblical authors (115). He then takes a deeper look at the significance of Jesus’ crucifixion and resurrection and surveys the Old Testament covenants, the new covenant with its fulfillment in Jesus, and covenant life in “the eschatological age of the Spirit” (339). After examining the biblical teaching on election, Witherington critiques the Reformers’ understanding of imputed righteousness. Finally, he addresses eschatology and “Theology, Ethics, and Praxis,” followed by a brief conclusion and appendices interacting with Watson and discussing the nature of the

atonement. A unique feature of Witherington's work is that he transcribes the substance of several conversations with other scholars.

Chapter 6: Jewish Biblical Theology

Since a number of these works advocate for the use of historical criticism, many could also be categorized in the historical-critical section.

Brettler, Marc Zvi. "Biblical History and Jewish Biblical Theology." *Journal of Religion* 77 (1997): 563–83.

Brettler focuses on the veracity of the history recounted in Scripture and how Jewish biblical theology should approach historical-critical methods. He argues for four points: "(1) We should hardly be concerned about the historical veracity of the biblical text. (2) We must not harmonize divergent biblical traditions. (3) We must be more sensitive to the true genres of biblical historical texts. (4) We must understand what stands behind these texts that are framed as depictions of a past" (569).

*Frankel, David. "Toward a Constructive Jewish Biblical Theology of the Land." Pages 153–84 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

Frankel reflects self-consciously on his previous academic research on biblical theologies of land as a religious Jew living in Israel. He argues against the trend in Israeli politics to use the Bible to defend the occupation of the "Holy Land." In place of highlighting the texts of terror, he calls scholars (especially Jewish scholars) to foreground texts of tolerance.

Frymer-Kensky, Tikva. "The Emergence of Jewish Biblical Theologies." Pages 109–21 in *Jews, Christians, and the Theology of the Hebrew Scriptures*. Edited by Alice Ogden Bellis and Joel S. Kaminsky. Society of Biblical Literature Symposium Series 8. Atlanta: Society of Biblical Literature, 2000.

Tikva Frymer-Kensky is appreciative of a renewed study of the Hebrew Bible because it reveals the many ambiguities in Scripture and highlights a way out of the hegemony of rabbinic interpretation. She also demonstrates that the Bible is not the ultimate authority in rabbinic Judaism, but merely the entry-level book.

†Gesundheit, Shimon. "Gibt es eine jüdische Theologie der Hebräischen Bibel?" Pages 73–86 in *Theologie und Exegese des Alten Testaments / der Hebräischen Bibel: Zwischenbilanz und Zukunftsperspektiven*. Edited by Bernd Janowski. Stuttgarter Bibelstudien 200. Stuttgart: Katholisches Bibelwerk, 2005.

In a brief survey of Jewish thoughts on biblical theology, Gesundheit suggests a series of characteristics of Jewish biblical theology: it will focus on anthropology rather than theology, it will have more associated concepts than a systematic structure, and its source text will be Tanakh rather than Old Testament. He also observes that even in the Middle Ages some Jewish scholars were engaging in exegesis apart from later Jewish texts (81–83).

†_____. “Das Land Israels als Mitte einer jüdischen Theologie der Tora: Synchrone und diachrone Perspektiven.” *Zeitschrift für die alttestamentliche Wissenschaft* 123 (2011): 325–35.

Gesundheit suggests that the land should be the center of a Jewish theology of the Torah. First, he employs historical criticism to argue for a Hexateuch (Genesis–Joshua), which increases the emphasis on the land by ending with the conquest of Canaan. Second, he contends that the final version of the Torah implies a difference between the roles of Moses and Joshua. This comparison then enables Gesundheit to connect each of them with a particular view of the land: “Moses’ book and deeds are of eternal value; Joshua’s work is fleeting. The land *promise* in the Law of Moses is *eternal*, the land *seizure* is *fleeting*. The existential situation of Israel in exile is again doubtlessly reflected here: Israel lived during its long exile without a land, but in the certainty and faith in the eternal value of the land promise” (334).

*†Goshen-Gottstein, M. H. “Tanakh Theology: The Religion of the Old Testament and the Place of Jewish Biblical Theology.” Pages 617–44 in *Ancient Israelite Religion: Essays in Honor of Frank Moore Cross*. Edited by Patrick D. Miller Jr., Paul D. Hanson, and S. Dean McBride. Philadelphia: Fortress, 1987. Originally published in Hebrew as “Jewish Biblical Theology and the Study of Biblical Religion.” *Tarbiz* 50 (1981): 37–64.

After tracing the history of biblical theology in relation to Jews studying the Bible in an academic setting, he concedes that Christian Old Testament theologies have a place in the academy, even if they are based explicitly on accepting the New Testament. However, he also proposes that Jews develop a parallel Tanakh theology. These Jewish scholars would be somewhat influenced by later Judaism, but their main focus should be on what the Hebrew Bible actually says. While the Old Testament has no center, various themes downplayed by Christian Old Testament scholars would be highlighted in a Jewish context (such as land and Sabbath).

†Kalimi, Isaac. “History of Israelite Religion or Hebrew Bible / Old Testament Theology? Jewish Interest in Biblical Theology.” Pages 107–34 in *Early Jewish Exegesis and Theological Controversy: Studies in Scriptures in the Shadow of Internal and External Controversies*. Jewish and Christian Heritage 2. Assen: Van Gorcum, 2002. An earlier version of this essay was published as “History of Israelite Religion or Old Testament Theology? Jewish Interest in Biblical Theology.” *Scandinavian Journal of the Old Testament* 11 (1997): 100–123.

In this essay Kalimi argues for a strong differentiation between history of Israelite religion and biblical theology and critiques Levenson’s argument against Jewish biblical theology.

†_____. “Models for Jewish Bible Theologies: Tasks and Challenges.” *Horizons in Biblical Theology* 39 (2017): 107–33.

In this recent overview of Jewish scholars working in the area of biblical theology, Kalimi suggests three categories: those who concentrate on diachronic matters in the Hebrew Bible, those who focus on synchronic readings, and those who employ a confessional approach by appealing to the Oral Torah.

†Kalimi, Isaac, ed. *Jewish Bible Theology: Perspectives and Case Studies*. Winona Lake, IN: Eisenbrauns, 2012. (288 pp.)

This collection of essays showcases the work of various scholars in the field of Jewish biblical theology. A few essays survey the history of the field, but the majority of the essays focus on a specific theme in the Hebrew Bible. The contributors exhibit great diversity in their method, especially in their attitude toward historical-critical methods and the role of postbiblical material in interpreting biblical texts.

†Levenson, Jon D. *Sinai and Zion: An Entry into the Jewish Bible*. New Voices in Biblical Studies. Minneapolis: Winston, 1985. (240 pp.)

Levenson examines the Sinai and Zion traditions (Mosaic and Davidic covenants) in the Old Testament and how they relate to each other. Rather than ascribing them to different historical-geographical origins like many historical-critical scholars, he sees them as coexisting in ancient Israel.

†_____. “Why Jews Are Not Interested in Biblical Theology.” Pages 33–61 in *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies*. Louisville: Westminster John Knox, 1993.

This important work addresses various reasons why Jews have not practiced biblical theology. First, Old Testament theology has generally been intrinsically connected to the New Testament. Second, the negative comments about Judaism by biblical theologians show that biblical theology has a strong anti-Semitic strain. Third, other Christian presuppositions have colored the way that scholars do biblical theology.

†Ratheiser, Gershom M. H. *Mitzvoth Ethics and the Jewish Bible: The End of Old Testament Theology*. Library of Hebrew Bible / Old Testament Studies 460. New York: T&T Clark, 2007.

Ratheiser argues for a “non-confessional, *mitzvoth* ethics-centered and historical-philological approach to the Jewish Bible” (1). In this view the Jewish Bible is not primarily about theology, but about ethics. Ratheiser’s primary method is to look at paradigms in the Bible that demonstrate *mitzvoth* (instructions for life) with a focus on the cult: “It will be demonstrated that the Jewish cultic system, with its *prime* locus in the tabernacle/temple cult, served as the place of orientation for the search for behavioural/ethical patterns in ancient Jewish society” (5–6).

Rendtorff, Rolf. “A Christian Approach to the Theology of Hebrew Scriptures.” Pages 137–51 in *Jews, Christians, and the Theology of the Hebrew Scriptures*. Edited by Alice Ogden Bellis and Joel S. Kaminsky. Society of Biblical Literature Symposium Series 8. Atlanta: Society of Biblical Literature, 2000.

Rendtorff examines the idea of a Jewish biblical theology from a Christian perspective and calls for theologies that deal with the Old Testament on its own terms. For his approach to Old Testament theology, see *The Canonical Hebrew Bible* and *Canon and Theology* (above).

*†Rom-Shiloni, Dalit. “Hebrew Bible Theology: A Jewish Descriptive Approach.” *Journal of Religion* 96 (2016): 165–84. Reprinted on pages 71–99 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

As a secular Jewish Israeli scholar working in the Prophets, Rom-Shiloni wrote this article as a way to help her understand biblical theology in a Jewish context. She advocates for a Hebrew Bible theology that focuses strictly on the Hebrew Bible, employs historical-critical methods, and seeks to protect even terminology from Christian influence.

Shimon, Zvi. “The Place of God in the Bible: Between Jewish and Christian Theology.” Pages 190–202 in *Biblical Theology: Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliott. Eugene, OR: Cascade, 2016.

Rejecting the (generally Protestant) view that God is the central character in the Bible, Shimon argues for a Jewish theological perspective that sees humans as the center. While God certainly appears frequently, he often disappears or is present only indirectly. Therefore, in Shimon’s view, the true focus is on people, and he contends that “an anthropocentric-focused theology will tend to see history as determined by human action, and view humanity as capable of bringing spiritual-moral progress and salvation” (200).

*†Sommer, Benjamin D. “Dialogical Biblical Theology: A Jewish Approach to Reading Scripture Theologically.” Pages 1–53 in *Biblical Theology: Introducing the Conversation*. Edited by Leo G. Perdue, Robert Morgan, and Benjamin D. Sommer. Library of Biblical Theology. Nashville: Abingdon, 2009.

Sommer presents his case for a “dialogical biblical theology” that is flavored strongly with Jewish tradition. His method has two primary parts. First, he contends that biblical theology should shy away from totalizing interpretations that seek to make the entire Hebrew Bible cohere and should focus instead on individual texts and themes that are in dialogue with each other, emphasizing their diversity. Second, he calls interpreters to put the biblical text into dialogue with later texts. As a Jew, he provides examples of what that might look like with rabbinic texts and later Jewish interpretation, paralleling how Christian interpreters employ the New Testament and later Christian interpretation.

_____. “Ein neues Modell für Biblische Theologie.” Pages 187–212 in *Theologie und Exegese des Alten Testaments / der Hebräischen Bibel: Zwischenbilanz und Zukunftsperspektiven*. Edited by Bernd Janowski. Stuttgarter Bibelstudien 200. Stuttgart: Katholisches Bibelwerk, 2005.

Sommer briefly looks at the question of the existence of biblical theology, presents his own proposal for a dialogical biblical theology, and gives several examples of his method. His approach is more fully fleshed out in his later essay “Dialogical Biblical Theology” (see above), which also gives more attention to the topic of Jewish biblical theology.

_____. *Revelation and Authority: Sinai in Jewish Scripture and Tradition*. Anchor Yale Bible Reference Library. New Haven, CT: Yale University Press, 2015. (440 pp.)

In this volume Sommer studies how God revealed himself at Sinai according to the biblical text. Contrary to the traditional view that God revealed the Torah directly, Sommer argues that the Torah is a response to God's revelation or Moses' translation of the divine revelation to the people. In his view, the Oral Law, with its imperfections, begins already at the beginning of the Torah. Therefore, the letter of the law (what he calls the *Gesetz*) can be changed as time passes, but the nonspecific divine command behind the *Gesetz* (the *Gebot*) stays the same. Hence, modern Jews are merely following the pattern of the biblical authors when they adapt specific laws to new situations.

Sweeney, Marvin A. "Jewish Biblical Theology." Pages 191–208 in *The Hebrew Bible: New Insights and Scholarship*. Edited by Frederick E. Greenspahn. New York: New York University Press, 2008.

In this survey of Jewish biblical theology, Sweeney highlights the rich history of the field, offers a rationale for its existence, examines several important biblical themes (Torah, temple, the nation of Israel, and the Divided Monarchy), assesses the effect of the Shoah on biblical theology, and discusses the role of postbiblical material.

_____. "Jewish Biblical Theology: An Ongoing Dialogue." *Interpretation* 70 (2016): 314–25.

This brief article summarizes various aspects of Sweeney's previous articles, including the role of the Jewish canon and the effect of the exile on theology.

†_____. *Reading the Hebrew Bible after the Shoah: Engaging Holocaust Theology*. Minneapolis: Fortress, 2008. (320 pp.)

After surveying various contributions to the field of Holocaust theology, the heart of Sweeney's work is a detailed study of various texts in the Hebrew Bible (generally focusing on violence and YHWH's judgment of Israel) in light of the Shoah. He concludes that because of both the Shoah and the biblical witness, we should hold less tightly to the idea of divine righteousness and give more emphasis to the human role in establishing righteousness on the earth.

*†_____. *Tanak: A Theological and Critical Introduction to the Jewish Bible*. Minneapolis: Fortress, 2012. (464 pp.)

After an introduction summarizing the history of Christian Old Testament theology, the various Jewish approaches to Hebrew Bible theology, and Sweeney's own approach, the remainder of the book presents a survey of the various sections of the Hebrew Bible,.

†_____. "Tanak versus Old Testament: Concerning the Foundation for a Jewish Theology of the Bible." Pages 353–72 in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades. Grand Rapids: Eerdmans, 1997.

Sweeney argues that even though Christians and Jews share the same books in the Old Testament/Hebrew Bible, the differing order of the two traditions is important. In his view the Christian order focuses on finding Christ in the Old Testament, with the prophets serving as the link between the Testaments. The Jewish order, on the other hand, concludes with Chronicles,

which recites Israel's history from creation to the end of the exile to provide a model for how the returned exiles should live. Therefore it focuses more on a cyclical view of history, living by the Torah, and life in the land, with an emphasis on the Davidic monarchy and the temple.

_____. "What Is Biblical Theology? With an Example on Divine Absence and the Song of Songs." Pages 31–56 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

This essay combines two presentations, with one focusing on theory and the other on exegesis. Defining biblical theology as the "systematic theological exposition of the Bible" (32), Sweeney emphasizes the canonical form of the text (though noting the problem of different canonical forms), the need for a dialogical understanding of the biblical text, and a call for theodicy that sometimes reacts against the God of the Bible. The second half of the essay addresses the absence of God in the Song of Songs, a book that he sees as highlighting the role of humans as co-creators with God.

†Tsevat, Matitiah. "Theology of the Old Testament: A Jewish View." *Horizons in Biblical Theology* 8 (1986): 33–50.

Tsevat argues for two theologies of the Old Testament: one objective and one judaizing. The latter would read the Old Testament through the lens of the Talmud, a reading that Tsevat contends is simultaneously wrong and glorious. In his view, both theologies, while contradictory, can stand together, and both are needed. The trail from the Old Testament to the Talmud is very spotty, while the trail in the other direction is clear and well marked.

Weiss, Andrea L. "Making a Place for Metaphor in Biblical Theology." Pages 127–40 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

Weiss brings her expertise in metaphor to the topic of biblical theology in the context of her Jewish background. She addresses the many metaphors for God in the Hebrew Bible and argues that a variety of different metaphors are needed to approach an understanding of God.

†Zevit, Ziony. "Jewish Biblical Theology: Whence? Why? And Whither?" *Hebrew Union College Annual* 76 (2005): 289–340.

After looking at various definitions of key terms, Zevit examines some key aspects of Christian biblical theology and surveys the recent history of Jewish biblical theology. He develops a four-fold typology to describe the various Christian biblical theologies: (1) those that see the Bible as an eternal present with immediate relevance for the modern reader; (2) those that are based on a particular theological tradition; (3) those that differentiate between what the Bible meant and what it means; and (4) those that recognize development but regard it as insignificant. Zevit advocates for the third type of biblical theology.

Chapter 7: Postmodern Old Testament Theology

†Andiñach, Pablo R. *El Dios que está: Teología del Antiguo Testamento*. Estudios Bíblicos. Estella, Spain: Verbo Divino, 2014.

Writing from an Argentinian context, Andiñach describes his Old Testament theology as “eccentric” since it focuses more on revealing “the mysteries and ambiguities” of the biblical texts so that they may speak in the context of an encounter with the reader than on the typical historical concerns that have largely dominated the discipline (19). After an introduction dealing with methodological issues, the book examines the Old Testament by canonical section—the Pentateuch, historical books, Prophets, Psalms, and wisdom—before concluding by looking at the continuing horizon of the Old Testament with its promises that await fulfillment and its later use by both Jews and Christians.

Bird, Phyllis A. “Feminist Interpretation and Biblical Theology.” Pages 215–26 in *Engaging the Bible in a Gendered World: An Introduction to Feminist Biblical Interpretation in Honor of Katharine Doob Sakenfeld*. Edited by Linda Day and Carolyn Pressler. Louisville: Westminster John Knox, 2006.

Bird ponders the lack of feminist biblical scholars engaged in the field of Old Testament theology and sketches out the history of the discipline before considering the proposal for a feminist biblical theology suggested by Tribble (see “Five Loaves and Two Fishes” below). While Bird advocates for further work in constructing large-scale feminist biblical theologies, she observes that feminist scholars are already doing biblical theology “in commentaries and word studies, exegetical essays and studies of selected problems, themes, and images” (224).

_____. “The God of the Fathers Encounters Feminism: Overture for a Feminist Old Testament Theology.” Pages 136–58 in *Methods*, vol. 3 of *Feminist Interpretation of the Hebrew Bible in Retrospect*. Edited by Susanne Scholz. Recent Research in Biblical Studies 9. Sheffield: Sheffield Phoenix, 2016. A longer version of this essay is published as “Old Testament Theology and the God of the Fathers: Reflections on Biblical Theology from a North American Feminist Perspective.” Pages 69–107 in *Biblische Theologie: Beiträge des Symposiums “Das Alte Testament und die Kultur der Moderne.”* Edited by Paul Hanson, Bernd Janowski, and Michael Welker. Münster: LIT, 2005. Reprinted on pages 1–44 of *Faith Feminism, and the Forum of Scripture: Essays on Biblical Theology and Hermeneutics*. Eugene, OR: Cascade, 2015.

In contrast to Tribble (see “Five Loaves and Two Fishes” below), Bird advocates for a descriptive approach to Old Testament theology as a separate task from developing a constructive feminist theology since a descriptive theology provides a basis for dialogue between scholars coming from different social contexts and faith perspectives. However, she also contends that Old Testament theology should highlight the gender assumptions and biases of the biblical text.

†Boer, Dick. *Deliverance from Slavery: Attempting a Biblical Theology in the Service of Liberation*. Translated by Rebecca Pohl. Leiden: Brill, 2015. (312 pp.)

Writing out of his experience ministering in the Dutch Ecumenical Congregation in East Germany before the fall of the Berlin Wall, Boer takes his starting point from a Dutch labor song, which intones, “Delivery from slavery,” a message that he also sees as central to the Torah (Exodus 20:2). He begins his survey of the biblical canon with the exodus narrative and the Sinai covenant before examining creation. He then discusses the entry into the land and the kingdom of Israel, which he terms “the real Israel” in contrast to “the ideal Israel.” He concludes with some meditations on the nature of the messianic community as it appears in Paul’s letters and on Jesus as the liberator who “could not liberate himself” (263, see Matthew 27:42). Boer’s concern throughout is to demonstrate how the Bible supports and offers hope for modern socialist liberation movements.

Brueggemann, Walter. “Futures in Old Testament Theology: Dialogic Engagement.” *Horizons in Biblical Theology* 37 (2015): 32–49.

Brueggemann summarizes and critiques three common approaches to theological interpretation: a cultural-linguistic approach (e.g., Hauerwas, Moberly), a propositional or idea approach (e.g., Eichrodt, Childs), and a foundationalist historical-critical approach (e.g., Collins). He then advocates for a post-critical approach that involves “*artistic imagination*,” dialogue that resists closure, and a concern with “*socio-economic political matters*” (42). He concludes by calling for pastors and teachers to invite all God’s people into wrestling with the biblical text and dialoguing with those who take different viewpoints.

†———. *Old Testament Theology: An Introduction*. Library of Biblical Theology. Nashville: Abingdon, 2008. (448 pp.)

Unlike his *Theology of the Old Testament* (see below), here Brueggemann’s aim is to present “a more-or-less straightforward consensus view” of Old Testament theology in order to serve as the introductory volume for the Library of Biblical Theology series (1). Nevertheless, the book reflects Brueggemann’s characteristic attentiveness to the plurality within the biblical text as well as to the interests of interpreters. After an introduction surveying the nature and history of Old Testament theology, he sets the stage by examining YHWH’s “primal” self-revelations at the burning bush (Exodus 3:1–4:17) and at Sinai (chs. 19–24 and 32–34) before further considering YHWH’s character and deeds. He then discusses humanity, focusing both on Israel as “a community of praise and obedience” and YHWH’s relationship to the nations. Finally, he explores the Old Testament expectation of hope not only for Israel but also for the rest of the world.

———. “*Theology of the Old Testament: A Prompt Retrospect*.” Pages 307–20 in *God in the Fray: A Tribute to Walter Brueggemann*. Edited by Tod Linafelt and Timothy K. Beal. Minneapolis: Fortress, 1998. Reprinted on pages 163–79 in *The Role of Old Testament Theology in Old Testament Interpretation: And Other Essays*. Edited by K. C. Hanson. Eugene, OR: Cascade, 2015.

Writing soon after the publication of his *Theology of the Old Testament*, Brueggemann acknowledges his indebtedness to Eichrodt and (even more so) to von Rad and highlights six aspects of his work that he sees as contributing to the discussion: a movement away from a focus on history, an emphasis on rhetoric, attention to dynamic “*verbal processes*” rather than static

themes, an appeal to the metaphor of testimony, a determination to hold “*core testimony*” and “*countertestimony*” in tension, and an awareness of the “*relatedness of Yahweh*” (310–12). He then considers four areas in which he sees his work as vulnerable to critique: his “*nonfoundationalist perspective*,” his posture toward historical criticism, the relationship between Christian and Jewish interpretation, and the relationship between Old Testament theology and church doctrine.

†———. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Augsburg Fortress, 1997. (777 pp.)

Perhaps the most prominent Old Testament scholar of this generation, Brueggemann offers a unique approach to Old Testament theology rooted in the metaphor of a trial. In this trial, Israel presents (1) its “core testimony” about Yahweh’s character and actions; (2) its “countertestimony” about how Yahweh sometimes fails to act on behalf of his people; (3) its “unsolicited testimony” about Yahweh’s relationships with his people, humanity, the nations, and the world; and (4) its “embodied testimony” about how Yahweh is mediated through Torah, religious practices, and Israel’s leaders. Influenced by postmodernism, Brueggemann argues that although we cannot go behind Israel’s testimony to get at the history or reality it describes, it provides a powerful alternative both to the idolatry of Israel’s neighbors and to the “military consumerism” of the modern Western world (712).

———. “*Theology of the Old Testament: Testimony, Dispute, Advocacy Revisited*.” *Catholic Biblical Quarterly* 74 (2012): 28–38.

In preparation for a translation of his *Theology of the Old Testament* into Hungarian, Brueggemann reflects on his work and engages with some critiques. He first locates his work in the context of the discipline of Old Testament theology as practiced in the U.S., situating himself somewhere between the confessional approach of Childs and the descriptive approach of Barr, which gives more attention the plurality within the Old Testament. Brueggemann’s aim is to allow Israel’s testimony about God to challenge the dominant ideology of today, particularly the “military consumerism” of the U.S. (29). He also addresses concerns about how his approach to Old Testament theology relates to questions of history and ontology.

Claassens, L. Juliana M. “Biblical Theology as Dialogue: Continuing the Conversation on Mikhail Bakhtin and Biblical Theology.” *Journal of Biblical Literature* 122 (2003): 127–44.

Claassens argues for a dialogical model of biblical theology, drawing on the work of literary theorist Mikhail Bakhtin. She contends that “such a model has potential to bring together the diverse and sometimes even contradictory voices in the Bible” (142–43), and she suggests that it offers a way of relating the two testaments, as well as engaging with the history of interpretation. Finally, she argues that it “provides a means whereby a biblical theology may be conceived of in terms of the everyday readings of texts,” not just of large comprehensive works (144).

Dell, Katharine J. “Old Testament Theology in Ecological Focus.” Pages 59–77 in *Weisheit und Schöpfung: Festschrift für James Alfred Loader zum 65. Geburtstag*. Edited by Stefan

Fischer and Marianne Grohmann. *Wiener alttestamentliche Studien 7*. Frankfurt am Main: Peter Lang, 2010.

Observing that some recent work in Old Testament theology has sought to overcome the common tendency to minimize the theological significance of creation, Dell nevertheless calls for biblical theologians to go further by making creation more central. Drawing on ecological studies, Dell suggests three “green” principles for such work: the interrelationships between God, the natural world, and humanity; the flourishing of all human, animal, and plant life; and God’s work in sustaining creation (63). She then applies these principles to several passages from the Psalms and notes how creation is interconnected with other key Old Testament themes.

Fischer, Georg. “Disputed Issues of Biblical Theology.” Pages 11–30 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

Fischer argues that the diversity of the Old Testament requires an emphasis on biblical theologies in the plural. He contends that Christian interpreters should begin their reading of the Old Testament in a similar way to Jewish scholars but that their theologies should be based on the canonical text and focus on God. While he denies that the Old Testament has a center, he sees mercy and justice as core descriptors of God’s character in the Old Testament.

_____. *Theologien des Alten Testaments*. Neuer Stuttgarter Kommentar Altes Testament 31. Stuttgart: Katholisches Bibelwerk, 2012. (328 pp.)

Fischer grounds his theology in the diversity of biblical speech about God, focusing on describing the theology of individual books in the Old Testament. He compares the theology of individual books to different types of fruit and the mixture of all those theologies within the Old Testament to fruit salad. After examining what each book teaches about God, Fischer concludes with a summary of the characteristics of God in the Old Testament, highlighting the unity that binds the books together. In his view, it is the nature of God as unknowable that leads to the diversity of speech about him and makes it impossible to finish the quest of knowing all about God.

†Fischer, Irmtraud. “Zwischen Kahlschlag, Durchforstung und neuer Pflanzung: Zu einigen Aspekten Feministischer Exegese und ihrer Relevanz für eine Theologie des Alten Testaments.” Pages 41–72 in *Theologie und Exegese des Alten Testaments / der Hebräischen Bibel: Zwischenbilanz und Zukunftsperspektiven*. Edited by Bernd Janowski. Stuttgarter Bibelstudien 200. Stuttgart: Katholisches Bibelwerk, 2005.

Fischer seeks to cut down the trees of gender-biased interpretation and plant new saplings that reflect a fairer treatment of women. She draws attention to how interpreters have often downplayed the role of women in the Bible due to their gendered assumptions, and she highlights female metaphors for YHWH.

Janssen, Claudia, Ute Ochtendung, and Beate Wehn, eds. *Transgressors: Toward a Feminist Biblical Theology*. Translated by Linda M. Maloney. Collegeville, MN: Liturgical, 2002. (182 pp.)

Despite its subtitle, many of the essays in this volume give little attention to the biblical text, and those that do primarily focus on the New Testament. Only its framing essays give significant attention to the Old Testament. Christine Rösener discusses the story of Ruth “as a Model for Women Transgressing Intercultural Boundaries” (1). She draws on the idea of “coexistence,” which “suggests a common life of people from [different cultural communities] that is conscious of their interdependence” (3). Wilhelm Schwendemann focuses on Job—a “transgressor between different images of God”—emphasizing how God’s response to Job in chs. 38–41 “opens for Job a new, liberating notion of God and the world” (155).

†Jesurathnam, Kondasingu. *Old Testament Theology: History, Issues, and Perspectives*. Biblical Hermeneutics Rediscovered 3. New Delhi: Christian World Imprints, 2016. (354 pp.)

Jesurathnam surveys the history of Old Testament theology and discusses some persistent issues in the discipline before examining particular topics and themes in the Old Testament and considering how they relate to the context of contemporary India. He focuses in particular on the situation of the Dalits. For example, he highlights comparisons between the Hebrew prophets and Dalit literature and draws on the Jubilee principle to address the plight of the Dalits and other landless poor.

_____. “The Task of Old Testament Theology in the Indian Context: Some Methodological Explorations and Proposals.” *Bangalore Theological Forum* 45 (2013): 1–30.

In this essay Jesurathnam describes the approaches of Eichrodt, von Rad, and Brueggemann to Old Testament theology before considering the state of biblical interpretation in India and more specifically the role of the Old Testament. Finally, he discusses some ways forward for Old Testament theology in India, highlighting the importance of interpreting the Old Testament “in the light of Indian socio-economic and religio-cultural concerns” (particularly from marginal people groups like the Dalits, p. 20), reading from the OT to the NT (and not the other way around), emphasizing diversity, offering both prescriptive and descriptive readings, and hearing the contributions of the masses.

Kim, Wonil. “Beyond Dialogue: Toward a Dialectical Model of Theology of the Hebrew Scripture / Old Testament.” Pages 101–25 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

Kim argues that while a dialogical method is helpful for showing the diversity in the Old Testament and putting different themes into conversation, verdicts must be passed as well. Therefore, he advocates for a dialectical approach that uses positive theologies within the Bible to critique more negative theologies, contending that “our task of doing Hebrew Bible/Old Testament theology must include facing up to the dark shadows of the book we so love—which turn out to be our own shadows as well” (121).

Long, Burke O. “Letting Rival Gods Be Rivals: Biblical Theology in a Postmodern Age.” Pages 222–33 in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades. Grand Rapids: Eerdmans, 1997.

In one of the earlier essays addressing the influence of postmodernism, Long advocates for the development of newer postmodern approaches to biblical theology alongside modernist readings. Discussing 2 Kings 3:4–27, in which the Moabites rout the Israelites after the Moabite king sacrifices his son to his god Chemosh, Long observes that most interpreters have sought to remove the passage’s ambiguity by emphasizing Yahweh’s supremacy. He, however, calls for an embrace of plurality, not only within the biblical text, but also between differing interpretive approaches.

Longgar, William Kenny. “Authenticating Melanesian Biblical Theology: A Response to Foreign Theologies.” *Point Series* 40 (2016): 24–50.

From his context in Papua New Guinea, Longgar outlines and critiques the movement toward a dependence on foreign theologies in the Melanesian church, arguing that such theologies do not “address key Melanesian religious and cultural realities facing Christians today: fear of evil spirits, fear of sorcery and witchcraft, fear of barrenness, fear of death, fear of failure, fear of the unknown, and the place of the ancestors in the lives of Christians” (47). He therefore calls for the development of a distinctively Melanesian biblical theology, which will speak of “God, in his greatness, power, justice, mercy, grace, and holiness, and in how he relates to human beings in the world,” with reference to the particular realities of life for Melanesian Christians (49).

*†McEntire, Mark. *Portraits of a Mature God: Choices in Old Testament Theology*. Minneapolis: Fortress, 2013. (256 pp.)

McEntire contends that Old Testament theology has given too much attention to the mighty acts of God found in the early part of the biblical story while ignoring the end of the story. Using a narrative approach, he traces the character of God throughout the whole story—often arguing against traditional theological conceptions of God’s character—and brings “the mature God found at the conclusion of this long narrative journey to the center of the theological discussion” (210). He suggests that these concluding books present “a different kind of [divine] presence, one not characterized by actions” (206).

O’Brien, Julia M. “Biblical Theology in Context(s): Jewish, Christian, and Critical Approaches to the Theology of the Hebrew Bible.” Pages 57–70 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. Resources for Biblical Study 92. Atlanta: Society of Biblical Literature, 2019.

O’Brien defines biblical theology as “a contextual enterprise in which readers functioning within particular socially located contexts engage texts composed in other socially located contexts in the search for a deeper understanding of human existence” (57). She argues for the importance of historical criticism as a way to help readers recognize the difference between these two contexts, and she strongly disputes the theological readings of scholars like Richard Hays, concluding, “in sum, I have much more energy for challenging Christian traditions of reading its Old Testament than for perpetuating them” (66).

O’Connor, Kathleen M. “Stammering toward the Unsayable: Old Testament Theology, Trauma Theory, and Genesis.” *Interpretation* 70 (2016): 301–13.

O'Connor begins from the premise that God is ineffable, contending that "Biblical speech about God does not make direct ontological claims about God so much as it describes God within particular historical moments. It provides glimpses, partial perceptions, limited expressions that arise from historical experience" (303). She then discusses what trauma theory has to offer biblical theology and summarizes her earlier use of trauma theory in her study of Jeremiah. Finally, she applies trauma theory to Genesis, reading the violent stories contained in the book as trauma literature that serves the "urgent, immediate purpose of helping Judah survive the near destruction of the nation [at the time of the exile] by insisting that God is there for them, even as God eludes definition" (309).

Olson, Dennis T. "Deuteronomy as De-Centering Center: Reflections on Postmodernism and the Quest for a Theological Center of the Hebrew Scriptures." *Semeia* 71 (1995): 119–32.

Rejecting both the search for a single thematic center of the Old Testament and an extreme postmodernist relativism, Olson suggests the book of Deuteronomy as a complex center of the Old Testament, which reflects a "tension between centering and decentering" (121). He sees this tension as evident in the dual covenants enacted at Horeb (chs. 5–28) and Moab (chs. 29–32), the stone tablets placed inside the ark of the covenant and the book of Deuteronomy located beside the ark, the differing perceptions of where God's presence dwells (at a central sanctuary, in heaven, or even in exile), and the diversity of voices in Deuteronomy (e.g., God, Moses, the narrator, and the elders and priests). From his postmodern perspective Olson emphasizes the "provisionality and limits" of any suggestion of a center, contending that "no human construction or ideology is timeless or universal" (128) and that only God is ultimately able to judge the validity of particular interpretations.

Perdue, Leo G. *The Collapse of History: Reconstructing Old Testament Theology*. Overtures to Biblical Theology. Minneapolis: Fortress, 1994. (317 pp.)

Perdue outlines "the collapse of history" as the dominant paradigm for Old Testament theology and describes a number of methods of doing Old Testament theology that have emerged since World War II, demonstrating each method by applying it to the book of Jeremiah. The book is divided into four main parts. Part 1 describes the Biblical Theology Movement as well as tradition-historical and social-scientific approaches. Part 2 covers the rise of attention to creation and wisdom in the mythic school, while Part 3 discusses the canonical approach and newer literary methods, particularly as applied by feminist scholars. Finally, Part 4 describes narrative theology and the theology of imagination, followed by a brief conclusion outlining Perdue's own approach (on which, see *Reconstructing Old Testament Theology* below).

†_____. *Reconstructing Old Testament Theology: After the Collapse of History*. Overtures to Biblical Theology. Minneapolis: Fortress, 2005. (416 pp.)

While *Reconstructing Old Testament Theology* contains some overlap with *The Collapse of History*, it serves to update the prior volume by including a number of newer methods, which are similarly applied to Jeremiah. After an introduction, the book covers history of religion approaches, liberation theology, feminist approaches that emphasize history, feminist (including *mujerista* and womanist) approaches that rely primarily on newer literary methods, Jewish biblical theology, postmodern theology, and postcolonialism. The book concludes by describing

Perdue's method, which involves disclosing the author's interpretive context, uncovering the diverse meanings of the biblical texts in their historical and cultural contexts, generating some kind of systematic synthesis (without squelching pluralism), examining the history of interpretation, and considering the interaction between the past and present horizons of meaning.

†Rogerson, John W. *A Theology of the Old Testament: Cultural Memory, Communication, and Being Human*. Minneapolis: Fortress, 2009. (214 pp.)

Departing from a scholarly concern with reconstructing Israel's history, Rogerson draws on anthropological and social-scientific insights, describing the biblical narratives and creation accounts as "cultural memories" that, in many cases, were designed to challenge the status quo and bring about the transformation of Israelite society. He also explores the nature of humanity with regard to interpersonal, social, and divine-human relationships, focusing particularly on how communication is disrupted and how it might be restored. Rogerson also seeks to bring the Old Testament into conversation with contemporary culture and demonstrate its relevance for those who seek "a better world" today (195).

Steuernagel, Valdir. "Forty-Five Years of the FTL and Its Biblical Theology: A Bit of Theology along the Way . . . and Mary." *Journal of Latin American Theology* 11 (2016): 15–34.

In this essay Steuernagel reflects on the forty-five year history of the *Fraternidad Teológica Latinoamericana* (FTL, Latin American Theological Fellowship), and he advocates for a biblical theology centered on the kingdom of God that would have a missiological focus and would speak to "the reality of a continent in deep political crisis, economic dependency, and absurd levels of poverty" (29–30). He also considers the male-dominant character of the FTL and calls for a more inclusive fellowship that would also involve more poetic means of doing theology. He sees Mary, the mother of Jesus, as exemplifying that kind of theology in her Magnificat and demonstrating a theology rooted in her own experience and participation in God's redemptive acts.

*†Trible, Phyllis. "Five Loaves and Two Fishes: Feminist Hermeneutics and Biblical Theology." *Theological Studies* 50 (1989): 279–95. Reprinted in part as "Overture for a Feminist Biblical Theology." Pages 399–408 in *Old Testament Theology: Flowering and Future*. Edited by Ben C. Ollenburger. 2nd ed. Winona Lake, IN: Eisenbrauns, 2004.

After surveying the landscape of both biblical theology and feminist biblical hermeneutics, Tribble proposes a model for a feminist biblical theology. Such a theology would focus on "highlighting neglected texts and reinterpreting familiar ones" (289) in order to overturn androcentric interpretations and construct a theology that is honoring to women. For Tribble, a feminist biblical theology would also give greater consideration to Israelite folk religion and would perhaps see parts of the Bible "as authoritative, though not necessarily prescriptive" (294).

†Tull, Patricia K., and Jacqueline E. Lapsley, eds. *After Exegesis: Feminist Biblical Theology: Essays in Honor of Carol A. Newsom*. Waco, TX: Baylor University Press, 2015. (312 pp.)

Following an introduction by the editors, *After Exegesis* contains fifteen essays written by female scholars presenting biblical-theological treatments of various themes. As a whole the book offers a broad-ranging feminist biblical theology, intentionally neglecting certain themes that are commonly found in other biblical theologies and including topics that are of interest to feminist scholars, such as exclusion, otherness, and violence against women. Although the essays differ widely in exegetical method, they share an emphasis on the diversity found within the biblical text, an attentiveness to female characters and the concerns of women, and a valuing of non-cognitive means of knowing, such as through emotion and bodily experience.

Wacker, Marie-Theres. “‘Religionsgeschichte Israels’ oder ‘Theologie des Alten Testaments’—(k)eine Alternative? Anmerkungen aus feministisch-exegetischer Sicht.” *Jahrbuch für Biblische Theologie* 10 (1995): 129–55.

In the first half of her essay Wacker discusses a feministic perspective on the history of Israelite religion and Old Testament theology, arguing that the biblical texts reflect an androcentric bias. Feminist scholars can help not only by pointing out this underlying assumption within the biblical text but also by highlighting the female characters in Scripture. The second half presents a study of the “serving women” who donated their mirrors in Exodus 38:8. Wacker documents how the vast majority of histories of Israelite religion have ignored these women, while scholars who discuss them sometimes link the mirrors to false worship (“the mirrors of the gods”) or connect the women with the sexually suspect women of 1 Samuel 2:22. Calling for a more positive reading of these women, she contends further that more attention should be given to studying the role of women in YHWH’s cult.

*†Walsh, Carey. *Chasing Mystery: A Catholic Biblical Theology*. Collegeville, MN: Liturgical, 2012.

Walsh offers a biblical theology from a Catholic perspective, emphasizing the sacramental nature of the biblical text. She probes a number of biblical passages to determine where and how God is present even when that presence is shrouded in mystery, and she brings Scripture into conversation with modern philosophical perspectives. Ultimately, her aim is to help readers encounter the living God both in the biblical text and in their everyday lives.

_____. “The Wisdom in Rupture: Brueggemann’s Notion of Countertestimony for Postmodern Biblical Theology.” Pages 167–76 in *Biblical Theology: Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliott. Eugene, OR: Cascade, 2016.

Engaging with Brueggemann’s attention to Israel’s “countertestimony” with “its willingness to confront God” (167), Walsh considers how we should respond to negative portraits of God, focusing in particular on Job. She sees the God who speaks in Job 38–41 as “an idol only of power” (173) and contends that the book is “radically deconstructive” (172), critiquing our image of that kind of God, who is all-powerful but not loving or merciful.

Wittenberg, Gunther H. “Old Testament Theology, for Whom?” *Semeia* 73 (1996): 221–40.

Wittenberg begins by observing that very few black scholars are involved in studying the Old Testament in South Africa and asks whom Old Testament theology is for. He contrasts two types of knowledge: the scientific impersonal knowledge of the Enlightenment and the relational,

active, contextualized knowledge “from below” that characterizes non-Western theology and also reflects aspects of knowledge in the Old Testament. He contends that Old Testament Theology needs to recover the latter, though without completely losing the former. He also suggests that Old Testament theology should focus on “the establishment of royal-imperial power and the resistance to that power,” providing “a model for struggles of resistance and theological reflection arising out of struggles” in South Africa (237).

*†Wu, Jackson. “Biblical Theology from a Chinese Perspective: Interpreting Scripture through the Lens of Honor and Shame.” *Global Missiology* 4.10 (2013): 1–31.

Wu outlines a framework for doing biblical theology within the context of Chinese culture, which emphasizes family loyalty, group identity, and honor and shame. He reads the Bible as a “grand narrative” divided into six sections: 1) “One Family Under Heaven,” 2) “Losing Face and Fighting for Honor,” 3) “King of All Nations,” 4) “Setting the World Right,” 5) “Honor through Shame,” and 6) “Avenging Shame and Restoring God’s Kingdom” (11). His narrative approach could lead to his inclusion in the biblical (hi)story category, but given his focus on offering a contextually Chinese biblical theology, he has been placed here.

Other Sources of Old Testament Theology

Thematic Studies and Theologies of Individual Biblical Books

*Alexander, T. Desmond, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy, eds. *New Dictionary of Biblical Theology*. Downers Grove, IL: InterVarsity, 2000. (866 pp.)

This dictionary is divided into three parts. The first part contains essays addressing various important topics related to biblical theology (such as its definition, history, and connection with history). The second part presents a series of articles summarizing the biblical theology of each book of the Bible. Finally, the third part addresses biblical themes (arranged alphabetically).

Anderson, Jeff S. *The Blessing and the Curse: Trajectories in the Theology of the Old Testament*. Eugene, OR: Cascade, 2014. (416 pp.)

Anderson traces the theme of blessing and curse throughout the Old Testament, particularly focusing on the relationship between this theme and the promise of the covenant. The book largely follows a historical sequence, with chapters on the prophetic tradition, Israel’s cult, Job, and apocalyptic theology at the end. The final chapter looks at New Testament connections, focusing primarily on Romans, Galatians, and Revelation.

Beale, G. K. *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*. New Studies in Biblical Theology 17. Downers Grove, IL: InterVarsity, 2004. (458 pp.)

Beale looks at the importance of the temple throughout the Bible, beginning by explaining his view that the three parts of the Jerusalem temple represent the earth, the visible heavens, and the invisible dwelling of God as a cosmic temple. He then argues that Adam was called to expand the sacred space of the garden into the whole world, seeing Genesis 1:28 as the

first Great Commission. After surveying the Old Testament evidence for an expanding temple, he continues with the New Testament references to the temple. He sees the church spreading the gospel as a fulfillment of the temple and argues for a final non-material, eschatological fulfillment of the temple in the presence of God dwelling with his people in the new heavens and the new earth.

*_____. *We Become What We Worship: A Biblical Theology of Idolatry*. Downers Grove, IL: InterVarsity, 2008. (341 pp.)

Beginning with Isaiah 6, Beale shows how the biblical authors consistently portray humans as becoming what they worship. Even though idolatry appears to be more prominent in the Old Testament, he demonstrates that it plays a greater role in the New Testament than commonly thought, especially through more indirect references like quotations of Isaiah 6. The book ends by explaining that this truth pertains not just to idol worshipers but also to followers of God, who become more like him as they worship him. It then offers some practical reflections for modern Christians seeking to avoid idolatry.

*The Bible Project. Online: <https://bibleproject.com/>.

The brain-child of Old Testament scholar Timothy Mackie and digital communication expert Jonathan Collins, the Bible Project website contains accessible videos, blog posts, and a podcast offering biblical-theological treatments of individual biblical books as well as a number of biblical themes and key words.

Block, Daniel I. “All Creatures Great and Small: Recovering a Deuteronomistic Theology of Animals.” Pages 283–305 in *The Old Testament in the Life of God’s People: Essays in Honor of Elmer A. Martens*. Edited by Jon Isaak. Winona Lake, IN: Eisenbrauns, 2009.

Block classifies animals in four categories according to Genesis 1 and various other listings: fish, birds, high-carriage animals, and “crawlies” (286). In Deuteronomy, animals are described as either wild or domestic, and the laws indicate that domestic animals are to be cared for. While animals function as food for humans, Deuteronomy demythologizes the idea that they provide food for YHWH, contending that only the smell of animal sacrifices rises up to him. Block concludes with four points: animals reflect the creative work of YHWH, the humane treatment of animals is fundamental to blessing, eating animals is a form of sacrifice, and we need to care for God’s creation.

Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Possessions*. New Studies in Biblical Theology 7. Downers Grove, IL: InterVarsity, 1999. (300 pp.)

Blomberg examines the topic of material possessions, devoting two chapters to the Old Testament, one to the intertestamental period, and four to the New Testament. He finds some themes to be mostly restricted to the Old Testament, such as “Wealth as a sign of God’s blessing and as a reward for one’s labour” (83). However, he identifies four major themes about material possessions that traverse through all of Scripture: (1) they are a gift of God to be enjoyed, (2) they are a primary means of turning humans away from God, (3) a key aspect of redemption is a transformed attitude toward them, and (4) the extremes of poverty and wealth are to be avoided.

Burton, Keith Augustus. *Laying Down the Law*. Hagerstown, MD: Review and Herald, 2013. (157 pp.)

A popular-level study of the Old Testament law and its connection to New Testament Christians, this book is one of the few works in Old Testament theology written by an African-American scholar.

Carson, D. A., ed. *NIV Biblical Theology Study Bible: Follow God's Redemptive Plan as It Unfolds throughout Scripture*. Grand Rapids: Zondervan, 2018.

This study Bible focuses on biblical theology, understood as “the ways in which many important themes work their way through Scripture and come to a focus in Jesus Christ” (v). It includes introductions to each biblical book and section of the canon and notes on particular verses that contain theological reflection, as well as a number of essays at the end offering biblical-theological treatments of various themes.

Davidson, Richard M. *Flame of Yahweh: Sexuality in the Old Testament*. Peabody, MA: Hendrickson, 2007. (874 pp.)

Since few topics are as frequently discussed in the Western world today as sexuality, Davidson addresses the need for the church to produce more work on the topic to help us participate in the conversation from a biblical viewpoint. The book is divided into three primary parts. “Sexuality in Eden: The Divine Design (Genesis 1–3)” focuses on God’s original design for sexuality. “Sexuality outside the Garden: Old Testament Development (Torah, Prophets, Writings)” covers a wide variety of topics, such as homosexuality, premarital sex, divorce, and rape. Finally, “Return to Eden” looks at the Song of Songs as a positive example of sexuality.

*Elwell, Walter A., ed. *Evangelical Dictionary of Biblical Theology*. Baker Reference Library. Grand Rapids: Baker, 1996. (933 pp.)

This dictionary contains articles on the theology of each of the biblical books as well as many biblical themes and topics written from an evangelical perspective. It is also one of the few published resources on biblical theology that is freely available online:

<https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/>.

Fretheim, Terence E. *God and World in the Old Testament: A Relational Theology of Creation*. Nashville: Abingdon, 2005. (418 pp.)

Old Testament theologies often focus on salvation history and neglect the significant role played by creation. Countering this trend, Fretheim traces the theme of creation from Genesis 1–2 through the rest of the Torah, the Prophets, and the Wisdom literature, offering close readings of a wide range of biblical texts and presenting a relational theology of God’s interrelatedness with his creation. Fretheim gives attention to God’s original creation, his work in sustaining that creation, his promises of new creation, and descriptions of nature offering praise to God.

_____. *The Suffering of God: An Old Testament Perspective*. Overtures to Biblical Theology 14. Philadelphia: Fortress, 1984. (224 pp.)

Fretheim seeks to highlight passages and images of God in the Old Testament that have often been neglected in order to challenge the common understanding of God as distant and impassible. After an introduction and survey of some recent shifts in Old Testament theology, he argues that God has “bound himself in relationship to the world” (44), which he sees as entailing limits to divine foreknowledge and omnipotence. He then examines divine theophanies, focusing in particular on God’s appearances in human form, and argues that the Old Testament portrays God as suffering (1) because of human rebellion, (2) with people who are experiencing suffering themselves, and (3) on behalf of his people. He concludes by considering how the prophets, whose “life was reflective of the divine life” (149), also demonstrate that kind of suffering.

*Gladd, Benjamin L. *From Adam and Israel to the Church: A Biblical Theology of the People of God*. Essential Studies in Biblical Theology. Downers Grove, IL: InterVarsity, 2019. (200 pp.)

An early entry into a new and promising series on biblical theology, this book examines the theme of the people of God. Gladd rejects the dispensationalism of his youth, in which he read the Old Testament as an observer, and seeks to adopt the interpretive posture of the New Testament authors, who read the Old Testament as participants. While the community of God’s people is the primary focus, Gladd also examines the roles of priest, prophet, king, and temple.

Hafemann, Scott J., and Paul R. House, eds. *Central Themes in Biblical Theology: Mapping Unity in Diversity*. Grand Rapids: Baker Academic, 2007. (336 pp.)

This edited volume seeks “to trace themes and overarching structural ideas through the whole Bible” and demonstrate continuity within diversity (15), presenting seven essays on particular biblical themes: covenant, divine command, atonement, the servant of the Lord, the day of the Lord, God’s people, and redemptive history. Dempster’s essay on “The Servant of the Lord” is a précis of his book *Dominion and Dynasty* (see above).

Hahn, Scott W. *Kinship by Covenant: A Canonical Approach to the Fulfillment of God’s Saving Promises*. The Anchor Yale Bible Reference Library. New Haven, CT: Yale University Press, 2009. (608 pp.)

Hahn offers a biblical-theological treatment of the theme of covenant. After an introduction, he examines the three types of covenants in the Old Testament: kinship (the covenant with Israel as described by Exodus), treaty (the covenant with Israel as described by Deuteronomy), and grant (the Noahic, Abrahamic, Levitical, and Davidic covenants). He argues that even treaty and grant covenants are fundamentally rooted in the idea of family relationship, particularly that of father and son. Seeing this perspective as supported by the New Testament, he also considers three New Testament passages that combine the ideas of kinship and covenant: Luke 22, Galatians 3–4, and Hebrews 1–9.

*Hays, J. Daniel. *From Every People and Nation: A Biblical Theology of Race*. New Studies in Biblical Theology 14. Downers Grove, IL: InterVarsity, 2003. (240 pp.)

Noting that racial division, particularly between blacks and whites, is a (or even *the*) key issue in the American church today, Hays addresses this problem by offering a biblical theology of race. He describes the ethnic composition of the Old and New Testament worlds and

highlights the roles played in the biblical story by people from other ethnic backgrounds than the Israelites, especially black Cushites. Also, tracing the theme of racial equality from creation to the vision of every tongue and tribe and nation worshipping together in Revelation, he calls the American church to work toward that portrait of racial unity.

Kaminsky, Joel S. “The Hebrew Bible’s Theology of Election and the Problem of Universalism.” Pages 375–86 in *Beyond Biblical Theologies*. Edited by Heinrich Assel, Stefan Beyerle, and Christfried Böttrich. *Wissenschaftliche Untersuchungen zum Neuen Testament* 295. Tübingen: Mohr Siebeck, 2012.

Kaminsky defends the idea of election in the face of the Enlightenment’s arguments against particularism. He argues that the rejection of the parts of the Old Testament that are not universalistic would destroy the heart of the Bible. Instead, we should allow the Bible to challenge our ideas, even when it feels uncomfortable.

*Kovalishyn, Mariam Kamell. “A Biblical Theology of Social Justice.” *Crux* 55 (2019): 30–39.

Kovalishyn traces the theme of social justice from God’s creation of humanity in his image through his instructions to his people Israel and the critiques of the prophets to the coming of God’s kingdom through Jesus. She demonstrates how social justice is central to God’s character (see Deuteronomy 10:12–11:1), deeply connected to his expectation that Israel would be holy, and at the heart of Jesus’ mission. Challenging the evangelical tendency to focus more on saving souls than on caring for the poor and oppressed, Kovalishyn urges evangelical Christians to consider how “imitating God’s character impinges on every person’s economic life” (35).

Laniak, Timothy S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*. *New Studies in Biblical Theology* 20. Downers Grove, IL: InterVarsity, 2006. (313 pp.)

Although the word “pastor” originally meant shepherd, many pastors today have little knowledge of the rich metaphorical background of God’s leaders as shepherds in both the Old and New Testaments. Laniak fills out this picture by first describing what life was like for ancient shepherds and how other ancient cultures used the metaphor of shepherding and then tracing in detail how the Bible uses that metaphor for God and for the leaders of his people as an image of both authority and self-sacrificial care. Although the book is dense at times, Laniak outlines a reading strategy for pastors who do not want to get bogged down in the details.

Lapsley, Jacqueline E. “A Theology of Creation—Critical and Christian.” Pages 141–52 in *Methodological Studies*. Vol. 1 of *Theology of the Hebrew Bible*. Edited by Marvin A. Sweeney. *Resources for Biblical Study* 92. Atlanta: Society of Biblical Literature, 2019.

Lapsley begins by questioning the definition of biblical theology offered by Wikipedia because it focuses on drawing connections between the testaments and on the idea of progressive revelation. Working from her own understanding of biblical theology, she presents a biblical-theological study of creation, intending to appeal to Christians who downplay the need to care for the environment.

Léon-Dufour, Xavier, ed. *Dictionary of Biblical Theology*. 2nd ed. Frederick, MD: Word Among Us, 1995. (712 pp.)

This dictionary contains articles on over 350 biblical characters, topics, themes, and key words. Since it is written by Catholic scholars, it includes references to the deuterocanonical books.

Lim, Bo H. “Exile and Migration: Toward a Biblical Theology of Immigration and Displacement.” *The Covenant Quarterly* 74 (2016): 3–15.

Seeking to develop a biblical theology of immigration, Lim observes that the Old Testament reflects a wide variety of experiences of exile, paralleling the distinct experiences of different groups of immigrants today. Focusing in particular on Jeremiah 29:1–7, he looks at the passage “through the lens of migration, postcolonial, and refugee studies” (8), drawing frequent connections to the issues facing immigrants and displaced people in the modern world.

*Longman, Tremper III, and Daniel G. Reid. *God Is a Warrior*. Studies in Old Testament Biblical Theology. Grand Rapids: Zondervan, 1995. (224 pp.)

The first half of the book, written by Longman, looks at how God acts as a divine warrior in history (both for and against Israel), in the eschaton, and symbolically against the forces of chaos. The second half of the book, written by Reid, first studies Jesus as the divine warrior in the Gospels, especially in the contexts of defeating demons, conquering the sea, and overcoming death in the resurrection. It then examines the divine warrior theme in the letters of Paul, which focus on the defeat of death and principalities, the coming day of the Lord, and God’s people as the warriors of Christ.

Lunde, Jonathan. *Following Jesus, the Servant King: A Biblical Theology of Covenantal Discipleship*. Biblical Theology for Life. Grand Rapids: Zondervan, 2010. (320 pp.)

Lunde examines the theme of discipleship throughout the Bible by focusing on two key areas. First, he sees all of the covenants as containing both demands for obedience and provisions of grace. Second, he highlights Jesus as a servant-king fulfilling the covenants as he likewise calls us to obey and graciously enables us to do so. In particular, he sees Jesus as the filter of the Old Testament when he “brings certain things to their *culmination*” (138, italics original), the lens of the Old Testament when he changes various Old Testament provisions, and the prism of the Old Testament when he heightens or elevates portions of the Old Testament.

Malone, Andrew S. *God’s Mediators: A Biblical Theology of Priesthood*. New Studies in Biblical Theology 43. Downers Grove, IL: InterVarsity, 2017. (256 pp.)

After a brief introduction, Malone breaks his biblical-theological study of the priesthood into two parts. In the first, he examines individual priests, beginning with the priesthood of Aaron initiated at Sinai and then looking backward to earlier priests and forward through the rest of the Old Testament and into the New Testament with its presentation of Jesus as priest. In the second part, he considers the corporate priesthoods of Israel and the church, concluding with some thoughts about the relevance of his study for the contemporary church.

McConville, J. Gordon. *Being Human in God's World: An Old Testament Theology of Humanity*. Grand Rapids: Baker Academic, 2016. (240 pp.)

While not a systematic study of humanity, this collection of essays provides an overview of many topics related to humanity in the Old Testament. The book works from a foundation of humanity's creation in the image of God to address other topics, including memory, the internal composition of humans, politics, gender, and creativity.

Middleton, J. Richard. *The Liberating Image: The Imago Dei in Genesis 1*. Grand Rapids: Brazos, 2005. (304 pp.)

Middleton offers an in-depth treatment of the biblical theme of God creating humanity in his own image. The book is divided into three parts, dealing with the meaning, socio-historical context, and ethical implications of the *imago dei*. In Part 1 Middleton exegetes Genesis 1:26–28 in light of its context and intertextual connections, contending that the *imago dei* has both royal and priestly aspects. Part 2 explores the theme's ancient Near Eastern background, noting the royal practice of erecting images of a king in the far reaches of his kingdom as well as descriptions of kings as images of a god. In Middleton's view, Genesis 1 both democratizes the *imago Dei* and critiques the Mesopotamian perspective that humans were created to be slaves of the gods. In Part 3 he contends that humans are called to image God not through violence, which is absent from the creation accounts, but by reflecting the "primal generosity" God demonstrates in his creative activity (211).

* _____ . *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids: Baker Academic, 2014. (336 pp.)

In this book Middleton counters the idea that humans go to heaven as their eternal destiny, arguing instead that biblical eschatology places new creation on earth, a view which he variously calls "holistic salvation," "cosmic renewal," and "holistic eschatology." He grounds this theme in the exodus, earthly flourishing in the Old Testament, the resurrection, and the renewal of all things and concludes by addressing problem texts for his view and examining the ethical consequences of a holistic eschatology for Christians today.

Peterson, David. *Engaging with God: A Biblical Theology of Worship*. Downers Grove, IL: InterVarsity, 1992. (317 pp.)

Peterson begins with two chapters that examine what it means to worship God in the Old Testament. He first considers worship's connection with revelation and redemption, as well as with the religious institutions of the cult and temple, and then looks at the purpose of worship as an offering of submission, service, or honor. Turning to the New Testament, Peterson devotes seven chapters to analyzing the New Testament's theology of worship, beginning with Jesus as the new temple and initiator of a new covenant and then exploring Acts, Paul's letters, Hebrews, and Revelation. He concludes that "throughout the Bible, acceptable worship means approaching or engaging with God on the terms that he proposes and in the manner that he makes possible. It involves honouring, serving and respecting him, abandoning any loyalty or devotion that hinders an exclusive relationship with him" (283).

Satyavani, Puttagunta. *Seeing the Face of God: Exploring an Old Testament Theme*. Carlisle, UK: Langham, 2014. (300 pp.)

A contribution to Old Testament theology written by an Indian woman, this book presents a study of the motif of “seeing the face of God” in Genesis–Numbers. Satyavani concludes that the expression is neither a metaphor nor a carryover from idolatry, but instead expresses the anthropomorphic self-revelation of God.

StuhlmueLLer, Carroll, ed. *The Collegeville Pastoral Dictionary of Biblical Theology*. Collegeville, MN: Liturgical, 1996. (1120 pp.)

Along with introductory essays about the Bible, interpretation, and biblical theology, this dictionary offers articles on biblical characters, themes, topics, and issues. It is designed to help pastors, church leaders, students, and laypeople gain a better understanding in their personal and corporate study of the Bible.

VanGemeren, Willem A., ed. *New International Dictionary of Old Testament Theology and Exegesis*. 5 vols. Grand Rapids: Zondervan, 1997.

The bulk of this five-volume work consists of articles about Hebrew words, which often contain biblical-theological reflection. However, the dictionary also offers introductory essays discussing various topics related to exegesis and biblical theology, as well as articles about people, topics, and the theology of each Old Testament book. The final volume contains a variety of indices that help readers find what they are looking for.

Witte, Markus. *The Development of God in the Old Testament: Three Case Studies in Biblical Theology*. Translated by Stephen Germany. Critical Studies in the Hebrew Bible 9. Winona Lake, IN: Eisenbrauns, 2017. (152 pp.)

Employing a primarily historical-critical approach, Witte looks at the transition from El Shaddai to Pantokrator (“Almighty”), the shift from divine justice to human justice, and YHWH in the Old Testament as a background for the New Testament’s portrait of Jesus Christ. The role of the New Testament plays an important role in his interpretation of the Old Testament, but he also affirms a second equally legitimate stream of Jewish interpretation. Witte sums up his method in this way: “Old Testament theology is a historical enterprise. As such, it contributes to biblical theology in the form of the history of religion, literary history, and reception history” (50).

*Wright, Christopher J. H. *Knowing Jesus through the Old Testament*. 2nd ed. Downers Grove, IL: InterVarsity, 2014. (288 pp.)

In this study Wright describes five ways that the New Testament connects Jesus with the Old Testament. First Jesus completes the story of the Old Testament (see Matthew 1:1–18). Second, Jesus fulfills Old Testament promises. Third, Jesus finds his identity, especially his status as son, in the Old Testament. Fourth, Jesus advances the mission given to Israel in the Old Testament. Fifth, Jesus received his values from the Old Testament. The second edition adds a chapter addressing the deity of Jesus in light of the Old Testament.

Meta-Studies of Old Testament Theology

Bartholomew, Craig, Mary Healy, Karl Möller, and Robin Parry, eds. *Out of Egypt: Biblical Theology and Biblical Interpretation*. Scripture and Hermeneutics Series 5. Grand Rapids: Zondervan, 2004. (528 pp.)

This diverse collection of essays on biblical theology features contributions from both biblical scholars and theologians. The first section, “Approaches to Biblical Theology,” examines several recent biblical theologies and describes various approaches to and problems in biblical theology. The second section, “Great Themes of the Bible,” contains studies on monotheism and “The Unity of Humankind.” The third section, “Parts of the Bible and Biblical Theology,” presents case studies on three biblical texts in interaction with biblical theology: Zechariah 14; Romans 9:30–10:4; and the book of Hebrews. Finally, the fourth section, “Theological Interpretation and Biblical Theology,” looks at several theoretical issues and the connection of biblical theology with such fields as theological exegesis and preaching.

Bosman, Hendrik. “The Hebrew Bible / Old Testament Studies in Africa.” Pages 253–68 in *The Twentieth Century—From Modernism to Post-Modernism*, part 2 of vol. 3 of *Hebrew Bible / Old Testament: The History of Its Interpretation*. Edited by Magne Saebø. Göttingen: Vandenhoeck and Ruprecht, 2015.

In this essay Bosman surveys the interpretation of the Old Testament in Africa, dividing the material into pre-modern, modern and critical, and post-modern approaches. As African scholars rejected the critical views connected with colonialism, many have moved to local readings by ordinary Africans, emphasizing a diversity of perspectives.

Bray, Gerald. “The Church Fathers and Biblical Theology.” Pages 23–40 in *Out of Egypt: Biblical Theology and Biblical Interpretation*. Edited by Craig Bartholomew, Mary Healy, Karl Möller, and Robin Parry. *Scripture and Hermeneutics Series 5*. Grand Rapids: Zondervan, 2004.

Bray examines whether the church fathers could be said to have practiced biblical theology. The question is complicated because so much of the definition of biblical theology is bound up with modern thinking. Nevertheless, Bray contends that the church fathers can teach us about the importance of ontology in biblical theology.

Brett, Mark G. “The Future of Old Testament Theology.” Pages 465–88 in *Congress Volume: Oslo 1998*. Edited by A. Lemaire and M. Saebø. Supplements to *Vetus Testamentum* 80. Leiden: Brill, 2000. Reprinted on pages 482–94 in *Old Testament Theology: Flowering and Future*. Edited by Ben C. Ollenburger. Sources for Biblical and Theological Study 1. Winona Lake, IN: Eisenbrauns, 2004.

Brett compares Collins’ proposal for Old Testament theology (based on historical criticism) with Levenson’s (more relativistic). Collins is quite optimistic about the possibility of neutrality, while Levenson contends that neutrality is a façade. In his view, even when we say we are neutral, we are not. Therefore, he calls on scholars to identify their presuppositions. Brett

concludes by suggesting that future Old Testament theologians need a better awareness of ideology and reception history.

Brueggemann, Walter. “Old Testament Theology.” Pages 675–97 in *The Oxford Handbook of Biblical Studies*. Edited by J. W. Rogerson and Judith M. Lieu. Oxford: Oxford University Press, 2006.

This short article surveys the history of Old Testament theology. Brueggemann ends with terms familiar from his other work in the field: “I propose, then, that Old Testament theology be undertaken as a subversive alternative to the dominant, even hegemonic metanarrative of our time. In such a perspective we may usefully recognize that each of the great theological affirmations of the Old Testament is indeed a radically countercultural offer in a flattened world of anti-neighbourly social arrangements” (694).

Calduch-Benages, Nuria. “*The Theology of the Old Testament* by Marco Nobile: A Contribution to Jewish-Christian Relations.” Pages 88–101 in *Out of Egypt: Biblical Theology and Biblical Interpretation*. Edited by Craig Bartholomew, Mary Healy, Karl Möller, and Robin Parry. *Scripture and Hermeneutics Series 5*. Grand Rapids: Zondervan, 2004.

Summarizing the Old Testament theology of Marco Nobile for the sake of the many biblical scholars who do not read Italian, Calduch-Benages praises the beneficial effects of the book for Jewish-Christian relationships.

Carroll R., M. Daniel. “Ethics in Old Testament Theologies: Theological Significance and Modern Relevance.” Pages 239–51 in *Interpreting the Old Testament Theologically: Essays in Honor of Willem A. VanGemeren*. Edited by Andrew T. Abernethy. Grand Rapids: Zondervan, 2018.

Carroll surveys the role of ethics in several recent Old Testament theologies. Childs’ canonical approach focuses on theological ethics, Scobie’s large tome demonstrates a thorough integration of biblical theology and ethics, Goldingay embeds ethics within the narrative of Scripture, and Brueggemann and Andiañach highlight the diversity in the Old Testament’s ethical vision.

Dietrich, Walter. “Wer Gott ist und was er will: Neue ‘Theologien des Alten Testaments.’” *Evangelische Theologie* 56 (1996): 258–85.

Dietrich surveys the recent Old Testament theologies by Gunneweg, Albertz, Preuss, Childs, and Otto Kaiser. He then examines how each of these theologies addresses the topics of God as creator, monotheism, and the relationship between God and political powers. He concludes that we should be thankful for the bounty of recent work in Old Testament theology but observes that it has become more difficult to gather useful data from this large amount of material.

Elliott, Mark W. *The Heart of Biblical Theology: Providence Experienced*. Farnham, UK: Ashgate, 2012. (196 pp.)

This book provides a survey and assessment of work in the fields of biblical theology and the theological interpretation of Scripture since Elliott's previous book, published in 2007 (see below). Elliott critiques both the theological interpretation of Scripture and the common view of covenant as the central theme of the Bible. In a short final chapter (to be fleshed out in a forthcoming book) he proposes providence as the central theme of Scripture.

_____. *The Reality of Biblical Theology*. Religions and Discourse 39. Frankfurt: Peter Lang, 2007. (386 pp.)

Elliott divides his work into three distinct sections. First, he describes recent changes in biblical theology, looking especially at Childs and German contributions. Second, he examines "the place of a philosophy of revelation and fundamental theology in constructing a biblical theology." Third, as a test case he traces the theme of faith through the Old Testament and into the New Testament. Elliott gives significant attention to reception history and German scholarship.

Fischer, Georg. "Biblical Theology in Transition: An Overview of Recent Works, and a Look Ahead at How to Proceed." Pages 79–90 in *Biblical Theology: Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliott. Eugene, OR: Cascade, 2016.

In this brief essay Fischer surveys the theologies of Preuss, Brueggemann, House, Gerstenberger, Lang, and Feldmeier and Spieckermann. He then considers five significant issues in biblical theology: the relationship between the testaments (and whether the Hebrew Bible should be read from a Christian perspective), the theological diversity found in the various books of the Bible, whether a biblical theology should focus on *theology* proper (that is, God) or on humanity or ethics, whether it should use a more diachronic or synchronic approach, and the need to consider hermeneutical questions.

Gabler, Johann P. "An Oration on the Proper Distinction between Biblical and Dogmatic Theology and the Specific Objectives of Each." Pages 498–506 in *Old Testament Theology: Flowering and Future*. Edited by Ben C. Ollenburger. Sources for Biblical and Theological Study 1. Winona Lake, IN: Eisenbrauns, 2004.

The lecture given by Gabler in 1787, which is often viewed as the origin of modern biblical theology, is presented here in English translation. In this lecture Gabler distinguishes between biblical theology and dogmatic (or systematic) theology, seeing the former as a more historical discipline.

Hafemann, Scott J., ed. *Biblical Theology: Retrospect and Prospect*. Downers Grove, IL: InterVarsity, 2002. (300 pp.)

This collection of nineteen essays from a theology conference at Wheaton College examines biblical theology's past and looks toward its future. Key issues that are addressed include the significance of the canon's shape (particularly the Old Testament in its Jewish order of Torah, Prophets, and Writings), the role of creation in biblical theology and its relationship to redemptive history, the relationship between the testaments, and the degree of unity in the canon. Although a variety of perspectives are represented, there is general agreement that biblical

theology should focus on the biblical text in its final canonical form and that it should be normative for the life of the church.

Hasel, Gerhard F. *Old Testament Theology: Basic Issues in the Current Debate*. 4th ed. Grand Rapids: Eerdmans, 1991. (272 pp.)

For many years Hasel's book was the standard introduction to Old Testament theology. Although there have been significant developments in the field since the book's last revision, it still offers a helpful discussion of many of the key issues an Old Testament theology must address. After summarizing the history of the discipline, Hasel describes various approaches to Old Testament theology and considers the questions of its relationship to history, whether the Old Testament has a center, and how the testaments are related. Finally, he outlines his own "multiplex canonical" approach (111), which examines the theologies of various books or sections of the Old Testament and then traces the development of particular themes (see further his "Proposals for a Canonical Biblical Theology" above).

Hayes, John H., and Frederick Prussner. *Old Testament Theology: Its History and Development*. Atlanta: John Knox, 1985. (290 pp.)

This survey of the history of Old Testament theology begins much earlier than most, starting with the 1600 and 1700s and concluding with recent developments in the field at the time of writing.

House, Paul R. "God's Design and Postmodernism: Recent Approaches to Old Testament Theology." Pages 29–54 in *The Old Testament in the Life of God's People: Essays in Honor of Elmer A. Martens*. Edited by Jon Isaak. Winona Lake, IN: Eisenbrauns, 2009.

After summarizing the approach he took in his own *Old Testament Theology* (see above), House surveys several other recent works in the field. He appreciates Brueggemann and Gerstenberger but ultimately rejects their approaches because they take a postmodern perspective and deny the Bible's authority. He is more affirming of the theologies by Rendtorff, Anderson, Dempster, and Goldingay because they view the Bible as authoritative and see more unity within the biblical text, while also acknowledging diversity.

Hubbard, Robert L. Jr. "Doing Old Testament Theology Today." Pages 31–46 in *Studies in Old Testament Theology: Historical and Contemporary Images of God and God's People*. Edited by Robert L. Hubbard Jr., Robert K. Johnston, and Robert P. Meye. Dallas: Word, 1992.

This essay gives a brief summary of the problems facing Old Testament theology, the importance of Christian assumptions while doing Old Testament theology, and the need to consider the canonical context (including the New Testament).

Jacob, Edmond. "De la théologie de l'Ancien Testament a la théologie biblique: A propos de quelques publications recentes." *Revue d'histoire et de philosophie religieuses* 57 (1977): 513–18. Idem. "La théologie de l'Ancien Testament: État présent et perspectives d'avenir." *Ephemerides Theologicae Lovanienses* 44 (1968): 420–32.

The dated survey of Old Testament theologies in “La théologie de l’Ancien Testament” journeys briefly through the classic works of the early twentieth century, arguing that the Old Testament does not have a center and that Old Testament theology should remain descriptive. A decade after his earlier survey, Jacob briefly summarizes further work related to Old Testament theology in “De la théologie de l’Ancien Testament a la théologie biblique,” examining Zimmerli, Fohrer, Gese, Clavier, Sanders, and Childs.

Klink, Edward W. III, and Darian R. Lockett. *Understanding Biblical Theology: A Comparison of Theory and Practice*. Grand Rapids: Zondervan, 2012. (192 pp.)

Klink and Lockett describe the field of biblical theology as a spectrum of five types. BT1 offers a purely descriptive approach focused on outlining the history of Israel’s religious thought. BT2 emphasizes the history of redemption, often highlighting key themes like covenant or kingdom. BT3 seeks to straddle historical and theological concerns with a focus on narrative, reading the Bible as a grand narrative. BT4 highlights the importance of the canon for constructing a confessional theology. Finally, BT5 engages in biblical theology from the perspective of Christian theology. For each type, Klink and Lockett devote one chapter to defining the approach and one chapter to exploring the work of someone who exemplifies that approach.

Kraus, Hans-Joachim. *Die Biblische Theologie: Ihre Geschichte und Problematik*. Neukirchen-Vluyn: Neukirchener, 1970. (407 pp.)

The majority of this book surveys the history of biblical theology from the 1600s through the work of Gerhard von Rad. In the last hundred pages Kraus discusses various problems in biblical theology, such as the connection between the testaments and the definition of theology.

Janowski, Bernd. “Biblical Theology.” Pages 716–31 in *The Oxford Handbook of Biblical Studies*. Edited by J. W. Rogerson and Judith M. Lieu. Oxford: Oxford University Press, 2006.

This brief article examines the definition of biblical theology and several of the major controversies within the field, such as the relationships of biblical theology to systematic theology and to historical criticism, the relationship between the Old and New Testaments, and the significance of the canon.

Jeremias, Jörg. “Neuere Entwürfe zu einer ‘Theologie des Alten Testaments.’” Pages 125–58 in *Theologie und Exegese des Alten Testaments / der Hebräischen Bibel: Zwischenbilanz und Zukunftsperspektiven*. Edited by Bernd Janowski. Stuttgarter Bibelstudien 200. Stuttgart: Katholisches Bibelwerk, 2005. Originally published in *Verkündigung und Forschung* 48 (2003): 29–58.

In this review article Jeremias examines various recent approaches to Old Testament theology, while also praising the older work of von Rad. He looks at three kinds of theologies: canonical (Childs and Rendtorff), systematic (Otto Kaiser), and postmodern (Brueggemann). He ends by considering the relationship between history of Israelite religion and Old Testament theology, emphasizing the importance of not flattening out the history of the Old Testament.

Köstenberger, Andreas J. “The Present and Future of Biblical Theology.” *Southwestern Journal of Theology* 56 (2013): 3–23.

Köstenberger surveys recent biblical theologies in four categories: “classic approaches,” which find the themes of individual sections and then seek to synthesize them; “central theme approaches”; “single-center approaches”; and “story/metanarrative approaches.” Because he focuses exclusively on evangelical scholars, he sees unity among recent biblical theologies on christological and eschatological fulfillment. He also argues for a strong line between biblical and systematic theology.

Kraftchick, Steven J. “Facing Janus: Reviewing the Biblical Theology Movement.” Pages 54–77 in *Biblical Theology: Problems and Perspectives: In Honor of J. Christiaan Beker*. Edited by Steven J. Kraftchick, Charles D. Myers Jr., and Ben C. Ollenburger. Nashville: Abingdon, 1995.

Kraftchick surveys the rise and fall of the Biblical Theology Movement but also highlights the best aspects of the movement, which continue to be important today. These include the protest against overspecialization, the call to integration, and the desire to recover theology.

Lockett, Darian. “Some Ways of ‘Doing’ Biblical Theology: Assessments and a Proposal.” Pages 91–107 in *Biblical Theology: Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliott. Eugene, OR: Cascade, 2016.

The majority of this essay is a summary of the Klink and Lockett book (see *Understanding Biblical Theology* above), outlining its spectrum of five approaches to biblical theology. However, Lockett ends with a call for emphasizing the importance of canon.

Martens, Elmer A. “The Flowering and Floundering of Old Testament Theology.” Pages 172–84 in vol. 1 of *The New International Dictionary of Old Testament Theology and Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids: Zondervan, 1997.

In this essay Martens discusses several of the key disputes in Old Testament theology. First, he considers various goals that have been identified: a “pure” biblical theology uninfluenced by systematic theology, a scientific historical-critical theology, a Christian Old Testament theology, and either a purely descriptive or also prescriptive theology. Second, he observes different perspectives that have been applied to Old Testament theology: historical, sociological, and literary. Finally, he notes disagreements in method, concerning whether Old Testament theology should be diachronic or synchronic, whether it should be organized around a center, and whether it should strive to be scientific or more creative.

_____. *Old Testament Theology*. IBR Bibliographies 13. Grand Rapids: Baker, 1997. (138 pp.)

As part of the IBR Bibliographies series, this book offers a helpful bibliography on Old Testament theology up through its publication in 1997, divided into the following categories: reference works, serial literature, history of the discipline, issues in the discipline, perspectives on Old Testament theology, Old Testament theologies, theologies of corpora, theologies book by book, and monographs on selected biblical themes.

_____. “Old Testament Theology since Walter C. Kaiser, Jr.” *Journal of the Evangelical Theological Society* 50 (2007): 673–91.

Thirty years after Kaiser published his Old Testament theology, Martens seeks to understand its influence and survey the current state of the field, dividing the various Old Testament theologies into the categories of synchronic, diachronic, canonical, and story. He also discusses two recurrent problems in Old Testament theology: the presence or absence of a center and the connection of the Old Testament to the New Testament.

_____. “The Oscillating Fortunes of ‘History’ within Old Testament Theology.” Pages 313–40 in *Faith, Tradition, and History: Old Testament Historiography in Its Near Eastern Context*. Edited by A. R. Millard, James K. Hoffmeier, and David W. Baker. Winona Lake, IN: Eisenbrauns, 1994.

In this essay Martens examines how the role of history in Old Testament theology has developed over time. He proposes three distinct views: history as the bedrock of theology, history as tangential to theology, and history as a primary but not exclusive foundation for theology.

Mead, James K. *Biblical Theology: Issues, Methods, and Themes*. Louisville: Westminster John Knox, 2007. (336 pp.)

This helpful overview of biblical theology looks at the challenge of defining the term and the history of the field, as well as the issues, methods, and themes, and prospects of biblical theology. Mead divides biblical theologies into three broad categories. First, those that focus on content include theologies that have a systematic arrangement, a proposed center, or a narrative structure. Second, those that focus on the shape of the biblical account include theologies based on tradition history, canonical authority, or diverse witnesses. Third, those that focus on perspective include theologies based on human existence, the experience of the author, or a social-communal approach. Mead also categorizes the major themes of the Bible into three groups: God, life in relationship with God, and life in relationship with other people.

Meadowcroft, Tim. “Method and Old Testament Theology: Barr, Brueggemann, and Goldingay Considered.” *Tyndale Bulletin* 57 (2006): 35–56.

In this essay Meadowcroft assesses the work of Barr, Brueggemann and Goldingay. He sees Barr as overly critical and never reaching a conclusion but acknowledges that his grasp of German scholarship is excellent and many of his critiques are good. He observes that Barr and Brueggemann both disagree with Childs but then end up on different sides of the fence. In Meadowcroft’s view, Brueggemann is inconsistent in several places, defending God when we might expect him to find a contradiction. Moreover, by assigning apocalyptic to the edge of the Old Testament, Brueggemann creates—at least partly—a canon within a canon. Finally, Meadowcroft highlights what he understands as the two key differences between Brueggemann and Goldingay: whether we should read the Old Testament christologically and the role of history.

Ollenburger, Ben C. “Old Testament Theology: A Discourse on Method.” Pages 81–103 in *Biblical Theology: Problems and Perspectives: In Honor of J. Christiaan Beker*. Edited

by Steven J. Kraftchick, Charles D. Myers Jr., and Ben C. Ollenburger. Nashville: Abingdon, 1995.

Ollenburger surveys several key figures in the field—including Gabler, von Rad, and Collins—and he proposes a view of Old Testament theology that potentially includes greater connections with dogmatic theology.

Ollenburger, Ben C., ed. *Old Testament Theology: Flowering and Future*. 2nd ed. Sources for Biblical and Theological Study 1. Winona Lake, IN: Eisenbrauns, 2004. (560 pp.)

This volume introduces the variety of approaches to Old Testament theology by offering excerpts from key thinkers in the field from 1930 to the time of publication. After a few introductory essays in Part 1, Parts 2–4 proceed roughly chronologically, covering the changing landscape of Old Testament theology in the twentieth century, while Part 5 contains more recent writings that have significantly reshaped the conversation. Some of the excerpts outline the author’s method, while others present a sample of how their method is applied.

Pannenberg, Wolfhart. “Problems in a Theology of (Only) the Old Testament.” Pages 275–80 in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades. Grand Rapids: Eerdmans, 1997.

Pannenberg briefly argues for the necessity of including the New Testament when discussing Old Testament theology, though he also rejects a confessional approach to the topic, at least in the early stages of study.

Penchansky, David. *The Politics of Biblical Theology: A Postmodern Reading*. Studies in American Biblical Hermeneutics 10. Macon, GA: Mercer University Press, 1995. (124 pp.)

This book presents a study of the Biblical Theological Movement that focuses on the work of Thorleif Boman and G. Ernest Wright as well as the critiques by James Barr, Langdon Gilkey, and Brevard Childs. The work seeks to show how the debate presaged many aspects of postmodernism.

Poythress, Vern Sheridan. “Kinds of Biblical Theology.” *Westminster Theological Journal* 70 (2008): 129–42.

In this essay Poythress offers an overview of the different types of biblical theology and its relationship to systematic theology, especially in the context of Reformed theology. He desires the lines of influence between the two to go both ways but does not think it wise for systematic theology to be conformed to the structure of biblical theology.

Rendtorff, Rolf. “Approaches to Old Testament Theology.” Pages 13–26 in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades. Grand Rapids: Eerdmans, 1997.

Rendtorff begins his survey by comparing the work of von Rad and Eichrodt. He also shows how the search for a “mitte” (center) of the Old Testament took on its distinctive cast in

Walther Zimmerli's review of the first volume of von Rad's Old Testament theology, leading von Rad to react quite negatively to the idea of a center in his second volume. The article ends with brief thoughts on structuring an Old Testament theology on canonical grounds.

_____. "Recent German Old Testament Theologies." *Journal of Religion* 76 (1996): 328–37.

In this essay Rendtorff discusses the work of Preuss, Gunneweg, Otto Kaiser, and Schreiner. While he sees it as significant that Old Testament theology is taking off in the German-speaking world after a few decades of silence, he notes that these works do not show a unanimity of approach.

_____. "Theologie des Alten Testaments: Überlegungen zu einem Neuansatz." *Nederduits Gereformeerde Teologiese Tydskrif* 30 (1989): 132–42.

Rendtorff summarizes previous biblical theologies in several categories: philosophical-theological, history of religion, systematic, and canonical. He suggests that biblical theology should look both at individual books in the Old Testament and at themes running between those books. Finally, he contends that Christian study of Old Testament theology should listen more to Jewish scholars. See further his *Canonical Hebrew Bible* (above).

Reventlow, Henning Graf. "Modern Approaches to Old Testament Theology." Pages 221–40 in *The Blackwell Companion to the Hebrew Bible*. Edited by Leo G. Perdue. Blackwell Companions to Religion. Oxford: Blackwell, 2001.

In this essay Reventlow considers a broad range of methodological issues in Old Testament theology as well as approaches to biblical interpretation that have had varying impacts on the field of Old Testament theology. For example, he considers the issues of history of religion vs. Old Testament theology, the search for a center or "two-pole dialectics" (223), the place of creation and the Wisdom literature in Old Testament theology, whether Old Testament theology should be purely descriptive or confessional, the role of the canon, and the relationship between the testaments. He also surveys narrative approaches, liberation theology, feminist interpretation, sociological approaches, and Jewish biblical theology.

_____. *Problems of Biblical Theology in the Twentieth Century*. Translated by John Bowden. Philadelphia: Fortress, 1986. (188 pp.)

Continuing his survey of literature on biblical theology from his former work *Problems of Old Testament Theology* (see below), in this book Reventlow focuses on the connection between the Old and New Testaments.

_____. *Problems of Old Testament Theology in the Twentieth Century*. Philadelphia: Fortress, 1985. (194 pp.)

Reventlow offers a detailed analysis and critique of various approaches to Old Testament theology, including systematic methods and proposed centers. However, his primary focus is on the role of history in Old Testament theology (interacting in particular with von Rad). The book ends with brief studies of the role of creation, myth, and wisdom in Old Testament theology.

_____. “Zur Theologie des Alten Testaments.” *Theologische Rundschau* 52 (1987): 221–67.
Idem. “Theologie und Hermeneutik des Alten Testaments.” *Theologische Rundschau* 61 (1996): 48–102, 123–76.

These extensive bibliographic articles survey dozens of different Old Testament theologies and biblical-theological studies of Old Testament themes from the 1970s through 1996.

Sandys-Wunsch, John, and Laurence Eldredge. “J. P. Gabler and the Distinction between Biblical and Dogmatic Theology: Translation, Commentary, and Discussion of His Originality.” *Scottish Journal of Theology* 33 (1980): 133–58.

This essay provides a translation of and commentary on Gabler’s historic lecture on biblical theology delivered in 1787.

Sláma, Petr. *New Theologies of the Old Testament and History: The Function of History in Modern Biblical Scholarship*. Beiträge zum Verstehen der Bibel 33. Zurich: LIT, 2017. (300 pp.)

A translation of Sláma’s dissertation written in Czech, this volume begins by looking at the role of history in the Christian tradition. It then examines the relationship of Old Testament theology to the history of Israelite religion, biblical theologies that downplay history (like Eichrodt), those that emphasize history (like von Rad), the Biblical Theology Movement, Jewish biblical theology, and the effect of postmodern interpretation. An unusual aspect of this book is the attention paid to the contributions of various Czech scholars to the field.

Snyman, Fanie. “Mapping Recent Developments in Old Testament Theology.” *Hervormde Teologiese Studies* 75, no. 3 (2019): 1–8.

Snyman briefly surveys the history of Old Testament theology, focusing on summarizing the contributions of several key players in the field. He then offers some conclusions, noting the lack of Old Testament theologies by women and African scholars and describing the field as “a kaleidoscope of approaches, methodologies and hermeneutical interests” (7).

Tsang, Sam. “Interpretation and Biblical Theology at the Crossroads? A Comparative Study between Chris Wright’s *The Mission of God* and Other Theological Interpretation-Biblical Theologies.” *Theology and Life* 35 (2012): 157–84.

Tsang assesses Wright’s *The Mission of God* and compares it to several other recent Old Testament theologies. His main critique of Wright’s book is that it does not engage in detailed exegesis, book-by-book analysis, or critical studies.

Walsh, Carey, and Mark W. Elliott, eds. *Biblical Theology: Past, Present, and Future*. Eugene, OR: Cascade, 2016. (244 pp.)

This volume contains a collection of essays on biblical theology from the International Meetings of the Society of Biblical Literature in 2012–2014. The essays are grouped into three

parts, following the chronological categories given in the subtitle. Several of these essays are summarized above.