

**The Sheffield Department of Biblical Studies:
An Intellectual Biography***

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What has been going on in Sheffield in biblical studies these fifty years? And what is it about the ideas emanating from here that has gained it a reputation for being an exciting place to be studying the Bible?

Although I can write only from a personal perspective, I feel I must say something, if only because I have been a member of this Department for two-thirds of those fifty years and if I do not know what has been going on all that time how can I expect anyone else to?

My explanation of the Sheffield phenomenon is that it is due to the confluence of several distinctive talents and characteristics that happened to merge successfully. It has, to be sure, required a certain intellectual *esprit de corps* and a definite assurance that the scholarly work of each of its members has been esteemed by all the others. But it has been above all the combination of personalities with their individual qualities that has made the Sheffield department what it is, and that is why this chapter presents itself as a *biography*.¹

1. *The Early Years*

When the Sheffield Department was founded in 1947 by F.F. Bruce, it was called the Department of Biblical History and Literature—which meant, in a nutshell, no theology. Bruce has

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¹ Those who figure in it are the full-time members of the academic staff over the fifty years, 28 in all, excluding, regretfully, research fellows, honorary staff and most of the part-time staff; the names of all the Department's staff, however, are listed at the end of this volume.

explained in his contribution to the Department's fortieth anniversary volume, *The Bible in Three Dimensions*,² that the University authorities, while responding to the post-war demand of national education policy for teachers of Bible in state schools, were adamant that the Church should gain no foothold in this secular university. If the Bible were to be taught in this institution, it would be in the name of history and of literature, and as objectively and undogmatically as it was possible to be. It was no accident that F.F. Bruce, the first person appointed to the Department, who was to become its first professor, was himself, though a convinced Christian and an active member of the Brethren circle of churches, a layman. He had never undertaken a formal course of study in biblical criticism, but was educated as a classicist in Aberdeen, Cambridge and Vienna, and was lecturer in classics in the neighbouring university of Leeds when appointed to Sheffield.³

The Department's two staff appointments made by Bruce, Aileen Guilding, his eventual successor to the chair, and David Payne, who had been the first student of the Department, were also not ordained. Neither, as it happens, are any of the present full-time teaching staff of the Department. But, whatever the unofficial views of the University authorities may have been, there has never been any animus within the Department against the Church and ordained ministers. Two of its Heads, James Atkinson and John Rogerson, were Anglican clergymen, and the Department has numbered among its staff several Anglican priests, ministers of the Presbyterian Church of England (now part of the United Reformed Church), of the Church of Scotland,

² F.F. Bruce, 'The Department of Biblical Studies: The Early Days', in David J.A. Clines, Stephen E. Fowl and Stanley E. Porter (eds.), *The Bible in Three Dimensions: Essays in Celebration of the Fortieth Anniversary of the Department of Biblical Studies in the University of Sheffield* (Journal for the Study of the Old Testament Supplement Series, 87; Sheffield: JSOT Press, 1990), pp. 24-27.

³ He explains in the Preface to his Acts commentary, which occupied him from 1939 to 1949, that 'the writer, who was a teacher of classical Greek at the outset of the work, now finds himself at the end of it a teacher of Biblical studies' (*The Acts of the Apostles: The Greek Text with Introduction and Commentary* [London: Tyndale Press, 1951], p. vii).

and of the Methodist Church. Nevertheless, the Department has been perhaps somewhat unusual among departments in the field of theology in having as tenuous a connection with the institutional Church as it does. That does not mean that there is still ‘no theology’. The name of the Department was changed in 1968 to Biblical Studies precisely to reflect the fact that the ideas of the Bible—in addition to its history and its literature—are part of the central concern of the Department, even if these days the theology of the Bible is increasingly referred to as its ideology.

The Department is glad to be part of a university that numbers among its statutes a prohibition of religious tests,⁴ and it has suited it well to be located in a Faculty of Arts along with History and English and Philosophy and Archaeology and the Modern Languages.⁵ Sometimes we have felt it a loss not to have had adjacent departments of theology or religion, and we have regretted the absence of colleagues (and library holdings) in those cognate fields. But that has been our lot, and we do not doubt that we have benefited from having no one to talk to except literary critics and philosophers and secular historians *et hoc genus omne*.

Biblical Studies in Sheffield at its beginnings naturally expressed the scholarly orientation of F.F. Bruce.⁶ He had an enormous range and could write with wit and erudition and

⁴ Paragraph 23 of its Charter of Incorporation reads: ‘It is a fundamental condition of the constitution of the University that no religious test shall be imposed upon any person in order to entitle him or her to be admitted as a Member Professor Teacher or Student of the University or to hold office therein or to graduate thereat or to hold any advantage or privilege thereof’.

⁵ A Dutch reviewer of *The Bible in Three Dimensions* was moved to an exclamation mark by this fact: ‘opgenomen in Letterenfaculteit en niet in die van Theologie!’ (J.T.A.G.M. van Ruiten, *Bijdragen, tijdschrift voor filosofie en theologie* 54 [1993], p. 199).

⁶ To really know the Department, a desideratum is to read the autobiography of Frederick Fyvie Bruce: *In Retrospect: Remembrance of Things Past* (London: Marshall Pickering, 1993). His Festschrift was entitled *Pauline Studies: Essays Presented to Professor F.F. Bruce on his 70th Birthday* (ed. Donald A. Hagner and Murray J. Harris; Exeter: Paternoster Press, 1980). His inaugural lecture as Professor of Biblical Studies, given on 27th February, 1957, was published as *New Horizons in Biblical Studies* (Sheffield: University of Sheffield, 1957).

above all wonderful clarity on any subject, from the Hittites and the Old Testament⁷ to biblical exegesis in the Qumran texts,⁸ to the history of the Church during the first seven centuries of the Christian era.⁹ An outstanding early work, revered by generations of students, was *The Books and the Parchments*, in which, taking the title from 2 Tim. 4.13, he gave a masterly account of the history of the Bible's transmission.¹⁰ But his talent above all was as an exegete, and from his Sheffield days onward he produced a stream of superb commentaries on the New Testament, the first of which were written in Sheffield, commentaries on Acts¹¹ and (with E.K. Simpson) on Ephesians

⁷ F.F. Bruce, *The Hittites and the Old Testament* (The Tyndale Old Testament Lecture; London: Tyndale Press, 1947).

⁸ F.F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (London: Paternoster Press, 1956); *The Teacher of Righteousness in the Qumran Texts* (The Tyndale Lecture in Biblical Archaeology, 1956; London: Tyndale Press, 1957); *Biblical Exegesis in the Qumran Texts* (Exegetica, 3/1; The Hague: Van Keulen, 1959).

⁹ F.F. Bruce, *The Dawn of Christianity* (London: Paternoster Press, 1950); *The Growing Day: The Progress of Christianity from the Fall of Jerusalem to the Accession of Constantine (A.D. 70–313)* (London: Paternoster Press, 1951); *Light in the West: The Progress of Christianity from the Accession of Constantine to the Conversion of the English* (London: Paternoster Press, 1952). The three volumes were later reissued as a single volume, *The Spreading Flame: The Rise and Progress of Christianity from its First Beginnings to the Conversion of the English* (Exeter: Paternoster Press, 1958). I have recounted elsewhere how it was reading these books on the train to school in the 1950s that first hooked me on Sheffield, which I thought, from the other side of the world, an ineffably romantic place ('Frederick Fyvie Bruce 1910–1990. In Memoriam', *Journal. Christian Brethren Research Fellowship* 123 [August, 1991], pp. 53-54).

¹⁰ F.F. Bruce, *The Books and the Parchments: Some Chapters on the Transmission of the Bible* (London: Pickering & Inglis, 1950). An earlier work, which he had written as a classical historian, was entitled *Are the New Testament Documents Reliable?* (London: Inter-Varsity Fellowship of Evangelical Unions, 1943); it was republished as *The New Testament Documents* (London: Inter-Varsity Press, 1960). Along the same lines had been his *The Speeches in the Acts of the Apostles* (Tyndale New Testament Lecture, 1942; London: Tyndale Press, 1942).

¹¹ F.F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (London: Tyndale Press, 1951).

and Colossians,¹² evidencing his sober learning and fine judgment, and everywhere supported by his classical background.

Aileen Guilding, who had studied at Oxford, carried on Bruce's tradition of precise textual scholarship,¹³ but with an added flair for the grand ingenious theory. She looked in others for what she called 'top spin' (was it a cricketing or a tennis metaphor?), and she had it herself. She was known for her hugely learned theory that John's Gospel had been composed to follow the sequence of a Jewish lectionary of the Pentateuch, and showed in her *The Fourth Gospel and Jewish Worship*¹⁴ an intimate knowledge of the sources, rabbinic and Septuagintal as well as the two Testaments. Her theory found no following, as far as I know, but the scholarship itself was massive and impeccable.¹⁵

Of the five successful PhDs of this period, two published their theses: Cyril Powell, who was the first PhD of the Department, in 1957, published *The Biblical Concept of Power*,¹⁶ and Ronald E. Clements, now recently retired from the Samuel Davidson Chair of Old Testament at King's College, London,

¹² E.K. Simpson and F.F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians: The English Text with Introduction, Exposition and Notes* (The New London Commentary on the New Testament; London: Marshall, Morgan & Scott, 1957).

¹³ Her letter to me of 30th July, 1964, setting out what I would be required to teach in my first year in the Department, included the prescription of a course of 23 lectures, to third-year undergraduates, on the Septuagint, 'Genesis 1-4 and 6-9:19, using Chester Beatty Papyrus IV for chapter 9, and Daniel chapter 7 (cursive 87, Chester Beatty, and Theodotion)'. These students, incidentally, were required as well in their final examination to translate at sight an unprepared text from anywhere in the Septuagint.

¹⁴ A. Guilding, *The Fourth Gospel and Jewish Worship: A Study of the Relation of St John's Gospel to the Ancient Jewish Lectionary System* (Oxford: Clarendon Press, 1960). See also her 'Some Obscured Rubrics and Lectionary Allusions in the Psalter', *Journal of Theological Studies* NS 3 (1952), pp. 41-55

¹⁵ Her only other publication was 'The Son of Man and the Ancient of Days', *Evangelical Quarterly* 23 (1951), pp. 210-12.

¹⁶ Cyril H. Powell, *The Biblical Concept of Power* (London: The Epworth Press, 1963).

published his 1961 thesis on the divine dwelling place as *God and Temple: The Idea of the Divine Presence in Ancient Israel*.¹⁷

2. The 1960s

When the 1960s opened, there were three members of staff in the Department: Aileen Guilding, David Payne and Alan Dunstone.

David Payne, who had been appointed in 1959, was a formidable linguist who learned esoteric languages for pleasure. He was the Old Testament specialist, covering all the aspects of Old Testament criticism and history¹⁸ but mainly teaching the languages and the texts. While in Sheffield, he published a forward-looking lecture on Genesis 1 in the light of the Near Eastern evidence.¹⁹ His paper, 'Homonyms and the Problem of Ambiguity', was a commonsensical and persuasive argument about the improbability of postulating too many homonymous words in Hebrew.²⁰

Alan Dunstone, who had worked in New Testament and published in patristics²¹ was to leave in 1964 for a position in theological education in Papua–New Guinea. Guilding was authorized not only to replace him but to make an additional appointment in Old Testament.

The result was that David Hill and I were appointed by Aileen Guilding in the same month of 1964, no doubt primarily for our linguistic promise—for she told us that we would be of no real use to her until we had served five years. Hill, an Ulsterman from Coleraine, had finished his PhD at St Andrews

¹⁷ Ronald E. Clements, *God and Temple: The Idea of the Divine Presence in Ancient Israel* (Oxford: Basil Blackwell, 1965).

¹⁸ His history of pre-exilic Israel, though it was published much later, was no doubt a reflection of his departmental teaching (*The Kingdoms of the Lord: A History of the Hebrew Kingdoms from Saul to the Fall of Jerusalem* [Exeter: Paternoster Press, and Grand Rapids: Eerdmans, 1981]).

¹⁹ D.F. Payne, *Genesis One Reconsidered* (Tyndale Fellowship for Biblical Research. Old Testament Lectures, 1962; London: Tyndale Press, 1964).

²⁰ D.F. Payne, 'Old Testament Exegesis and the Problem of Ambiguity', *Annual of the Swedish Theological Institute* 5 (1966–67), pp. 48-68.

²¹ A.S. Dunstone, 'The Meaning of Grace in the Writings of Gregory of Nyssa', *Scottish Journal of Theology* 15 (1962), pp. 235-44.

that was soon to be published as *Greek Words and Hebrew Meanings*,²² and had just returned to the United Kingdom after a year at Union Theological Seminary, New York. And Clines, who was fresh from Oriental Studies (Hebrew, Aramaic and Syriac) in Cambridge after a first degree in Greek and Latin in Sydney, had at least the languages if not a systematic education in biblical studies. Guilding, whose own research emphasized so strongly the relation between the Testaments at the textual level, must have warmed to the fact that we both had a competence in both Testaments. She soon made it clear to us that we had better nurture that competence, assigning to the *Neutestamentler* Hill a course on the books of Samuel and to the *Alttestamentler* Clines a course on the Pauline Letters.

In September 1965 Aileen Guilding retired prematurely from the Department, and the Department went through a period of uncertainty with only three junior staff, David Payne being appointed Acting Head of Department.

The appointment of James Atkinson in 1967 as Professor and Head of Department brought that period to an end. It was institutionally an important moment in the life of the Department and a clear signal that the University was prepared to support a very small department with young and largely unknown staff.

James Atkinson was well acquainted with the Department, having been its first Stephenson Fellow from 1951 to 1954,²³

²² D. Hill, *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms* (Society for New Testament Studies Monograph Series, 5; Cambridge: Cambridge University Press, 1967).

²³ The Stephenson research Fellowship owes its existence to a donation from the long-established Sheffield family of Stephensons (one of the University's Halls is named Stephenson Hall), made in order to enable clergy or ordinands of the Church of England to undertake a year or two of research. Though it is a private foundation, it is administered by the University and, although not all Fellows have been biblical scholars, it is customary for the Fellow to be attached to the Department of Biblical Studies since we are the nearest cognate department. John Rogerson kindly informs me that the original Stephenson donation set up the Sir Henry Stephenson Church Hostel before the First World War for the benefit of Anglican ordinands studying in the University. The hostel closed in 1939,

when he was working on Luther's interpretation of the Fourth Gospel. He had completed his thesis in Münster and gained the doctorate in theology from there; subsequently he had risen to the rank of Reader in Theology in the University of Hull, and had just completed a year at Garrett Theological Seminary in Evanston, Illinois, when he was appointed to Sheffield.

His appointment was something of a surprise to the Department, since he was not known as a biblical scholar. He remained a devotee of Luther throughout his long and distinguished Headship of the Department, and a prolific writer on Luther. Before his arrival in Sheffield, he had published a standard edition of select theological works of Luther in the Library of Christian Classics,²⁴ and his essay *Rome and Reformation*,²⁵ but his major contributions were to be his passionate biography of Luther (a Pelican book),²⁶ his fascinating narrative of the trial of Luther,²⁷ and his wide-ranging theological interpretation of the Reformation in *The Great Light: Luther and Reformation*.²⁸ He was also the editor of one of the volumes in the complete standard translation of Luther's works.²⁹ After his retirement in 1979, James Atkinson became Director of the University's Centre for Reformation Studies (a post he still holds at the age of 83). His special interest

and when it was subsequently sold the proceeds were applied to establishing the Fellowship.

²⁴ James Atkinson (ed. and trans.), *Luther: Early Theological Works* (Library of Christian Classics, 16; London: SCM Press, 1962).

²⁵ James Atkinson, *Rome and Reformation* (London: Hodder & Stoughton, 1966).

²⁶ James Atkinson, *Martin Luther and the Birth of Protestantism* (Pelican Books, A865; Harmondsworth: Penguin Books, 1968). A revised edition was published by Marshall Morgan & Scott in 1982. It was translated into Spanish as *Lutero y el nacimiento del protestantismo alianza* (Madrid: Editorial Madrid, 1971), and into Italian as *Lutero: La parola scatenata* (L'uomo e il pensiero; Turin: Claudiana, 1982).

²⁷ James Atkinson, *The Trial of Luther* (Historic Trials Series; London: Batsford, 1971).

²⁸ James Atkinson, *The Great Light: Luther and Reformation* (The Paternoster Church History, 4; London: Paternoster Press, 1968).

²⁹ James Atkinson (ed.), *Luther's Works. Volume 44: The Christian in Society*, I (Philadelphia: Fortress Press, 1973).

has come to rest upon the value that Luther and reformation theology can have for the life of the Church of England in the present day.³⁰

Luther scholar though he was, James Atkinson regarded himself first and foremost, like his hero Luther before him, as a professor of biblical studies. Luther was above all a reader and interpreter of the Bible, and it was James Atkinson's ambition, while his staff did the necessary spadework with the biblical languages and the biblical criticism, to follow Luther by inducting his students into what the Bible was really all about.

It was not that James Atkinson taught courses on the theology of the Testaments or had a grand overarching theory of the Bible's meaning. For him, everything was worked out through the details of the text, and it was John and Romans that he lectured on, and got at meaning through the words on the page. In that respect he was a very worthy successor to Fred Bruce, and a very congenial colleague to the rest of us, who were for the most part still finding our feet in the professional worlds of biblical scholarship. Though he never nagged us about what were clearly to him our circumscribed horizons, his very presence in the department, and his commitment to a system of values outside those of our more specialist scholarship, were a constant incentive to us to ask questions of value and context. There was something else too: it was his style of management of the Department. Though he was a conscientious and caring Head of Department, he preferred to leave things to his 'boys', as he called the young men (six of them by the time he retired). If there was a consensus among them, he was happy to institute their views as departmental policy. It gave all his staff a taste of freedom and autonomy in their daily experience of work, which cannot have failed to influence their intellectual styles as scholars, or so I believe. In 1994 we presented to him, at a celebration of his eightieth birthday in the Mappin Art Gallery in

³⁰ See for example his *Martin Luther: Prophet to the Church Catholic* (Exeter: Paternoster Press, 1983), his *The Darkness of Faith* (London: Darton, Longman & Todd, 1987), and his essay, *Rome and Reformation Today: How Luther Speaks to the New Situation* (Latimer Studies, 12; Oxford: Latimer House, 1982).

Sheffield, a Festschrift entitled *The Bible, the Reformation and the Church*, the threefold cord of which his life's work was woven.³¹

By the end of the 1960s, the Department numbered four staff. David Payne had been appointed in 1967 to the newly created Department of Semitic Studies in Belfast, and did much of his scholarly work there before moving to London as Registrar of London Bible College. Peter Southwell, an Old Testament scholar,³² had been appointed in his place but was to leave for a post as Senior Tutor at Wycliffe Hall, Oxford in late 1970. The four at the end of 1969 were thus Atkinson and Hill (New Testament) and Clines and Southwell (Old Testament).

3. *The 1970s*

This self-appointed biographer of the Department is inclined to think of the decade of the 70s as the golden days. Three new appointments, which took the number of full-time teachers and researchers to six, created the critical mass that was needed and brought into the Department new intellectual interests and personalities that melded. In 1970 we were joined by David Gunn, who had studied English and Classics in Melbourne and Theology at Knox College, Dunedin, New Zealand. Intrigued by the Parry-Lord work on oral composition in Homer, on the basis of their fieldwork among Serbo-Croat singers of tales,³³ and hoping to apply some of their methods to the Old Testament, Gunn had come to England originally to study in the Religion

³¹ W.P. Stephens (ed.), *The Bible, the Reformation and the Church: Essays in Honour of James Atkinson* (Journal for the Study of the New Testament Supplement Series, 105; Sheffield: Sheffield Academic Press, 1995). See also the memoir in that volume by Anthony C. Thiselton, 'James Atkinson: Theologian, Professor and Churchman', pp. 11-35. James Atkinson was honoured in 1997 by the University of Hull with the conferment of the degree of Doctor of Divinity, *honoris causa*.

³² While in Sheffield he published 'A Note on Habakkuk ii 4', *Journal of Theological Studies* NS 19 (1968), pp. 614-17.

³³ He published about the time he came to Sheffield two papers on oral composition in Homer: 'Narrative Inconsistency and the Oral Dictated Text in the Homeric Epic', *American Journal of Philology* 91 (1970), pp. 192-203; and 'Thematic Composition and Homeric Authorship', *Harvard Studies in Classical Philology* 75 (1971), pp. 1-31.

Department at Newcastle upon Tyne where an important influence was John Sawyer, one of the few people in Britain at that time, it seemed, who could be relied on to welcome new approaches. In this decade at Sheffield, Gunn completed and published his thesis on the story of King David,³⁴ of which one chapter at least was inspired by his interest in oral composition. Another chapter reflected his background in English literature: it was a thematic reading of the story of King David which had begun as an article for a volume of the new journal *Semeia* on narrative.³⁵ (1975).

Oral composition, which continued to engage his interest,³⁶ was David Gunn's entrée into a wider world of literary criticism generally. With his background in English he was very soon engaged with irony and plot and character in Old Testament narrative, which before long issued in his characteristically perceptive study on *The Fate of King Saul*.³⁷ Together Gunn and Clines became involved in the Rhetorical Criticism Section of the Society of Biblical Literature—which was at that time the home for literary study of the Old Testament of whatever kind—and edited, along with Alan Hauser, who was chair of the Section, a collection of papers that emanated largely from that group.³⁸ Together they published a paper that attempted to combine the

³⁴ David M. Gunn, *The Story of King David: Genre and Interpretation* (Journal for the Study of the Old Testament Supplement Series, 14; Sheffield: JSOT Press, 1978).

³⁵ David M. Gunn, 'David and the Gift of the Kingdom (2 Sam 2–4, 9–20, 1 Kgs 1–2)', *Semeia* 3 (1975), pp. 14–45. *Semeia*, it might be noted, had only just begun, as 'an experimental journal devoted to the exploration of new and emergent areas and methods of biblical criticism' (inside front cover of issue 3); Gunn had done well to get a Sheffield contribution into the third issue.

³⁶ See, for example, his 'Narrative Patterns and Oral Tradition in Judges and Samuel', *Vetus Testamentum* 24 (1974), pp. 286–317; 'The "Battle Report": Oral or Scribal Convention?', *Journal of Biblical Literature* 93 (1974), pp. 513–18.

³⁷ David M. Gunn, *The Fate of King Saul: An Interpretation of a Biblical Story* (Journal for the Study of the Old Testament Supplement Series, 14; Sheffield: JSOT Press, 1980).

³⁸ David J.A. Clines, David M. Gunn and Alan J. Hauser (eds.), *Art and Meaning: Rhetoric in Biblical Literature* (Journal for the Study of the Old Testament Supplement Series, 19; Sheffield: JSOT Press, 1982).

newer literary criticisms that they were becoming familiar with in the 1970s with more traditional form and redaction criticism.³⁹

David Clines, who had begun his career at Sheffield with a brief commentary on 2 Corinthians and some other publications on the New Testament,⁴⁰ had already started to develop two of his key areas of interest: the Psalms⁴¹ and the theology of the Old Testament, writing papers on the image of God,⁴² the biblical conception of humanity,⁴³ predestination,⁴⁴ the theology of the flood narrative,⁴⁵ social responsibility⁴⁶ and styles of leadership

³⁹ David J.A. Clines and David M. Gunn, 'Form, Occasion and Redaction in Jeremiah 20', *Zeitschrift für die alttestamentliche Wissenschaft* 88 (1976), pp. 390-409; a spin-off from that paper was their "'You tried to persuade me" and "Violence! Outrage!" in Jeremiah xx 7-8', *Vetus Testamentum* 28 (1978), pp. 20-27.

⁴⁰ David J.A. Clines, 'Women in the [New Testament] Church—A Survey of Recent Opinion', *Christian Brethren Research Fellowship Journal* 10 (1965), pp. 33-40; 'The Language of the New Testament', and 'The Second Letter to the Corinthians', in G.C.D. Howley, F.F. Bruce and H.L. Ellison (eds.), *A New Testament Commentary* (London: Pickering & Inglis, 1969), pp. 30-36, 416-42; reprinted in G.C.D. Howley (ed.), *A Bible Commentary for Today* (London: Pickering & Inglis, 1979), pp. 1076-82, 1462-88; a reworked version conforming to the New International Version English text in F.F. Bruce (ed.), *The International Bible Commentary* (Basingstoke, Hants.: Marshall Pickering, and Grand Rapids: Zondervan, 1986), pp. 1012-18, 1389-1414.

⁴¹ David J.A. Clines, 'Psalm Research since 1955: I. The Psalms and the Cult', *Tyndale Bulletin* 18 (1967), pp. 103-26; 'Psalm Research since 1955: II. The Literary Genres', *Tyndale Bulletin* 20 (1969), pp. 105-25.

⁴² David J.A. Clines, 'The Image of God in Man [in the Old Testament]', *Tyndale Bulletin* 19 (1968), pp. 53-103; cf. also 'God in Human Form: A Theme in Biblical Theology', *Christian Brethren Research Fellowship Journal* 24 (1973), pp. 24-40.

⁴³ Or, as the dated title has it, *A Biblical Doctrine of Man* (Social Workers' Christian Fellowship Occasional Papers, 1972); reprinted in *Christian Brethren Research Fellowship Journal* 28 (1978), pp. 9-28.

⁴⁴ David J.A. Clines, 'Predestination in Biblical Thought', *Theological Students' Fellowship Bulletin* 66 (1973), pp. 1-5; 'Predestination in the Old Testament', in C.H. Pinnock (ed.), *Grace Unlimited* (Minneapolis: Bethany, 1975), pp. 110-26.

⁴⁵ David J.A. Clines, 'The Theology of the Flood Narrative', *Faith and Thought. Journal of the Transactions of the Victoria Institute* 100 (1973), pp. 128-42.

in ancient Israel,⁴⁷ ideas of sin and maturity,⁴⁸ and the Christian use of the Old Testament.⁴⁹ The Psalms course he regularly taught led to papers on Psalm 19⁵⁰ and on the role of the king in the Psalms,⁵¹ and, on a far-flung trajectory, to others on the question of when the new year began in ancient Israel (since new years were very much in evidence in Psalm interpretation those days).⁵² There were more linguistic papers too, on the etymology of Hebrew *Belem* 'image',⁵³ and on a Ugaritic text.⁵⁴

At much the same time, Clines was becoming interested in literary stylistics, motivated in part by a suggestive study by

⁴⁶ David J.A. Clines, 'Social Responsibility in the Old Testament', *Journal of the Christian Brethren Research Fellowship (New Zealand)* 72 (September, 1976), pp. 1-15; reprinted in *Interchange* 20 (1976), pp. 194-207; published separately as *Shaftesbury Project Papers*, No. C. 7 (1980).

⁴⁷ David J.A. Clines, 'Styles of Leadership in Ancient Israel', *Evangelical Fellowship for Missionary Studies Bulletin* 6 (1976), pp. 1-15.

⁴⁸ David J.A. Clines, 'Sin and Maturity', *Care and Counsel Symposium* (June, 1976), pp. 15-32; a revision published in *Journal of Psychology and Theology* 5 (1977), pp. 183-96; reprinted in *Third Way* 4/10 (November, 1980), pp. 8-10; 4/11 (December-January, 1980-81), pp. 11-14; reprinted in J.R. Fleck and J.D. Carter (eds.), *Psychology and Christianity: Integrative Readings* (Nashville: Abingdon Press, 1981), pp. 124-39.

⁴⁹ David J.A. Clines, 'The Christian Use of the Old Testament: A Study in Attitude and Style', *Journal of the Christian Brethren Research Fellowship (New Zealand)* 71 (1976), pp. 1-15.

⁵⁰ David J.A. Clines, 'The Tree of Knowledge and the Law of Yahweh (Psalm xix)', *Vetus Testamentum* 24 (1974), pp. 8-14.

⁵¹ David J.A. Clines, 'The Psalms and the King', *Theological Students' Fellowship Bulletin* 71 (1975), pp. 1-6.

⁵² David J.A. Clines, 'Regnal Year Reckoning in the Last Years of the Kingdom of Judah', in *Essays in Honour of E.C.B. MacLaurin on his Sixtieth Birthday* (= *The Australian Journal of Biblical Archaeology* 2 [1972]), pp. 9-34; 'The Evidence for an Autumnal New Year in Pre-Exilic Israel Reconsidered', *Journal of Biblical Literature* 93 (1974), pp. 22-40. See also his 'New Year', in K. Crim et al. (eds.), *The Interpreter's Dictionary of the Bible: Supplementary Volume* (Nashville: Abingdon Press, 1976), pp. 625-29.

⁵³ David J.A. Clines, 'The Etymology of Hebrew *Belem*', *Journal of Northwest Semitic Languages* 3 (1974), pp. 19-25.

⁵⁴ David J.A. Clines, 'Krt 111-114 (I iii 7-10): Gatherers of Wood and Drawers of Water', *Ugarit-Forschungen* 8 (1976), pp. 23-26.

Joseph Blenkinsopp on the Song of Deborah,⁵⁵ and he published a study on forms of personal names in Hebrew narrative,⁵⁶ and then on theme in Genesis 1–11,⁵⁷ on the ‘sons of God’ episode in Genesis 6,⁵⁸ and on the structure of Hosea 2.⁵⁹ The transition between a formal rhetorical criticism and the ‘new hermeneutics’ (with due acknowledgment to Thiselton, soon to be mentioned) was his *I, He, We and They: A Literary Approach to Isaiah 53*.⁶⁰ Another variety of the mixture of 1970s literary criticism and theology (in the mode of ‘biblical theology’) was his 1978 text *The Theme of the Pentateuch*.⁶¹ At the end of the decade there was

⁵⁵ J. Blenkinsopp, ‘Ballad Style and Psalm Style in the Song of Deborah : A Discussion’, *Biblica* 42 (1961), pp. 61-76.

⁵⁶ David J.A. Clines, ‘X, X ben Y, ben Y: Personal Names in Hebrew Narrative Style’, *Vetus Testamentum* 22 (1972), pp. 266-87.

⁵⁷ David J.A. Clines, ‘Theme in Genesis 1–11’, *Catholic Biblical Quarterly* 38 (1976), pp. 483-507 (later incorporated into *The Theme of the Pentateuch*).

⁵⁸ David J.A. Clines, ‘The Significance of the “Sons of God” Episode (Genesis 6:1-4) in the Context of the “Primeval History” (Genesis 1–11)’, *Journal for the Study of the Old Testament* 13 (1979), pp. 33-46.

⁵⁹ David J.A. Clines, ‘Hosea 2: Structure and Interpretation’, in E.A. Livingstone (ed.), *Studia Biblica 1978. I. Old Testament and Related Themes. Sixth International Congress on Biblical Studies, Oxford, 3-7 April, 1978* (*Journal for the Study of the Old Testament Supplement Series*, 11; Sheffield: JSOT Press, 1979), pp. 83-103.

⁶⁰ David J.A. Clines, *I, He, We and They: A Literary Approach to Isaiah 53* (*Journal for the Study of the Old Testament Supplement Series*, 1; Sheffield: J.S.O.T., 1976; reprint edition, JSOT Press, 1983). Extracts have subsequently been published as ‘Language as Event’, in Robert P. Gordon (ed.), ‘*The place is too small for us.*’ *The Israelite Prophets in Recent Scholarship* (*Sources for Biblical and Theological Study*, 5; Winona Lake, IN: Eisenbrauns, 1995), pp. 166-75, and in Stephen E. Fowl (ed.), *The Theological Interpretation of Scripture: Classic and Contemporary Readings* (*Blackwell Readings in Modern Theology*; Blackwell: Cambridge, MA, 1996 and Oxford: Blackwell, 1997), pp. 210-18.

⁶¹ David J.A. Clines, *The Theme of the Pentateuch* (*Journal for the Study of the Old Testament Supplement Series*, 10; Sheffield: JSOT Press, 1978). A second edition, with a new concluding chapter reflecting on how the author (and the world of biblical scholarship) has changed since 1978 was published by Sheffield Academic Press in 1997.

the sign of a new area that was to absorb much of Clines's attention in the coming years: a short commentary on Job.⁶²

Another appointment to the Department in 1970 was also a crucial one. Anthony Thiselton, who had been Lecturer in New Testament at Trinity College, Bristol, came to Sheffield as Stephenson Fellow with the aim of completing a thesis on Wittgenstein's philosophy of language and its relation to the interpretation of the New Testament. The key word that Thiselton brought, and which he made sure that we all understood the ins and outs of, was hermeneutics. It was a key moment in the history of the Department, for in a very short space of time we all became more critically aware of what we had been doing as innocent readers and exegetes of texts. Tony Thiselton did not invent hermeneutics, and if he had not been in Sheffield we would somehow probably have picked up the interest sooner or later; but it was the presence in the Department of someone whose intellectual life revolved around such questions that imposed the issue upon the Department's thinking. We do not talk these days of hermeneutics so much, but whether it is ideological criticism or postcolonial exegesis or the problems of Israelite historiography that attracts us it is at least arguable that our directions were set in those early hermeneutical days of the 1970s.

Thiselton had not completed his thesis when his Fellowship expired and we were able to offer him a post as Lecturer in New Testament. Before too long, his massive ground-breaking work, *The Two Horizons* (the term borrowed from Gadamer, who was to become his next inspiration), was published and the Department was acquiring a new reputation—for heavyweight philosophy in relation to biblical studies.⁶³ Among his articles of that period were studies of the

⁶² David J.A. Clines, 'Job', in G.C.D. Howley (ed.), *A Bible Commentary for Today* (London: Pickering & Inglis, 1979), pp. 559-592; a reworked version conforming to the New International Version English text in F.F. Bruce (ed.), *The International Bible Commentary* (Basingstoke, Hants.: Marshall Pickering, and Grand Rapids: Zondervan, 1986), pp. 520-51. In the same volume he also wrote 'Introduction to the Pentateuch' (pp. 97-103; in the reworked version, pp. 78-83).

⁶³ Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann,*

parables as language event,⁶⁴ of semantics in New Testament interpretation,⁶⁵ and of the meaning of the interpretation of tongues in the New Testament.⁶⁶ In the true Sheffield debunking style, he effectively laid to rest the myth, to be found in many textbooks, that in the ancient world words were believed to carry a magical power.⁶⁷ After fifteen years in Sheffield, Thiselton was to move on, to the principalship of St John's College, Nottingham, to that of St John's College, Durham, and latterly to the Chair of Theology at Nottingham. But he had put an item on the Sheffield agenda, and although there was no one to sustain his technical expertise in philosophical hermeneutics when he had left, by the additive process that seems to have become endemic to the Department's intellectual biography, an agenda item once in place is hard to remove.

There was another key appointment, of Philip Davies in 1974. In that year, David Clines had taken up a visiting post at Fuller Theological Seminary, Pasadena, California, and we needed a temporary replacement in Old Testament for the year. Davies, an Oxford graduate who had completed a PhD at St Andrews under William McKane and Matthew Black⁶⁸ on the Qumran War Scroll, had been teaching in Ghana. By good fortune, when Clines returned Davies's post was made permanent. So we had three in Old Testament (Clines, Gunn, Davies) and three in New Testament (Atkinson, Hill, Thiselton).

Wittgenstein and Gadamer (Exeter: Paternoster Press; and Grand Rapids: Eerdmans, 1980); it was also translated into Korean (Seoul: Chongsin Publishing Co., 1990).

⁶⁴ Anthony C. Thiselton, 'The Parables as Language-Event: Some Comments on Fuchs's Hermeneutics in the Light of Linguistic Philosophy', *Scottish Journal of Theology* 23 (1970), pp. 437-68.

⁶⁵ Anthony C. Thiselton, 'Semantics and New Testament Interpretation', in I. Howard Marshall (ed.), *New Testament Interpretation* (Exeter: Paternoster Press, 1977), pp. 74-104.

⁶⁶ Anthony C. Thiselton, 'The Interpretation of Tongues? A New Suggestion in the Light of Greek Usage in Philo and Josephus', *Journal of Theological Studies* NS 30 (1979), pp. 15-36.

⁶⁷ Anthony C. Thiselton, 'The Supposed Power of Words in the Biblical Writings', *Journal of Theological Studies* NS 25 (1974), pp. 282-99.

⁶⁸ David Hill had also been supervised for the PhD by the distinguished New Testament scholar Matthew Black.

Davies, with his lively and quizzical mind, was not slow in realizing that Qumran studies, to which he was already making substantial contributions,⁶⁹ having published his thesis as *1QM: The War Scroll from Qumran*,⁷⁰ could not be the whole of his scholarly interests, and set about developing his interest in Israelite historiography.⁷¹ Caught up in the spirit that was around in the Department, he too began to worry about why we think we know what we think we know, and to offer serious and successful challenges, as he has done on numerous subsequent occasions, to many of the established ‘truths’ of biblical scholarship. His first such essay was upon the doctrine that had grown up around the Jewish tradition of the Aqedah or Binding of Isaac, where, with Bruce Chilton, he studied afresh the question of the relation of Christian and Jewish theology.⁷²

As the decade opened, David Hill was completing his commentary on Matthew for the New Century Bible series,⁷³ which was received with acclaim. He was always interested in Christology,⁷⁴ a dangerous subject for a New Testament scholar

⁶⁹ Philip R. Davies, ‘Hasidim in the Maccabean Period’, *Journal of Jewish Studies* 28 (1977), pp. 127-40; ‘Dualism and Eschatology in the War Scroll’, *Vetus Testamentum* 28 (1978), pp. 23-26; cf. also ‘Dualism and Eschatology: A Rejoinder’, *Vetus Testamentum* 30 (1980), p. 93.

⁷⁰ Philip R. Davies, *1QM: The War Scroll from Qumran* (Biblica et Orientalia, 32; Rome: Biblical Institute Press, 1977).

⁷¹ His earliest papers, on 1 Maccabees and on the ark in Samuel, were perhaps a harbinger of this future interest; see his ‘A Note on 1 Macc. iii. 46’, *Journal of Theological Studies* NS 23 (1972), pp. 117-21; ‘Ark or Ephod in 1 Sam. xiv. 18?’, *Journal of Theological Studies* NS 26 (1975), pp. 82-87; ‘The History of the Ark in the Books of Samuel’, *Journal of Northwest Semitic Languages* 5 (1976), pp. 9-18.

⁷² P.R. Davies and B.D. Chilton, ‘The Aqedah: A Revised Tradition History’, *Catholic Biblical Quarterly* 40 (1978), pp. 514-46; P.R. Davies, ‘Passover and the Dating of the Aqedah’, *Journal of Jewish Studies* 30 (1979), pp. 59-67; ‘The Sacrifice of Isaac and Passover’, in Livingstone (ed.), *Studia Biblica 1978. I. Papers on Old Testament* (1979), pp. 127-32.

⁷³ David Hill, *The Gospel of Matthew* (New Century Bible; London: Oliphants, 1972).

⁷⁴ David Hill, ‘Paul’s Second Adam and Tillich’s Christology’, *Union Seminary Quarterly Review* 21 (1965), pp. 13-25; ‘The Relevance of the Logos Christology’, *Expository Times* 78 (1967), pp. 136-39. Cf. also his ‘Is the

to be candid about, he always said. The theology of the Gospels had long been an interest,⁷⁵ and he was developing his work on 1 Peter and early Christian worship.⁷⁶ But in this period he was mainly addressing himself to the question of early Christian prophecy, partly as a reaction to exaggerated claims that were being made for the role of such prophets in the creation of the Christian tradition.⁷⁷ His researches provided an important foundation for reconsideration of the significance of prophets, and his patient analysis of the evidence from Josephus⁷⁸ and other sources⁷⁹ was fundamental. The culmination of his work was his monograph *New Testament Prophecy*, published in 1979.⁸⁰ While there may have been nothing especially new methodologically about this line of research, we thought of it as typically Sheffield for him to be unmasking a scholarly myth

Search for the Historical Jesus Religiously Irrelevant?', *Expository Times* 88 (1976), pp. 82-85.

⁷⁵ David Hill, 'The Request of Zebedee's Sons and the Johannine Doxa Theme', *New Testament Studies* 13 (1967), pp. 281-85; 'The Rejection of Jesus at Nazareth (Luke iv 16-30)', *Novum Testamentum* 13 (1971), pp. 161-80; 'The Son of Man in Psalm lxxx 17', *Novum Testamentum* 15 (1973), pp. 261-69; 'On the Use and Meaning of Hosea vi. 6 in Matthew's Gospel', *New Testament Studies* 24 (1977), pp. 107-19.

⁷⁶ David Hill, 'On Suffering and Baptism in I Peter', *Novum Testamentum* 18 (1976), pp. 181-89; 'To Offer Spiritual Sacrifices (1 Peter 2.5): Liturgical Formulations and Christian Paraenesis in 1 Peter', *Journal for the Study of the New Testament* 16 (1982), pp. 45-63.

⁷⁷ David Hill, 'On the Evidence for the Creative Role of Christian Prophets', *New Testament Studies* 20 (1974), pp. 262-74.

⁷⁸ David Hill, 'Jesus and Josephus' "Messianic Prophets"', in Ernest Best and R. McL. Wilson (eds.), *Text and Interpretation: Studies in the New Testament Presented to Matthew Black* (Cambridge: Cambridge University Press, 1979), pp. 143-54.

⁷⁹ Cf. his 'Prophecy and Prophets in the Revelation of St John', *New Testament Studies* 18 (1972), pp. 401-18; 'False Prophets and Charismatics: Structure and Interpretation in Matthew 7:15-23', *Biblica* 57 (1976), pp. 327-48; 'Christian Prophets as Teachers or Instructors in the Church', in J. Panagopoulos (ed.), *Prophetic Vocation in the New Testament and Today* (Supplements to *Novum Testamentum*, 45; Leiden: E.J. Brill, 1977), pp. 108-30.

⁸⁰ David Hill, *New Testament Prophecy* (Marshall, Morgan & Scott, 1979).

that had more or less become a verity⁸¹—the same patient unpicking of an argument that we saw later in his famous *Auseinandersetzung* with Jack Dean Kingsbury on Matthew.⁸²

In 1976 the New Testament side (not that we took ‘sides’, on principle) was strengthened by another appointment, which brought a new and distinctive emphasis, that of Bruce Chilton, originally at Bard College in New York State, and then at General Theological Seminary in New York, but now from Cambridge where he had finished his PhD under Ernst Bammel and C.F.D. Moule on the concept of the kingdom of God, in the Targums and in Jesus’ teaching alike, as the self-revelation of God. Not since Aileen Guilding’s time had the Department benefited from the presence of a specialist in Jewish literature (Philip Davies’s expertise on the Scrolls excepted), though we all acknowledged the indispensability of the field. Chilton soon published his dissertation as *God in Strength: Jesus’ Announcement of the Kingdom*.⁸³ Together with Philip Davies, he became fascinated with the story of the Binding of Isaac (the Aqedah), tracing the forms that the legend took and engaging in polemics with a range of authors whose personal commitments seemed to have outranked their scholarly acumen.⁸⁴

⁸¹ Among Hill’s other scholarly work were his editing of an issue of the *Journal for the Study of the New Testament* as a Festschrift for his former teacher Ernest (Paddy) Best, as *Essays in Honour of Ernest Best (Journal for the Study of the New Testament 16 [1982])*.

⁸² David Hill, ‘Son and Servant: An Essay on Matthean Christology’, *Journal for the Study of the New Testament* 6 (1980), pp. 2-16; and ‘The Figure of Jesus in Matthew’s Story: A Response to Professor Kingsbury’s Literary-Critical Probe’, *Journal for the Study of the New Testament* 21 (1984), pp. 37-52. The article he was responding to was: Jack D. Kingsbury, ‘The Figure of Jesus in Matthew’s Story: A Literary-Critical Probe’, *Journal for the Study of the New Testament* 21 (1984), pp. 3-36.

⁸³ Bruce D. Chilton, *God in Strength: Jesus’ Announcement of the Kingdom* (Studien zum Neuen Testament und seiner Umwelt, 1; Freistadt: Plöchl, 1979); reprinted as *The Biblical Seminar*, 8; Sheffield: JSOT Press, 1987. See also his ‘Regnum Dei Deus Est’, *Scottish Journal of Theology* 31 (1978), pp. 261-70.

⁸⁴ P.R. Davies and B.D. Chilton, ‘The Aqedah: A Revised Tradition History’, *Catholic Biblical Quarterly* 40 (1978), pp. 514-46. See also Bruce D. Chilton, ‘Irenaeus on Isaac (as Argued in his *Adversus Haereses*)’, in Elizabeth A. Livingstone (ed.), *Studia Patristica*. XVII, Part 2. *Eighth*

It was about this time that we became more self-conscious about the Department, began to imagine that it might have a distinctive mission that marked it off from other cognate departments. Perhaps it was so soon that we began to talk also about interdisciplinarity, a very hard thing to do, as Stanley Fish reminds us. Whatever it was, nothing much would have come of it if it had not been for a certain serendipity that led to the foundation of JSOT Press (now Sheffield Academic Press).

The story may as well be told here. It starts with a meeting of the Society for Old Testament Study in London in December 1975. In a moment of deviance from its usual pattern of papers, the SOTS had invited the estimable Publisher of SCM Press, John Bowden, himself an Old Testament scholar and an important contributor to English-speaking biblical scholarship through his personal translation of numerous key works of continental European scholars, to talk about the future of scholarly publishing. It may not have been his main point, but what we remember him saying, as he announced the suspension of the *Studies in Biblical Theology* series of monographs as uneconomical (they *were* marvellously cheap), was that biblical scholars had better get used in future to addressing a wider audience than fellow scholars and at the very least they had to give up the luxury of expecting to have Hebrew and Greek characters printed in their books.⁸⁵ We from Sheffield were

International Conference on Patristic Studies (Oxford: Pergamon Press, 1982), pp. 643-47. On the same broad issue, see also his article, 'Isaac and the Second Night', mentioned below, and his 'Recent Study of the Aqedah', in *Targumic Approaches to the Gospels: Essays in the Mutual Definition of Judaism and Christianity* (Studies in Judaism; London: University Press of America, 1986), pp. 39-49.

⁸⁵ His paper was entitled 'Ecclesiastes 12:12 and Theological Publishing'. According to the *Bulletin* of the Society ('printed for private circulation', it must be acknowledged), he argued that "Mini-publishing", as represented by Scholars Press in the USA ... [is] possible in its present form only by hidden subsidies and a narrowing of the traditional role of the publisher' (*The Society for Old Testament Study, Bulletin for 1976*, p. 1). For the present author's current opinions on the subject, partly in agreement and partly still in disagreement with John Bowden, see his essay, 'Publishers: Who Needs Them?',

at

affronted, we must admit, at being robbed of cheap scholarly books, but even more by having a publisher tell us what we could and could not write as scholars.

There was a coincident factor as well. We had become very frustrated by the length of time it took for our articles to appear in the scholarly journals. When you are young, to wait two or even three years for your paper to come out is insupportable. Why did we not do it ourselves? Set up our own journal, publish our own books. Surely we could do it cheaper and faster than these wretched commercial publishers (commerce was such a swearword in academic circles in those days), and we would not have to submit to the dictates of businessmen (*sic*) about what was publishable. In the train on the way home it was decided to launch a *Journal for the Study of the Old Testament*, edited by Clines, Davies and Gunn.

Some people have said that we founded the Journal to publish papers that no one else would. If that is intended as a slur on the quality of the journal, it is far from the truth. But there was a sense in which we believed that the already existing journals would be slow in recognizing new methods in biblical studies as appropriate (and the record has proved us right on that point). We did not particularly feel we had a mission to promote certain kinds of scholarship, though we certainly wanted a fair deal for anything we were interested in ourselves. A perusal of the first issue will show our range of interests. We asked Luis Alonso Schökel for something and he gave us permission to translate an essay of his on the poetic structure and imagery of Psalm 42–43. John Van Seters agreed to write a piece on the Court History (as it was known in those days, at least in North American parlance). And we solicited reviews of two quite recent books, Robert Boling's *Judges* and John Sawyer's *Modern Introduction to Biblical Hebrew*, each book with three separate reviews and a response by the author. We thought it was a pity when scholarly books are not reviewed until three years or more have passed. We disliked it we saw a book reviewed by just one reviewer, unsympathetic or fawning or uncomprehending perhaps. And we believed, even then, and

long before the days of the Teaching Quality Assessment that breathes down our necks at this moment, that the teaching of the subject is an essential aspect of the discipline itself, and not a lightweight adjunct to the serious business of scholarship.

By the time of the Summer Meeting of the SOTS in 1976, our plans were far enough advanced for us to solicit subscriptions (at £4.50 or \$7.00 for three issues of 80 pages).⁸⁶ By the Winter Meeting at the end of 1976 the first Issue was out, and with it an announcement of the first volumes in a Supplement Series of monographs. The *Journal* must have met a need, for by October 1978 we were beginning a companion periodical, *Journal for the Study of the New Testament*. It was edited by David Hill, Ernst Bammel, Anthony Hanson and Max Wilcox, and Bruce Chilton was appointed its editorial secretary.

The rest is history, as they say, even the fact that by the end of 1997 the Press had published over 1000 titles and had become a general university publisher not only in biblical studies, but also in the humanities, in medicine, and in science and technology. Biblical studies remains the core of its publishing activity, nonetheless.

What is of note here, however, is the impact the Press has had on the Department. It is not just that it has been a ready vehicle for the publication of the Department's work, and it is not that new appointments to the staff of the Department are expected to carry out (unpaid) editorial tasks for the Press, though, as it happens, all the current full-time teaching and research staff are doing just that. It is much more that a constant stream of the latest research in biblical studies is flowing to Sheffield for evaluation and review by one of the Press's many specialist panels of international scholars. Without setting out to become a centre for current awareness in biblical scholarship, Sheffield has become just that, and not only in the fields of research for which it has become most visible. There is more: Sheffield has come to be perceived as a place where things happen in biblical studies, and the Department's graduate school

⁸⁶ Some may be interested to compare the price for 1998–99: £30.00 or \$45.00 for five issues, with upwards of 700 pages, not much more than double the price per page in over 20 years!

of 100 students, most of them working for the PhD or MPhil, and more than half of them from overseas, is evidence of that perception.

This was the era when the Department's graduate school began to develop. In the three decades up to 1975 there had been just five PhDs in the Department; now within the last five years of the 70s there were eight, and four of their theses were published: David Baker on the theological relationship of the Testaments,⁸⁷ Wesley Carr on principalities and powers in Paul,⁸⁸ John Bimson on the date of the exodus,⁸⁹ and Anthony Thiselton on New Testament hermeneutics.⁹⁰

But I anticipate. The story has taken us thus far almost to the end of the decade of the 70s, when a new chapter opens.

4. *The 1980s*

When James Atkinson retired in 1979, the post of Professor and Head of Department was filled from outside the Department, by the appointment of John Rogerson. A graduate of Manchester and of Oxford, he had completed a book on the concept of myth in the history of biblical scholarship, a work that foreshadowed two of his overriding scholarly preoccupations: philosophy as the framework of biblical studies, and the history of Old

⁸⁷ David L. Baker, now in theological education in Indonesia, published his 1975 thesis as *Two Testaments, One Bible: A Study of Some Modern Solutions to the Theological Problem of the Relationship between the Old and the New Testaments* (London: Inter-Varsity Press, 1976); second edition published as *Two Testaments, One Bible: A Study of the Theological Relationship between the Old and New Testaments* (Leicester: Apollos, 1991).

⁸⁸ Wesley Carr, who was Stephenson Fellow in the Department and is now Dean of Westminster, published his 1975 thesis as *Angels and Principalities: The Background, Meaning and Development of the Pauline Phrase hai archai kai hai exousiai* (Society for New Testament Studies Monograph Series, 42; Cambridge: Cambridge University Press, 1981).

⁸⁹ The 1977 thesis of John Bimson, now lecturer in Old Testament at Trinity College, Bristol, was published as *Redating the Exodus and Conquest* (Journal for the Study of the Old Testament Supplement Series, 5; Sheffield: JSOT Press, 1984).

⁹⁰ The thesis of Anthony Thiselton, who presented it as a staff candidate, has already been referred to.

Testament criticism, especially in Germany.⁹¹ Before he came to Sheffield, he had been at Durham, where he had been the most junior lecturer in a Department of distinguished theologians. There he had dared to move into a new area for Old Testament scholars, social anthropology, and he published a ground-breaking survey, *Anthropology and the Old Testament*, as one of Blackwell's Growing Points in Theology.⁹² Two of his other key areas had been combined, theology and hermeneutics, in his *The Supernatural in the Old Testament*.⁹³ Plainly he was an Old Testament scholar with a difference; he was not a philologist, though he is a considerable linguist with Russian and Arabic as well as the usual range of the biblical scholar's linguistic equipment, and not primarily an exegete⁹⁴ or a literary critic.⁹⁵ Without perhaps knowing it at the time, he had picked up James Atkinson's concern for the wider contexts of biblical scholarship,

⁹¹ His study was published as *Myth in Old Testament Interpretation* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 134; Berlin: W. de Gruyter, 1974).

⁹² John Rogerson, *Anthropology and the Old Testament* (Growing Points in Theology; Oxford: Blackwell, 1978; reprint edition: The Biblical Seminar, 1; Sheffield: JSOT Press, 1984). Note also his often cited essay, 'The Hebrew Conception of Corporate Personality: A Re-examination', *Journal of Theological Studies* NS 21 (1970), pp. 1-16]; reprinted in Bernhard Lang (ed.), *Anthropological Approaches to the Old Testament* (Issues in Religion and Theology, 8; Philadelphia: Fortress Press; London: SPCK, 1985), pp. 43-59.

⁹³ John Rogerson, *The Supernatural in the Old Testament* (Guildford: Lutterworth Press, 1976). See also his 'The Old Testament View of Nature: Some Preliminary Questions', in H.A. Brongers et al. (eds.), *Instruction and Interpretation: Studies in Hebrew Language, Palestinian Archaeology and Biblical Exegesis. Papers Read at the Joint British-Dutch Old Testament Conference Held at Louvain, 1976* (Oudtestamentische Studiën, 20; Leiden: E.J. Brill, 1977), pp. 67-84.

⁹⁴ He had however completed, with John McKay, for the Cambridge Bible Commentary, a textbook series designed for schools, a three-volume commentary on the Psalms: J.W. Rogerson and J.W. McKay, *Psalms 1-50, Psalms 51-100, Psalms 101-150* (The Cambridge Bible Commentary, New English Bible; Cambridge: Cambridge University Press, 1977).

⁹⁵ Though he had written an important review article, 'Recent Literary Structuralist Approaches to Biblical interpretation', *Churchman* 90 (1976), pp. 165-77, which showed how well he *understood* what was going on in the field.

and broadened the horizon beyond theology to accommodate both philosophy and sociology.

There proved to be almost no area to which Old Testament studies could be related in which John Rogerson did not make himself a master. Sociology? Read Rogerson on the use of sociology in Old Testament studies⁹⁶ and on the question whether ancient Israel was a segmentary society.⁹⁷ An atlas of the Bible? Rogerson could draw on his intimate acquaintance with the Middle East and his phenomenal memory to produce one of the outstanding atlases of our time, translated now into nine languages.⁹⁸ A new textbook for introducing British university students to methods in studying the Old Testament? John Rogerson was the person to organize it.⁹⁹ A major introduction to the Old Testament for both British and American students? Ask John Rogerson.¹⁰⁰ His textbook on Genesis 1–11 for Sheffield's 30-volume Old Testament Guides series was arguably the best in the whole series, for it went beyond the usual questions of introduction and the conventional reviews of current resources to open the minds of students to the potential impact of sociology, feminism and the newer literary criticisms, all in a highly accessible mode.¹⁰¹ And when, more recently, the Sheffield Industrial Mission, the first of its kind in Britain in its attempt to make the church relevant in the workplace, held its Jubilee conference, John Rogerson's churchmanship and his

⁹⁶ John W. Rogerson, 'The Use of Sociology in Old Testament Studies', in J.A. Emerton (ed.), *Congress Volume: Salamanca, 1983* (Supplements to *Vetus Testamentum*, 36; Leiden: E.J. Brill, 1985), pp. 245-56.

⁹⁷ J.W. Rogerson, 'Was Early Israel a Segmentary Society?', *Journal for the Study of the Old Testament* 36 (1986), pp. 17-26.

⁹⁸ John W. Rogerson, *The New Atlas of the Bible* (London: Macdonald, 1985).

⁹⁹ John W. Rogerson (ed.), *Beginning Old Testament Study* (London: SPCK, 1983). A new edition is about to appear.

¹⁰⁰ John Rogerson and Philip R. Davies, *The Old Testament World* (Cambridge: Cambridge University Press and Englewood Cliffs: Prentice-Hall, 1989).

¹⁰¹ John W. Rogerson, *Genesis 1–11* (Old Testament Guides, 1; Sheffield: JSOT Press, 1991).

strong identification with Sheffield made him the ideal choice to edit a celebratory volume.¹⁰²

For all that, there can be little doubt that John Rogerson's weightiest contributions to biblical studies lay in his mastery of the history of biblical scholarship, a field that he has made all his own. Supported by his growing first-hand knowledge, in the original languages, of philosophers from Kant to Habermas, his researches in German and British archives and libraries led to three penetrating studies of surprising readability: *Old Testament Criticism in the Nineteenth Century: England and Germany*,¹⁰³ *W.M.L. de Wette, Founder of Modern Biblical Criticism: An Intellectual Biography*,¹⁰⁴ and *The Bible and Criticism in Victorian Britain: Profiles of F.D. Maurice and William Robertson Smith*.¹⁰⁵

This was another kind of contextualization of biblical scholarship, which relativized the present and the excitement of innovation by insisting on viewing it within a *longue durée* of historical change. If we ever were tempted to be spellbound by the latest scholarly fashion, whether structuralism or deconstruction or political exegesis, John Rogerson's historical scope had put on the Sheffield agenda the necessity for a cooler and more distanced approach.

For all of us in Sheffield in the 1980s, the world of biblical scholarship was becoming a richly diverse place. Philip Davies was writing his textbook on Qumran for the *Cities of the Biblical World* series¹⁰⁶ and (with John Rogerson) an introduction to the

¹⁰² John W. Rogerson (ed.), *Industrial Mission in a Changing World: Papers from the Jubilee Conference of the Sheffield Industrial Mission* (Sheffield: Sheffield Academic Press, 1996).

¹⁰³ John W. Rogerson, *Old Testament Criticism in the Nineteenth Century: England and Germany* (London: SPCK, 1984).

¹⁰⁴ John W. Rogerson, *W.M.L. de Wette, Founder of Modern Biblical Criticism: An Intellectual Biography* (Journal for the Study of the Old Testament Supplement Series, 126; Sheffield: JSOT Press, 1992). The present writer has adopted the subtitle of his book for the subtitle of this article.

¹⁰⁵ John W. Rogerson, *The Bible and Criticism in Victorian Britain: Profiles of F.D. Maurice and William Robertson Smith* (Journal for the Study of the Old Testament Supplement Series, 201; Sheffield: JSOT Press, 1995).

¹⁰⁶ Philip R. Davies, *Qumran* (Cities of the Biblical World; Guildford: Lutterworth Press and Grand Rapids: Eerdmans, 1982).

Old Testament and its world.¹⁰⁷ In a new departure, he developed from a course he had been teaching a stimulating contribution on Daniel to the Old Testament Guides series.¹⁰⁸ And he was writing interpretative studies of other Old Testament texts, especially those in which his interest had been aroused in his classes, whether on Genesis¹⁰⁹ or Pentateuchal numerology¹¹⁰ or Jeremiah¹¹¹ or apocalyptic¹¹² or even—like all good Sheffield *Alttestamentler(innen)*—on the New Testament.¹¹³ But the Dead Sea Scrolls remained foremost among his research interests. In 1983 he published his important edition of the Damascus Document,¹¹⁴ and he continued to write on Qumran topics: on the ideology of the temple in the Damascus Document,¹¹⁵ on the calendar at Qumran,¹¹⁶ on Qumran

¹⁰⁷ John Rogerson and Philip R. Davies, *The Old Testament World* (Cambridge: Cambridge University Press and Englewood Cliffs: Prentice-Hall, 1989).

¹⁰⁸ Philip R. Davies, *Daniel* (Old Testament Guides, 24; Sheffield: JSOT Press, 1985); see also his 'Eschatology in the Book of Daniel', *Journal for the Study of the Old Testament* 17 (1980), pp. 33-53.

¹⁰⁹ Philip R. Davies, 'Sons of Cain', in James D. Martin and Philip R. Davies (eds.), *A Word in Season: Essays in Honour of William McKane* (Journal for the Study of the Old Testament Supplement Series, 42; Sheffield: JSOT Press, 1986), pp. 35-56.

¹¹⁰ P.R. Davies and D.M. Gunn, 'Pentateuchal Patterns', *Vetus Testamentum* 34 (1984), pp. 399-406.

¹¹¹ Philip R. Davies, 'Potter, Prophet and People: Jeremiah 18 as Parable', *Hebrew Annual Review* 11 (1987), pp. 23-33.

¹¹² Philip R. Davies, 'The Social World of the Apocalyptic Writings', in R.E. Clements (ed.), *The World of Ancient Israel* (Cambridge: Cambridge University Press, 1989), pp. 251-71.

¹¹³ Philip R. Davies, 'The Ending of Acts', *Expository Times* 94 (1983), pp. 334-35.

¹¹⁴ Philip R. Davies, *The Damascus Covenant: An Interpretation of the 'Damascus Document'* (Journal for the Study of the Old Testament Supplement Series, 25; Sheffield: JSOT Press, 1983).

¹¹⁵ Philip R. Davies, 'The Ideology of the Temple in the Damascus Document', in *Essays in Honour of Yigael Yadin* [*Journal of Jewish Studies* 33 (1982)], pp. 287-301.

¹¹⁶ Philip R. Davies, 'Calendrical Change and Qumran Origins: A Response to VanderKam's Theory', *Catholic Biblical Quarterly* 44 (1983), pp. 24-37.

eschatology,¹¹⁷ on Qumran origins,¹¹⁸ on the Teacher of Righteousness,¹¹⁹ and on the Temple Scroll.¹²⁰ By the end of the decade he had enough pieces out on the history and ideology of the Qumran community to be able to collect them into a volume he titled *Beyond the Essenes*.¹²¹ He also co-edited a Festschrift for William McKane of St Andrews.¹²²

David Gunn was to leave the Department in 1984 to become Professor of Old Testament Language, Literature and Exegesis at Columbia Theological Seminary, Decatur, Georgia. A chapter he wrote for the *Art and Meaning* volume, ‘The “Hardening” of Pharaoh’s Heart: Plot, Character and Theology in Exodus 1–14’ (1982),¹²³ was quintessential of the way his work as a literary critic was developing. Plot, character and theology—the combination and the interplay—that was the most exciting thing to be doing in those days. Plot and character, which had become old hat in English Literature departments, were still novel themes for biblical study, and hugely rewarding.¹²⁴ Add the theology ingredient and it was a heady

¹¹⁷ Philip R. Davies, ‘Eschatology at Qumran’, *Journal of Biblical Literature* 104 (1985), pp. 39-55.

¹¹⁸ Philip R. Davies, ‘Qumran Beginnings’, in Kent H. Richards (ed.), *Society of Biblical Literature 1986 Seminar Papers* (Society of Biblical Literature Seminar Papers Series, 25; Atlanta: Scholars Press, 1986), pp. 361-68.

¹¹⁹ Philip R. Davies, ‘The Teacher of Righteousness and the End of Days’, in *Mémorial Jean Carmignac* [*Revue de Qumran* 13 (1988)], pp. 313-17.

¹²⁰ Philip R. Davies, ‘The Temple Scroll and the Damascus Document’, in G.J. Brooke (ed.), *Temple Scroll Studies* (Journal for the Study of the Pseudepigrapha Supplement Series, 7; Sheffield: JSOT Press, 1989), pp. 201-10.

¹²¹ Philip R. Davies, *Beyond the Essenes: History and Ideology in the Dead Sea Scrolls* (Brown Judaic Studies, 94; Atlanta: Scholars Press, 1987).

¹²² James D. Martin and Philip R. Davies (eds.), *A Word in Season: Essays in Honour of William McKane* (Journal for the Study of the Old Testament Supplement Series, 42; Sheffield: JSOT Press, 1986).

¹²³ David M. Gunn, ‘The “Hardening” of Pharaoh’s Heart: Plot, Character and Theology in Exodus 1–14’, in Clines, Gunn and Hauser (eds.), *Art and Meaning* (1982), pp. 72-96.

¹²⁴ Cf. also his ‘The Anatomy of Divine Comedy: On Reading the Bible as Comedy and Tragedy’, in J. Cheryl Exum (ed.), *Tragedy and Comedy in the Bible* (*Semeia*, 32; Decatur, GA: Scholars Press, 1984), pp. 115-29.

mix. We could see, on the one side, that the tired old systematic theologies of the Old Testament were overdue for replacement by the more flexible, indeterminate and humanistic theology that arose from the real-life human situations of the biblical characters (even if there was much of the fictional about the characters), and, on the other side, that Old Testament study itself was going to be revived by inserting the newly framed theological questions into the traditional criticism.

David Clines, for his part, was sharing Gunn's enthusiasm for the new mix, writing, for example, on the Old Testament as literature and as scripture,¹²⁵ and on Yahweh and the God of Christian theology.¹²⁶ He was as well trying his hand at commentary writing. In 1984 he brought out his commentary on Ezra, Nehemiah and Esther,¹²⁷ which had been commissioned and written some years previously for a series which declined the manuscript as not containing enough devotional material. When Ronald Clements was looking for a replacement for the ageing commentary on these books for the New Century Bible series, he invited Clines to revise his manuscript for that series, on condition he added a commentary on Esther. That condition was a milestone for Clines, he avers, since he became increasingly fascinated with the book of Esther, and once the commentary was done, wrote *The Esther Scroll: The Story of the Story*, a monograph combining the most traditional of textual criticism and source criticism with an innovative narrative criticism of the various extant version of the Esther story as well as of some of its postulated antecedents.¹²⁸ The book's subtitle, *The Story of the Story*, suggested by Philip Davies, shows clearly enough how dominant the literary modes of criticism were

¹²⁵ David J.A. Clines, 'Story and Poem: The Old Testament as Literature and as Scripture', *Interpretation* 34 (1980), pp. 115-27 (reprinted in Paul R. House [ed.], *Beyond Form Criticism: Essays in Old Testament Literary Criticism* [Winona Lake, IN: Eisenbrauns, 1992], pp. 25-38).

¹²⁶ David J.A. Clines, 'Yahweh and the God of Christian Theology', *Theology* 83 (1980), pp. 323-30.

¹²⁷ David J. Clines, *Ezra, Nehemiah, Esther* (New Century Bible; London: Marshall, Morgan & Scott, and Grand Rapids: Eerdmans, 1984).

¹²⁸ David J.A. Clines, *The Esther Scroll: The Story of the Story* (Journal for the Study of the Old Testament Supplement Series, 30; Sheffield: JSOT Press, 1984).

becoming in Sheffield. As his commentary on Job progressed throughout this decade, various publications gave glimpses of its progress, some establishing large-scale directions,¹²⁹ others debating exegetical points,¹³⁰ or offering a small-scale commentary on the book,¹³¹ or, in one case, researching the alleged parallels in Indian literature to the Job story.¹³² And finally, there was still some rhetorical criticism,¹³³ some reflections on hermeneutics¹³⁴ and an analysis of principles in

¹²⁹ David J.A. Clines, 'The Arguments of Job's Three Friends', in Clines, Gunn and Hauser (eds.), *Art and Meaning* (1982), pp. 199-214.

¹³⁰ David J.A. Clines, 'Verb Modality and the Interpretation of Job iv 20-21', *Vetus Testamentum* 30 (1980), pp. 354-57; 'Job 413: A Byronic Suggestion', *Zeitschrift für die alttestamentliche Wissenschaft* 92 (1980), pp. 289-91; 'Job 5,1-8: A New Exegesis', *Biblica* 62 (1981), pp. 185-94; 'False Naivety in the Prologue to Job', in Reuben Ahroni (ed.), *Biblical and Other Studies in Memory of Shelmo Dov Goitein* (= *Hebrew Annual Review* 9 [1985]), pp. 127-36; 'Belief, Desire and Wish in Job 19:23-27: Clues for the Identity of Job's "Redeemer"', in M. Augustin and K.-D. Schunk (eds.), «Wünschet Jerusalem Frieden.» *Collected Communications to the XIIth Congress of the International Organization for the Study of the Old Testament, Jerusalem 1986* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 13; Frankfurt: Peter Lang, 1988), pp. 363-70.

¹³¹ David J.A. Clines, 'Job', in Bernhard W. Anderson (ed.), *The Books of the Bible. I. The Old Testament/The Hebrew Bible* (New York: Charles Scribner's Sons, 1989), pp. 181-201.

¹³² David J.A. Clines, 'In Search of the Indian Job', *Vetus Testamentum* 33 (1983), pp. 398-418.

¹³³ David J.A. Clines, 'The Parallelism of Greater Precision: Notes from Isaiah 40 for a Theory of Hebrew Poetry', in Elaine R. Follis (ed.), *New Directions in Hebrew Poetry* (Journal for the Study of the Old Testament Supplement Series, 40; Sheffield: JSOT Press, 1987), pp. 77-100.

¹³⁴ David J.A. Clines, 'Hermeneutics', *Journal of the Christian Brethren Research Fellowship (New Zealand)* 88 (1981), pp. 3-11; 'Biblical Hermeneutics in Theory and Practice', *Christian Brethren Review* 30/31 (1982), pp. 65-77.

early Jewish biblical exegesis as evidenced in Nehemiah 10,¹³⁵ as well as a co-edited volume on history and archaeology.¹³⁶

On the New Testament side, the decade opened with the publication of Anthony Thiselton's *The Two Horizons*, to which I have already made reference. It was a kind of culmination of the decade of the 70s, and a harbinger of the interdisciplinarity that was coming to mark the Department's work, whether foregrounded or not. Thiselton's next book (jointly authored) on the responsibility of hermeneutics¹³⁷ developed a theme that we all felt must figure on our agenda: the ethics of our scholarship.

Bruce Chilton was making a name for himself as a specialist in Targum studies, writing a comprehensive monograph on the Targum to Isaiah, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum*,¹³⁸ and examining such questions as the transmission of the Targums and of the sayings of Jesus,¹³⁹ the development of the Cain and Abel story in the Targums in comparison with the Beelzebub controversy in the Gospels,¹⁴⁰ the poem of the Four Nights in the Palestinian

¹³⁵ David J.A. Clines, 'Nehemiah 10 as an Example of Early Jewish Biblical Exegesis', *Journal for the Study of the Old Testament* 21 (1981), pp. 111-17. See also his 'The Force of the Text: A Response to Tamara C. Eskenazi's "Ezra-Nehemiah: From Text to Actuality"', in J. Cheryl Exum (ed.), *Signs and Wonders: Biblical Texts in Literary Focus* (Semeia Studies; Atlanta: Scholars Press, 1989), pp. 199-215.

¹³⁶ John F.A. Sawyer and David J.A. Clines (eds.), *Midian, Moab and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia* (Journal for the Study of the Old Testament Supplement Series, 24; Sheffield: JSOT Press, 1983).

¹³⁷ Roger Lundin, Anthony C. Thiselton and Clarence Walhout, *The Responsibility of Hermeneutics* (Grand Rapids: Eerdmans and Exeter: Paternoster Press, 1985).

¹³⁸ Bruce D. Chilton, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum* (Journal for the Study of the Old Testament Supplement Series, 26; Sheffield: JSOT Press, 1982).

¹³⁹ Bruce D. Chilton, 'Targumic Transmission and Dominical Tradition', in R.T. France and D. Wenham (eds.), *Studies of History and Tradition in the Four Gospels I* (Gospel Perspectives, 1; Sheffield: JSOT Press, 1980), pp. 21-45.

¹⁴⁰ Bruce D. Chilton, 'A Comparative Study of Synoptic Development: The Dispute between Cain and Abel in the Palestinian Targums and the Beelzebub Controversy in the Gospels', *Journal of Biblical Literature* 101 (1982), pp. 553-62.

Targums,¹⁴¹ the Targum¹⁴² and the Midrash¹⁴³ to Isaiah. an important signal of his work on the Isaiah Targum was his publication of the standard translation in *The Aramaic Bible* series.¹⁴⁴

Chilton was, however, no narrow specialist. He was also a mainstream New Testament scholar, publishing papers on linguistic matters,¹⁴⁵ on the transfiguration story as a haggadah,¹⁴⁶ on Jesus' preaching at Nazareth,¹⁴⁷ on the title Son of David,¹⁴⁸ on the Gospel of Thomas as a source of Jesus' teaching.¹⁴⁹ The two strands came together in his overview of the impact of Targum studies for the reconstruction of the historical Jesus: *A Galilean Rabbi and his Bible: Jesus' Own Interpretation of Isaiah*.¹⁵⁰ And his earliest work on the kingdom bore fruit in his

¹⁴¹ Bruce D. Chilton, 'Isaac and the Second Night: A Consideration', *Biblica* 61 (1980), pp. 78-88.

¹⁴² Bruce D. Chilton, 'John xii 34 and Targum Isaiah lii 13', *Novum Testamentum* 22 (1980), pp. 176-78.

¹⁴³ Bruce D. Chilton, 'Varieties and Tendencies of Midrash: Rabbinic Interpretations of Isaiah 24:23', in R.T. France and D. Wenham (eds.), *Studies in Midrash and Historiography* (Gospel Perspectives, 3; Sheffield: JSOT Press, 1983), pp. 9-32.

¹⁴⁴ Bruce D. Chilton, *The Isaiah Targum: Translation, Apparatus, and Notes* (The Aramaic Bible; Wilmington, DE: Michael Glazier; and Edinburgh: T. & T. Clark, 1985).

¹⁴⁵ Bruce D. Chilton, 'Not to Taste Death: A Jewish, Christian and Gnostic Usage', in E.A. Livingstone (ed.), *Studia Biblica 1978. II. Papers on the Gospels* (Journal for the Study of the New Testament Supplement Series, 2; Sheffield: JSOT Press, 1980), pp. 29-36.

¹⁴⁶ Bruce D. Chilton, 'The Transfiguration: Dominical Assurance and Apostolic Vision', *New Testament Studies* 27 (1980), pp. 115-24.

¹⁴⁷ Bruce Chilton, 'Announcement in Nazara: An Analysis of Luke 4:16-21', in France and Wenham (eds.), *Studies of History and Tradition in the Four Gospels I* (1981), pp. 147-72.

¹⁴⁸ Bruce Chilton, 'Jesus ben David: Reflections on the Davidssonfrage', *Journal for the Study of the New Testament* 14 (1982), pp. 88-112.

¹⁴⁹ Bruce Chilton, 'The Gospel according to Thomas as a Source of Jesus' Teaching', in D. Wenham (ed.), *The Jesus Tradition outside the Gospels* (Gospel Perspectives, 5; Sheffield: JSOT Press, 1985), pp. 155-75.

¹⁵⁰ Bruce D. Chilton, *A Galilean Rabbi and his Bible: Jesus' Own Interpretation of Isaiah* (London: SPCK, 1984). It was published in the USA with the subtitle *Jesus' Use of the Interpreted Scriptures of his Time* (Wilmington, DE:

The Kingdom of God in the Teaching of Jesus, which challenged the consensus of the apocalyptic Jesus.¹⁵¹ His *Beginning New Testament Study*¹⁵² formed a companion volume to John Rogerson's on the Old Testament, and while he was still in Sheffield he co-wrote with J.I.H. McDonald *Jesus and the Ethics of the Kingdom*.¹⁵³ Bruce Chilton left the Department in 1985, for the Lilian Claus Chair of New Testament at Yale Divinity School and subsequently for the Bernard Iddings Bell Chair at Bard College.

There were two very significant appointments to our complement of New Testament staff in the 80s. In 1985 we were joined by Andrew Lincoln, who had the MA in Modern Languages from Cambridge, the BD from Westminster Theological Seminary in Philadelphia, and the PhD in New Testament from Cambridge where he had been supervised by C.F.D. (Charlie) Moule. He had taught for four years at Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, and had been at St John's College, Nottingham for six years when he came to us.¹⁵⁴ His thesis, published in 1981,¹⁵⁵ was regarded as an authoritative study of Paul's eschatology and had the unusual distinction for a thesis of being translated into another European language,¹⁵⁶ and later reprinted

Michael Glazier). Note here also his 'Amen: An Approach through Syriac Gospels', *Zeitschrift für die neutestamentliche Wissenschaft* 69 (1978), pp. 203-11.

¹⁵¹ Bruce Chilton, *The Kingdom of God in the Teaching of Jesus* (Studies in Religion and Theology; London: SPCK; and Philadelphia: Fortress Press, 1984).

¹⁵² Bruce Chilton, *Beginning New Testament Study* (London: SPCK; and Grand Rapids: Eerdmans, 1986).

¹⁵³ Bruce Chilton and J.I.H. McDonald, *Jesus and the Ethics of the Kingdom* (Biblical Foundations in Theology; London: SPCK, 1987).

¹⁵⁴ While there, he had published a paper on 'Paul the Visionary: The Setting and Significance of the Rapture to Paradise in II Corinthians 12.1-10', *New Testament Studies* 25 (1979), pp. 204-20.

¹⁵⁵ Andrew T. Lincoln, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to his Eschatology* (Society for New Testament Studies Monograph Series, 43; Cambridge: Cambridge University Press, 1981).

¹⁵⁶ Andrew T. Lincoln, *Paradiso ora e non ancora* (trans. A. Sacchi; Biblioteca di cultura religiosa, 48; Brescia: Paideia Editrice, 1985).

in paperback by another publisher.¹⁵⁷ His research effort in this decade, apart from papers on Mark¹⁵⁸ and Acts,¹⁵⁹ was largely devoted to preparing his massive commentary on Ephesians,¹⁶⁰ whose publication will take us into the next decade.

The other New Testament appointment was that of Loveday Alexander, who had done her first degree in Oxford in classics and her DPhil in New Testament, and who, after a part-time post in Manchester, joined us in 1986. She brought a strength of classical scholarship to the Department that it had not had since the time of F.F. Bruce, and there was little doubt that her area of expertise, the social and literary world of the Roman empire, was about to gain more attention from New Testament scholars than it had during previous decades when it had been the Semitic background of the New Testament that seemed to have prime position. Her first article, which derived from her thesis and which presaged her monograph to be published in the subsequent decade, was on the preface to Luke's Gospel against the background of Greek prefaces generally.¹⁶¹ Her extensive knowledge of the classical sources,

¹⁵⁷ Andrew T. Lincoln, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to his Eschatology* (Grand Rapids: Baker Book House, 1991). Among his publications before coming to Sheffield were two contributions to D.A. Carson (ed.), *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation* (Contemporary Theological Perspectives; Grand Rapids: Zondervan, 1982): 'Sabbath, Rest, and Eschatology in the New Testament (Heb 3:7-4:13)', pp. 198-220; 'From Sabbath to Lord's Day: A Biblical and Theological Perspective', pp. 344-412; and, on Ephesians: 'The Use of the Old Testament in Ephesians', *Journal for the Study of the New Testament* 14 (1982), pp. 16-57; 'Ephesians 2:8-10: A Summary of Paul's Gospel?', *Catholic Biblical Quarterly* 45 (1983), pp. 617-30.

¹⁵⁸ Andrew T. Lincoln, 'The Promise and the Failure: Mark 16:7, 8', *Journal of Biblical Literature* 108 (1989), pp. 283-300; reprinted in W. Telford (ed.), *The Interpretation of Mark* (Edinburgh: T. & T. Clark, 1995), pp. 229-51.

¹⁵⁹ Andrew T. Lincoln, 'Theology and History in the Interpretation of Luke's Pentecost', *Expository Times* 96 (1985), pp. 204-209.

¹⁶⁰ In the course of work on the commentary, he published 'The Church and Israel in Ephesians 2', *Catholic Biblical Quarterly* 49 (1987), pp. 605-24.

¹⁶¹ Loveday C.A. Alexander, 'Luke's Preface in the Pattern of Greek Preface-Writing', *Novum Testamentum* 28 (1986), pp. 48-74.

which were being re-read by classicists and biblical scholars alike from the new perspectives of genre analysis and sociology, was called upon also for her contribution on the Hellenistic letter-form and Philippians to the *Festschrift* for David Hill.¹⁶²

For a year also (1982–83), to fill a leave of absence, we appointed as a lecturer in New Testament the fine classical scholar Colin Hemer, whose Manchester dissertation on the local background to the seven churches of Asia in Revelation was already well known to us in that Clines happened to have been the external examiner, Bruce having been the supervisor.¹⁶³

The 1980s was the decade when Sheffield saw its graduate school fully developed. There were eight successful MPhil dissertations and 31 PhDs. A sign of the quality of the work was that 14 of those PhD dissertations were published: Laurence Turner on the plot of Genesis,¹⁶⁴ Lawson Younger on biblical narratives of conquest in the light of ancient Near Eastern texts,¹⁶⁵ Barry Webb on theme in the book of Judges,¹⁶⁶ Michael Thompson's on the Syro-Ephraimite war in various Old Testament texts,¹⁶⁷ Craig Broyles on the psalms of lament,¹⁶⁸ Alan

¹⁶² Loveday C.A. Alexander, 'Hellenistic Letter-Form and the Structure of Philippians', in C.M. Tuckett (ed.), *New Testament Essays in Honour of David Hill* (= *Journal for the Study of the New Testament* 37 [1989]), pp. 87-101.

¹⁶³ It was published as Colin J. Hemer, *The Letters to the Seven Churches of Asia in their Local Setting* (*Journal for the Study of the New Testament Supplement Series*, 11; Sheffield: JSOT Press, 1987).

¹⁶⁴ Laurence A. Turner, *Announcements of Plot in Genesis* (*Journal for the Study of the Old Testament Supplement Series*, 96; Sheffield: JSOT Press, 1990).

¹⁶⁵ K. Lawson Younger, *Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing* (*Journal for the Study of the Old Testament Supplement Series*, 98; Sheffield: JSOT Press, 1990).

¹⁶⁶ Barry G. Webb, *The Book of the Judges: An Integrated Reading* (*Journal for the Study of the Old Testament Supplement Series*, 46; Sheffield: JSOT Press, 1987).

¹⁶⁷ M.E.W. Thompson, *Situation and Theology: Old Testament Interpretations of the Syro-Ephraimite War* (Sheffield: The Almond Press, 1982).

¹⁶⁸ Craig C. Broyles, *The Conflict of Faith and Experience in the Psalms: A Form-Critical and Theological Study* (*Journal for the Study of the Old Testament Supplement Series*, 52; Sheffield: JSOT Press, 1989).

Winton on proverbs in the synoptic sayings of Jesus,¹⁶⁹ David Orton on the scribes in Matthew,¹⁷⁰ Glenn Davies on faith and obedience in Romans,¹⁷¹ Steve Fowl on the hymns within the Pauline corpus,¹⁷² Webb Mealy on Revelation 20,¹⁷³ Stanley Porter on verbal aspect in New Testament Greek,¹⁷⁴ Mark Brett on the canonical criticism of Brevard Childs,¹⁷⁵ Christine Trevett on Ignatius,¹⁷⁶ and Peter Addinall on biblical interpretation in the nineteenth century,¹⁷⁷

5. The 1990s

The 1990s have become, to this observer's eye at least, a time of great intellectual ferment in the academy. It is not just that we are all working a great deal harder, longer hours and at an ever faster tempo, for which our 200, 300, 350 Megahertz computers and the Internet are setting the standard, and confronted by a geometric growth in the number of books and articles that claim

¹⁶⁹ Alan P. Winton, *The Proverbs of Jesus: Issues of History and Rhetoric* (Journal for the Study of the New Testament Supplement Series, 35; Sheffield: JSOT Press, 1990).

¹⁷⁰ David E. Orton, *The Understanding Scribe: Matthew and the Apocalyptic Ideal* (Journal for the Study of the New Testament Supplement Series, 25; Sheffield: JSOT Press, 1989).

¹⁷¹ Glenn N. Davies, *Faith and Obedience in Romans: A Study in Romans 1–4* (Journal for the Study of the New Testament Supplement Series, 39; Sheffield: JSOT Press, 1990).

¹⁷² Stephen E. Fowl, *The Story of Christ in the Ethics of Paul: An Analysis of the Function of the Hymnic Material in the Pauline Corpus* (Journal for the Study of the New Testament Supplement Series, 36; Sheffield: JSOT Press, 1990).

¹⁷³ J. Webb Mealy, *After the Thousand Years: Resurrection and Judgment in Revelation 20* (Journal for the Study of the New Testament Supplement Series, 70; Sheffield: JSOT Press, 1992).

¹⁷⁴ Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood* (Studies in Biblical Greek, 1; New York: Peter Lang, 1989).

¹⁷⁵ Mark G. Brett, *Biblical Criticism in Crisis?* (Cambridge: Cambridge University Press, 1991).

¹⁷⁶ Christine Trevett, *A Study of Ignatius of Antioch in Syria and Asia* (Lewiston and Lampeter: Edwin Mellen Press, 1992).

¹⁷⁷ Peter Addinall, *Philosophy and Biblical Interpretation: A Study in Nineteenth-Century Conflict* (Cambridge: Cambridge University Press, 1991).

our attention, both from within the discipline and, increasingly, from outside. It is, rather, the re-evaluation of all values that postmodernism has brought with it that gives us furiously to think these days—think, that is, with no remission of the busyness of doing. Perhaps we should not exactly blame postmodernism, but think of postmodernism more as the name for what was happening anyway, for what we were doing to ourselves as we became more and more self-conscious about the nature of our scholarly work.¹⁷⁸

The Department ushered in the new decade with its own anniversary volume, *The Bible in Three Dimensions: Essays in Celebration of the Fortieth Anniversary of the Department of Biblical Studies in the University of Sheffield*¹⁷⁹—a couple of years late for the fortieth birthday itself (on 1 October, 1987), unlike the present volume, which is more modest in scope but at least being published within the year of the celebration. In *The Bible in Three Dimensions* we asked all those who were teaching or had taught in the Department, together with some of its graduates, to write about their current research, and the result had a certain distinctive flavour, which some reviewers identified as a ‘school’.

The concept of postmodernism was not much in evidence in *The Bible in Three Dimensions*, if at all, but it is hard to deny that it has become the key intellectual concept in the Department as the decade has moved on. John Rogerson, indeed, is uncomfortable with the concept of postmodernism, taking a more Habermasian perspective and looking at our decade as more in continuity with the modernist project than the term

¹⁷⁸ That is the postmodern as it has been so well characterized by Zygmunt Baumann of Leeds: ‘Postmodernity is no more (but no less either) than the modern mind taking a long, attentive and sober look at itself, at its conditions and its past works, not fully liking what it sees and sensing the urge to change’ (*Modernity and Ambivalence* [Ithaca: Cornell University Press, 1991], p. 272). A fuller quotation from Baumann may be found in my own chapter below on ‘The Postmodern Adventure in Biblical Studies’.

¹⁷⁹ David J.A. Clines, Stephen E. Fowl and Stanley E. Porter (eds.), *The Bible in Three Dimensions: Essays in Celebration of the Fortieth Anniversary of the Department of Biblical Studies in the University of Sheffield* (Journal for the Study of the Old Testament Supplement Series, 87; Sheffield: JSOT Press, 1990).

'postmodern' might suggest. Something new is happening, nevertheless, he agrees, and the shape his own thinking has been taking is in the form of a question, What is the human? In the 1980s he was already working on the use of the Old Testament in social and moral questions,¹⁸⁰ but by the 90s the key issue had become for him, as he titled an article in the Department's anniversary volume, 'What Does It Mean to be Human? The Central Question of Old Testament Theology?'¹⁸¹ In the Department's colloquium volume on the Bible and ethics, which he edited along with Margaret Davies and his former pupil Daniel Carroll, he wrote of the added dimensions the ethics of the Old Testament brings to the Habermasian discourse ethics to which he himself is attracted.¹⁸² Another reflection of this same project can be seen in his paper on the family and 'structures of grace', which he is distinguishing from 'structures of creation'.¹⁸³ When he reached the age of 60, we presented him with a Festschrift entitled *The Bible and Human Society*,¹⁸⁴ which seemed the right phrase to capture the focus of his concerns.

Philip Davies's first three articles in the 1990s were quintessential of what were to be his major interests in this period. There was the distinctive interpretational insight into an

¹⁸⁰ John W. Rogerson, 'The Old Testament and Social and Moral Questions', *Modern Churchman* NS 25 (1982), pp. 28-35.

¹⁸¹ John W. Rogerson, 'What Does It Mean to be Human? The Central Question of Old Testament Theology?', in Clines, Porter and Fowl (eds.), *The Bible in Three Dimensions* (1990), pp. 285-98.

¹⁸² John W. Rogerson, 'Discourse Ethics and Biblical Ethics', in *The Bible in Ethics: The Second Sheffield Colloquium* (ed. John W. Rogerson, Margaret Davies and M. Daniel Carroll R.; Journal for the Study of the Old Testament Supplement Series, 207; Sheffield: Sheffield Academic Press, 1995), pp. 17-26.

¹⁸³ John W. Rogerson, 'The Family and Structures of Grace in the Old Testament', in Stephen C. Barton (ed.), *The Family in Theological Perspective* (Edinburgh: T. & T. Clark, 1996), pp. 25-42.

¹⁸⁴ Mark Daniel Carroll R., David J.A. Clines and Philip R. Davies (eds.), *The Bible in Human Society: Essays in Honour of John Rogerson* (Journal for the Study of the Old Testament Supplement Series, 200; Sheffield: Sheffield Academic Press, 1995).

Old Testament text in 'Joking in Jeremiah'.¹⁸⁵ There was the candid, cutting and persuasive think-piece about our practice in Old Testament scholarship, 'Do Old Testament Studies Need a Dictionary?'¹⁸⁶ And there was the questioning review of yet another alleged consensus in Qumran studies in 'The Birthplace of the Essenes: Where is "Damascus"?'¹⁸⁷

As the decade has continued, he has been working further on Daniel,¹⁸⁸ Genesis,¹⁸⁹ and Isaiah,¹⁹⁰ and he offered a paper on Old Testament ethics for the Sheffield colloquium.¹⁹¹ He co-

¹⁸⁵ Philip R. Davies, 'Joking in Jeremiah 18', in Yehuda T. Radday and Athalya Brenner (eds.), *On Humour and the Comic in the Hebrew Bible* (Journal for the Study of the Old Testament Supplement Series, 92; The Bible and Literature Series, 23; Sheffield: JSOT Press, 1990), pp. 191-201.

¹⁸⁶ Philip R. Davies, 'Do Old Testament Studies Need a Dictionary?', in Clines, Porter and Fowl (eds.), *The Bible in Three Dimensions* (1990), pp. 321-35.

¹⁸⁷ Philip R. Davies, 'The Birthplace of the Essenes: Where is "Damascus"?', *Revue de Qumran* 14 (1990), pp. 503-19.

¹⁸⁸ Philip R. Davies, 'Reading Daniel in the Lions' Den', in Loveday Alexander (ed.), *Images of Empire* (Journal for the Study of the Old Testament Supplement Series, 122; Sheffield: JSOT Press, 1991), pp. 160-78; 'Reading Daniel Sociologically', in A.S. van der Woude (ed.), *The Book of Daniel in the Light of New Findings* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 106), Leuven: Peeters, 1993), pp. 345-61.

¹⁸⁹ Philip R. Davies, 'Women, Men, Gods, Sex and Power: The Birth of a Biblical Myth', in Athalya Brenner (ed.), *A Feminist Companion to Genesis* (The Feminist Companion to the Bible, 2; Sheffield: Sheffield Academic Press, 1993), pp. 194-201; 'Abraham and Yahweh: A Case of Male Bonding', *Bible Review* 11/8 (August, 1995), pp. 24-33, 44-45; 'Making It: Creation and Contradiction in Genesis', in Mark Daniel Carroll R., David J.A. Clines and Philip R. Davies (eds.), *The Bible in Human Society: Essays in Honour of John Rogerson* (Journal for the Study of the Old Testament Supplement Series, 200; Sheffield: Sheffield Academic Press, 1995), pp. 249-56.

¹⁹⁰ Philip R. Davies, 'God of Cyrus, God of Israel: Some Religio-Historical Reflections on Isaiah 40-55', in Jon Davies, Graham Harvey and Wilfred G.E. Watson (eds.), *Words Remembered, Texts Renewed: Essays in Honour of John F.A. Sawyer* (Journal for the Study of the Old Testament Supplement Series, 195; Sheffield: Sheffield Academic Press, 1995), pp. 207-25.

¹⁹¹ Philip R. Davies, 'Ethics and the Old Testament', in Rogerson, Davies and Carroll, *The Bible in Ethics* (1995), pp. 164-73.

edited with Clines two collections of essays, on the prophets¹⁹² and on Genesis,¹⁹³ was a co-editor of the *Festschrift* for John Rogerson,¹⁹⁴ and was the sole editor of another volume on the prophets, one of the *Sheffield Readers*.¹⁹⁵ In his *Whose Bible Is It Anyway?*,¹⁹⁶ published in 1995, he took a hard look at what he called confessional biblical studies, that is, biblical studies in the service of a religious institution, and attempted to rethink what academic study of the Bible had better be about—not least, in a postmodern age.¹⁹⁷

In the area of history he has become very visible for his controversial work, *In Search of 'Ancient Israel'*,¹⁹⁸ challenging a whole spectrum of scholarly consensus about the origins of 'Israel' and its scriptures and reconstructing the processes that created the literature of the Hebrew Bible—the ideological matrix, the scribal milieu, and the cultural adoption of a national literary archive as religious scripture as part of the process of creating 'Judaisms'. For his pains he has been labelled, along

¹⁹² Philip R. Davies and David J.A. Clines (eds.), *Among the Prophets: Language, Image and Structure in the Prophetic Writings* (Journal for the Study of the Old Testament Supplement Series, 144; Sheffield: JSOT Press, 1993).

¹⁹³ Philip R. Davies and David J.A. Clines (eds.), *The World of Genesis: Persons, Places, Perspectives* (Journal for the Study of the Old Testament Supplement Series, 257; Sheffield: Sheffield Academic Press, 1998).

¹⁹⁴ Mark Daniel Carroll R., David J.A. Clines and Philip R. Davies (eds.), *The Bible in Human Society: Essays in Honour of John Rogerson* (Journal for the Study of the Old Testament Supplement Series, 200; Sheffield: Sheffield Academic Press, 1995).

¹⁹⁵ Philip R. Davies (ed.), *The Prophets: A Sheffield Reader* (The Biblical Seminar, 42; Sheffield: Sheffield Academic Press, 1996).

¹⁹⁶ Philip R. Davies, *Whose Bible Is It Anyway?* (Journal for the Study of the Old Testament Supplement Series, 204; Sheffield: Sheffield Academic Press, 1995).

¹⁹⁷ Cf. his 'Biblical Studies in a Postmodern Age', *Jian Dao* 7 (1997), pp. 37-55.

¹⁹⁸ Philip R. Davies, *In Search of Ancient Israel* (Journal for the Study of the Old Testament Supplement Series, 148; Sheffield: JSOT Press, 1992; 2nd edn, 1995); cf. also 'Whose History? Whose Israel? Whose Bible? Biblical Histories, Ancient and Modern', in Lester L. Grabbe (ed.), *Can a 'History of Israel' Be Written?* (Journal for the Study of the Old Testament Supplement Series, 245; European Seminar in Historical Methodology, 1; Sheffield: Sheffield Academic Press, 1997), pp. 104-22.

with Niels Peter Lemche and Thomas L. Thompson of Copenhagen, and others, one of the ‘minimalist’ historians,¹⁹⁹ though he himself rejects that term, preferring ‘non-credulous’. Other projects were to co-edit a book on the origins of the Israelite states²⁰⁰ and to reconsider the antiquity of the Siloam tunnel.²⁰¹ A special focus in his work has become the sociology of the Second Temple period, editing a volume on the theme²⁰² and co-editing a Festschrift for Joseph Blenkinsopp on the formation and heritage of the Judaism of the period,²⁰³ sketching the kind of society we should be envisaging as Israel,²⁰⁴ and taking up questions of its boundaries²⁰⁵ and its cult.²⁰⁶

¹⁹⁹ See also his ‘Method and Madness: Some Remarks on Doing History with the Bible’, *Journal of Biblical Literature* 114 (1995), pp. 699-705. Inevitably he has had something to say about archaeological finds allegedly from very early Israel; cf. his ‘Bytdwd and Swkt Dwyd: A Comparison’, *Journal for the Study of the Old Testament* 64 (1995), pp. 23-24.

²⁰⁰ Volkmar Fritz and Philip R. Davies (eds.), *The Origins of the Ancient Israelite States* (Journal for the Study of the Old Testament Supplement Series, 228; Sheffield: Sheffield Academic Press, 1996).

²⁰¹ J.W. Rogerson and Philip R. Davies, ‘Was the Siloam Tunnel Built by Hezekiah?’, *Biblical Archaeologist* 59 (1996), pp. 138-49.

²⁰² Philip R. Davies (ed.), *Second Temple Studies: 1. Persian Period* (Journal for the Study of the Old Testament Supplement Series, 117; Sheffield: JSOT Press, 1991); ‘Scenes from the Early History of Judaism’, in D.V. Edelman (ed.), *The Triumph of Elohim* (Contributions to Biblical Exegesis and Theology; Kampen: Kok Pharos, 1995), pp. 145-82.

²⁰³ Eugene C. Ulrich, John W. Wright, Philip R. Davies and Robert P. Carroll (eds.), *Priests, Prophets and Scribes: Essays on the Formation and Heritage of Second Temple Judaism in Honour of Joseph Blenkinsopp* (Journal for the Study of the Old Testament Supplement Series, 149; Sheffield: JSOT Press, 1992).

²⁰⁴ Philip R. Davies, ‘The Society of Biblical Israel’, in Tamara C. Eskenazi and Kent H. Richards (eds.), *Second Temple Studies: 2. Temple and Community in the Persian Period* (Journal for the Study of the Old Testament Supplement Series, 175; Sheffield: JSOT Press, 1994), pp. 22-33.

²⁰⁵ Philip R. Davies, ‘Defending the Boundaries of Israel in the Second Temple Period: 2 Chronicles 20 and the “Salvation Army”’, in Ulrich, Wright, Davies and Carroll (eds.), *Priests, Prophets and Scribes* (1992), pp. 73-84.

²⁰⁶ Philip R. Davies, ‘Leviticus as a Cultic System in the Second Temple Period: Remarks on the Paper by Hannah K. Harrington’, in John F.A. Sawyer (ed.), *Reading Leviticus: Responses to Mary Douglas* (Journal for the

In the Qumran area, he has been writing on apocalyptic,²⁰⁷ halakah,²⁰⁸ Sadducees,²⁰⁹ the testimony of women,²¹⁰ the history²¹¹ and archaeology²¹² of the Qumran community, as well as newly published Qumran texts,²¹³ but more and more with a sociological slant that links up with his growing interest in the sociology of the second temple period. So there appeared 'Sociology and the Second Temple',²¹⁴ 'Communities at Qumran and the Case of the Missing Teacher',²¹⁵ 'Redaction and

Study of the Old Testament Supplement Series, 227; Sheffield: Sheffield Academic Press, 1996), pp. 230-37.

²⁰⁷ Philip R. Davies, 'Qumran and Apocalyptic or *Obscurum per Obscurius*', *Journal of Near Eastern Studies* 49 (1990), pp. 127-34.

²⁰⁸ Philip R. Davies, 'Halakhah at Qumran', in Philip R. Davies and Richard T. White (eds.), *A Tribute to Geza Vermes: Essays on Jewish and Christian Literature and History* (Journal for the Study of the Old Testament Supplement Series, 100; Sheffield: JSOT Press, 1990), pp. 37-50; 'Halakhah in the Qumran Scrolls', in G. Sed-Rajna (ed.), *Rashi 1040-1990: Hommages à Ephraïm E. Urbach* (Paris: Cerf, 1993), pp. 91-103.

²⁰⁹ Philip R. Davies, 'Sadducees in the Dead Sea Scrolls', *The Qumran Chronicle* 2/3 (1990-91), pp. 85-94.

²¹⁰ Philip R. Davies and Joan E. Taylor, 'On the Testimony of Women in 1QSa', *Dead Sea Discoveries* 3 (1996), pp. 223-35.

²¹¹ Philip R. Davies, 'The Prehistory of the Qumran Community', in D. Dimant and U. Rappaport (eds.), *The Dead Sea Scrolls: Forty Years of Research* (Leiden: E.J. Brill and Jerusalem: Magnes Press, 1992), pp. 116-25; cf. 'Re-Asking Some Hard Questions about Qumran', in Zdzislaw J. Kapera (ed.), *Mogilany 1989: Papers on the Dead Sea Scrolls Offered in Memory of Jean Carmignac* (The Second International Colloquium on the Dead Sea Scrolls; *Qumranica Modilaniensia*, 3; Krakow: Enigma Press, 1993), II, pp. 37-49.

²¹² Philip R. Davies, 'Khirbet Qumran Revisited', in Michael D. Coogan, J. Cheryl Exum and Lawrence E. Stager (eds.), *Scripture and Other Artifacts: Essays on the Bible and Archaeology in Honor of Philip J. King* (Louisville: Westminster/John Knox Press, 1994), pp. 126-42.

²¹³ Philip R. Davies, 'Notes en Marge: Reflections on the Publication of DJD V', *The Qumran Chronicle* 5 (1995), pp. 143-50; and in H.-J. Fabry, Armin Lange and Hermann Lichtenberger (eds.), *Qumranstudien* (Schriften des Institutum Judaicum Delitzschianum, 4; Göttingen: Vandenhoeck & Ruprecht, 1996), pp. 103-109.

²¹⁴ Philip R. Davies, 'Sociology and the Second Temple', in Davies (ed.), *Second Temple Studies. 1. Persian Period* (1991), pp. 11-19.

²¹⁵ Philip R. Davies, 'Communities at Qumran and the Case of the Missing Teacher', *Revue de Qumran* 15 (1991), pp. 275-86.

Sectarianism in the Qumran Scrolls',²¹⁶ 'The "Damascus" Sect and Judaism',²¹⁷ 'Communities in the Qumran Scrolls',²¹⁸ 'Was There Really a Qumran Community?',²¹⁹ 'Qumran and the Quest for the Historical Judaism'.²²⁰ Some of these papers, and others unpublished, formed his collection *Sects and Scrolls* in 1996.²²¹

Clines's 1990s opened with the publication of the first volume of his commentary on Job,²²² in the same series in which Lincoln published his on Ephesians, and for which Ralph Martin was the editor for the New Testament volumes. Even in a postmodern age, the work of commentary was proving to be a strong Sheffield tradition. But Clines felt attracted also by developments in literary criticism that he saw happening outside the field of biblical studies, and wondered how the Old Testament might be read in the light of reader-response criticism, deconstruction and ideological criticism. The first of these approaches was addressed in *What Does Eve Do to Help?*

²¹⁶ Philip R. Davies, 'Redaction and Sectarianism in the Qumran Scrolls', in F. García Martínez, A. Hilhorst and C.J. Labuschagne (eds.), *The Scriptures and the Scrolls: Studies in Honour of A.S. van der Woude on the Occasion of his 65th Birthday* (Supplements to Vetus Testamentum, 49; Leiden: E.J. Brill, 1992), pp. 152-63.

²¹⁷ Philip R. Davies, 'The "Damascus" Sect and Judaism', in John C. Reeves and John Kampen (eds.), *Pursuing the Text: Studies in Honor of Ben Zion Wacholder on the Occasion of his 70th Birthday* (Journal for the Study of the Old Testament Supplement Series, 184; Sheffield: JSOT Press, 1994), pp. 70-84.

²¹⁸ Philip R. Davies, 'Communities in the Qumran Scrolls', *Proceedings of the Irish Biblical Association* 17 (1994), pp. 7-20.

²¹⁹ Philip R. Davies, 'Was There Really a Qumran Community?', *Currents in Research: Biblical Studies* 3 (1995), pp. 9-35.

²²⁰ Philip R. Davies, 'Qumran and the Quest for the Historical Judaism', in Stanley E. Porter and Craig A. Evans (eds.), *The Scrolls and the Scriptures: Qumran Fifty Years After* (Journal for the Study of the Pseudepigrapha Supplement Series, 26; Roehampton Institute London Papers, 3; Sheffield: Sheffield Academic Press, 1997), pp. 24-42.

²²¹ Philip R. Davies, *Sects and Scrolls: Essays on Qumran and Related Topics* (South Florida Studies in Judaism, 134; Atlanta: Scholars Press, 1996).

²²² David J.A. Clines, *Job 1-20* (Word Biblical Commentary, 17; Waco, TX: Word Books, 1990).

and *Other Readerly Questions to the Old Testament*,²²³ with chapters entitled 'What Happens in Genesis' and 'The Nehemiah Memoir: The Perils of Autobiography', among others. With Tamara Eskenazi he edited a volume, *Telling Queen Michal's Story: An Experiment in Comparative Interpretation*, which foregrounded the readings of a wide variety of readers, both scholarly and unscholarly, and attempted to draw conclusions relevant for biblical interpretation in general.²²⁴

When it came to deconstruction, Job was a book ripe for a such a reading,²²⁵ as also Psalm 24²²⁶ and Haggai²²⁷ and a range of ethical texts from the Bible²²⁸ proved to be. Ideological

²²³ David J.A. Clines, *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament* (Journal for the Study of the Old Testament Supplement Series, 94; Sheffield: JSOT Press, 1990).

²²⁴ David J.A. Clines, 'Michal Observed: An Introduction to Reading her Story', and 'The Story of Michal, Wife of David, in its Sequential Unfolding', in David J.A. Clines and Tamara C. Eskenazi (eds.), *Telling Queen Michal's Story: An Experiment in Comparative Interpretation* (Journal for the Study of the Old Testament Supplement Series, 119; Sheffield: JSOT Press, 1991), pp. 24-63, 129-40.

²²⁵ David J.A. Clines, 'Deconstructing the Book of Job', in Martin Warner (ed.), *The Bible as Rhetoric: Studies in Biblical Persuasion and Credibility* (Warwick Studies in Philosophy and Literature; London: Routledge, 1990), pp. 65-80; a shorter version was published under the same title in *Bible Review* 11/2 (April, 1995), pp. 30-35, 43-44.

²²⁶ David J.A. Clines, 'A World Founded on Water (Psalm 24): Reader Response, Deconstruction and Bespoke Interpretation', in J. Cheryl Exum and David J.A. Clines (eds.), *The New Literary Criticism and the Hebrew Bible* (Journal for the Study of the Old Testament Supplement Series, 143; Sheffield: JSOT Press, 1993), pp. 79-90; also published in his *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible* (Journal for the Study of the Old Testament Supplement Series, 205; Gender, Culture, Theory, 1; Sheffield: Sheffield Academic Press, 1995), pp. 172-86.

²²⁷ David J.A. Clines, 'Haggai's Temple, Constructed, Deconstructed and Reconstructed', in Eskenazi and Richards (eds.), *Second Temple Studies. 2. Temple and Community in the Persian Period* (1994), pp. 51-78; also published in *Scandinavian Journal of the Old Testament* 7 (1993), pp. 19-30, and in his *Interested Parties*, pp. 46-75.

²²⁸ David J.A. Clines, 'Ethics as Deconstruction, and, The Ethics of Deconstruction', in Rogerson, Davies and Carroll, *The Bible in Ethics* (1995), pp. 77-106.

criticism for Clines arose from the kind of comparative interpretation he had undertaken in the Michal book, but asking now not simply how readers differed from one another but whose interests were being served by texts—either among the writers of the ancient texts or among their modern readers. Among papers on this theme were ‘God in the Pentateuch’,²²⁹ ‘Metacommentating Amos’,²³⁰ ‘Why is There a Song of Songs, and What Does It Do to You If You Read It?’,²³¹ ‘Why Is There a Book of Job, and What Does It Do to You If You Read It?’,²³² ‘The Ten Commandments, Reading from Left to Right’, and ‘Psalm 2 and the MLF (Moabite Liberation Front)’.²³³ These papers and others were collected into his volume *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*.²³⁴ All of these projects could be presented under the banner of postmodernism, as his article on the ‘postmodern adventure’ in biblical studies in the present volume hints; nothing however could have been less

²²⁹ David J.A. Clines, ‘God in the Pentateuch’, in Robert L. Hubbard, Jr, Robert K. Johnston and Robert P. Meye (eds.), *Studies in Old Testament Theology: Historical and Contemporary Images of God and God’s People* (Festschrift for David L. Hubbard; Dallas: Word Books, 1992), pp. 79-98; see also ‘The God of the Pentateuch’ (shortened version of The Peake Memorial Lecture, June 1994), *Epworth Review* 23/1 (1996), pp. 55-64.

²³⁰ David J.A. Clines, ‘Metacommentating Amos’, in Heather A. McKay and David J.A. Clines (eds.), *Of Prophets’ Visions and the Wisdom of Sages: Essays in Honour of R. Norman Whybray on his Seventieth Birthday* (Journal for the Study of the Old Testament Supplement Series, 162; Sheffield: JSOT Press), pp. 142-60; also published in his *Interested Parties*, pp. 76-93.

²³¹ David J.A. Clines, ‘Why is There a Song of Songs, and What Does It Do to You If You Read It?’, *Jian Dao: A Journal of Bible and Theology* 1 (1994), pp. 3-27; also published in his *Interested Parties*, pp. 94-121.

²³² David J.A. Clines, ‘Why Is There a Book of Job, and What Does It Do to You If You Read It?’, in W.A.M. Beuken (ed.), *The Book of Job* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 114; Leuven: Leuven University Press and Peeters, 1994), pp. 1-20; also published in his *Interested Parties*, pp. 122-44.

²³³ David J.A. Clines, ‘Psalm 2 and the MLF (Moabite Liberation Front)’, in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 158-85; also published in his *Interested Parties*, pp. 242-74.

²³⁴ David J.A. Clines, *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible* (Journal for the Study of the Old Testament Supplement Series, 205; Gender, Culture, Theory, 1; Sheffield: Sheffield Academic Press, 1995).

postmodern than his 1997 *Sheffield Manual for Authors and Editors in Biblical Studies*,²³⁵ full of certainties and absolutes and a grand narrative about a correct housestyle for the authors of Sheffield Academic Press. He maintains in his defence that the postmodern *includes* the modern.

What has been especially stimulating for him is the variety of reading strategies available to the modern reader and scholar of the Bible; exploring a range of approaches to a single text in his contribution to the *Bible in Three Dimensions* volume, he wrote 'Reading Esther from Left to Right: Contemporary Strategies for Reading a Biblical Text'.²³⁶ Other papers on interpretation were 'Beyond Synchronic/Diachronic',²³⁷ 'Varieties of Indeterminacy',²³⁸ and 'Possibilities and Priorities of Biblical Interpretation in an International Perspective',²³⁹ while there was also another short commentary on Job,²⁴⁰ a study of Job 24,²⁴¹ and a reading of Job according to Luther and Calvin.²⁴² In 1997 he developed his interest in the contemporary use of the Bible in a

²³⁵ David J.A. Clines, *The Sheffield Manual for Authors and Editors in Biblical Studies* (Manuals, 12; Sheffield: Sheffield Academic Press, 1997).

²³⁶ David J.A. Clines, 'Reading Esther from Left to Right: Contemporary Strategies for Reading a Biblical Text', in Clines, Porter and Fowl (eds.), *The Bible in Three Dimensions* (1990), pp. 22-42.

²³⁷ David J.A. Clines, 'Beyond Synchronic/Diachronic', in Johannes C. de Moor (ed.), *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis* (Oudtestamentische Studiën, 34; Leiden: E.J. Brill, 1995), pp. 52-71.

²³⁸ David J.A. Clines, 'Varieties of Indeterminacy', in Robert C. Culley and Robert B. Robinson (eds.), *Textual Indeterminacy, Part Two* (= *Semeia* 63 [1995]), pp. 17-27.

²³⁹ David J.A. Clines, 'Possibilities and Priorities of Biblical Interpretation in an International Perspective', *Biblical Interpretation* 1 (1993), pp. 67-87.

²⁴⁰ David J.A. Clines, 'Job', in D.A. Carson, R.T. France, J.A. Motyer and G.J. Wenham (eds.), *New Bible Commentary Revised* (Leicester: Inter-Varsity Press and Downers Grove, IL: Intervarsity Press, 21st Century Edition, 1994), pp. 459-84.

²⁴¹ David J.A. Clines, 'Quarter Days Gone: Job 24 and the Absence of God', in Tod Linafelt and Timothy K. Beal (eds.), *God in the Fray: Essays in Honor of Walter Brueggemann* (Philadelphia: Fortress, 1998) (forthcoming).

²⁴² David J.A. Clines, 'Job and the Spirituality of the Reformers', in Stephens (ed.), *The Bible, the Reformation and the Church* (1995), pp. 49-72.

collection of lectures, *The Bible and the Modern World*.²⁴³ For sport, Sheffields hunt scholarly myths and unmask them, and Clines claims two bags from this decade: one, the allegation that the historical Mordecai is attested in Babylonian sources,²⁴⁴ the other that the Hebrew verb 'abal can mean both 'mourn' and 'be dry'.²⁴⁵

Clines's current project, while continuing his commentary on Job,²⁴⁶ is on masculinity in the Hebrew Bible. The first of his papers was on David,²⁴⁷ the second, third and fifth, available in pre-publication form on the Web,²⁴⁸ on the psalmists and Job and Moses in the story of the golden calf, and the fourth on Jesus.²⁴⁹ One day he hopes they and some others yet unwritten may form a book, for which a working title already exists: *Play the Man! The Masculine Imperative in the Bible*. As the decade has progressed, gender has become a key interest in the Department—as we shall shortly see.

Clines remains joint editor with Davies of the *Journal for the Study of the Old Testament* and its Supplement Series, of which over 250 monographs have appeared. In the 90s he has edited

²⁴³ David J.A. Clines, *The Bible and the Modern World* (The Biblical Seminar, 59; Sheffield: Sheffield Academic Press, 1997).

²⁴⁴ David J.A. Clines, 'The Quest for the Historical Mordecai', *Vetus Testamentum* 41 (1991), pp. 129-36.

²⁴⁵ David J.A. Clines, 'Was There an 'bl II 'be dry' in Classical Hebrew?', *Vetus Testamentum* 42 (1992), pp. 1-10.

²⁴⁶ Some selections from Volume 2 may be seen on the Web, at <http://www.shef.ac.uk/~biblst/Department/Staff/BibsResearch/DJACcurres/Job/Jobv2Expl.html>.

²⁴⁷ David J.A. Clines, 'David the Man: The Construction of Masculinity in the Hebrew Bible', in his *Interested Parties*., pp. 212-41.

²⁴⁸ David J.A. Clines, 'The Book of Psalms, Where Men Are Men...: On the Gender of Hebrew Piety'; 'Loin-girding and Other Male Activities in the Book of Job'; 'Dancing and Shining at Sinai: Playing the Man in Exodus 32-34' (all at <http://www.shef.ac.uk/~biblst/Department/Staff/BibsResearch/DJACcurres/PlayMan.html>).

²⁴⁹ David J.A. Clines, 'Ecce Vir, or, Gendering the Son of Man', in J. Cheryl Exum and Stephen D. Moore (eds.), *Biblical Studies/Cultural Studies: The Third Sheffield Colloquium* (Journal for the Study of the Old Testament Supplement Series; Gender, Culture, Theory, 6; Sheffield: Sheffield Academic Press, 1998).

The Poetical Books: A Sheffield Reader,²⁵⁰ and has jointly edited, in addition to *The Bible in Three Dimensions* and *Telling Queen Michal's Story*, already mentioned, *Among the Prophets: Imagery, Language and Structure in the Prophetic Writings* (with Philip R. Davies),²⁵¹ *Of Prophets' Visions and the Wisdom of Sages*, a Festschrift for Norman Whybray (with Heather A. McKay),²⁵² *The New Literary Criticism and the Hebrew Bible* (with J. Cheryl Exum),²⁵³ *The Bible in Human Society: Essays in Honour of John Rogerson* (with Mark Daniel Carroll R. and Philip R. Davies),²⁵⁴ *The World of Genesis: Persons, Places, Perspectives* (with Philip R. Davies),²⁵⁵ and of course the present volume (with Stephen D. Moore).

This is the moment when something must be said of the Dictionary of Classical Hebrew project.²⁵⁶ Conceived in the mid-

²⁵⁰ David J.A. Clines (ed.), *The Poetical Books: A Sheffield Reader* (The Biblical Seminar, 41; Sheffield: Sheffield Academic Press, 1997).

²⁵¹ Philip R. Davies and David J.A. Clines (eds.), *Among the Prophets: Imagery, Language and Structure in the Prophetic Writings* (Journal for the Study of the Old Testament Supplement Series, 144; Sheffield: JSOT Press, 1993).

²⁵² Heather A. McKay and David J.A. Clines (eds.), *Of Prophets' Visions and the Wisdom of Sages: Essays in Honour of R. Norman Whybray on his Seventieth Birthday* (Journal for the Study of the Old Testament Supplement Series, 162; Sheffield: JSOT Press, 1993).

²⁵³ J. Cheryl Exum and David J.A. Clines (eds.), *The New Literary Criticism and the Hebrew Bible* (Journal for the Study of the Old Testament Supplement Series, 143; Sheffield: JSOT Press, 1993).

²⁵⁴ Mark Daniel Carroll R., David J.A. Clines and Philip R. Davies (eds.), *The Bible in Human Society: Essays in Honour of John Rogerson* (Journal for the Study of the Old Testament Supplement Series, 200; Sheffield: Sheffield Academic Press, 1995).

²⁵⁵ Philip R. Davies and David J.A. Clines (eds.), *The World of Genesis: Persons, Places, Perspectives* (Journal for the Study of the Old Testament Supplement Series, 257; Sheffield: Sheffield Academic Press, 1998).

²⁵⁶ Up to the present, three volumes have been published: David J.A. Clines (ed.), *The Dictionary of Classical Hebrew: Aleph*, vol. 1 (Sheffield: Sheffield Academic Press, 1993); *The Dictionary of Classical Hebrew: Beth–Waw*, vol. 2 (Sheffield: Sheffield Academic Press, 1995); *The Dictionary of Classical Hebrew: Zayin–Teth*, vol. 3 (Sheffield: Sheffield Academic Press, 1996). The fourth volume, *The Dictionary of Classical Hebrew: Yodh–Lamedh* (Sheffield: Sheffield Academic Press), is scheduled for July, 1998.

eighties after we had learned of the demise of the project to revise the Oxford lexicon of Brown, Driver and Briggs, it began work in 1988 in earnest with three full-time researchers under the direction of its editor, David Clines. John Rogerson and Philip Davies served as Consulting Editors (to be joined in 1995 by Cheryl Exum). The Dictionary was intended to be the first comprehensive dictionary of the ancient Hebrew language, covering not just the biblical texts, like other Hebrew dictionaries, but all the non-biblical material down to c. 200 CE—which meant the Dead Sea Scrolls, Ben Sira and the ancient Hebrew inscriptions, but excluding the Mishnah. Its aim was to focus on the meanings of Hebrew words in their literary contexts, rather than upon the prehistory of their meanings, as many other dictionaries had done. In practice, that involved registering all the occurrences of all the words (except for a few of the very commonest) and analysing them according to their syntactic role. Thus it was possible, for example, in the article on 'āb 'father', to see all the verbs of which it is the subject or the object, and in the article 'ākal 'to eat', to see all the nouns that are its subject or its object. By the middle of 1998 the fourth volume is scheduled to be published, which will have brought the project to the half-way mark, and it has been received internationally as an indispensable work of exemplary scholarship.²⁵⁷

Those responsible for the composition of the articles of the Dictionary in the first year were: John Elwolde, Richard S. Hess, David Talshir and Zipora Talshir. John Elwolde, who became Executive Editor of the Dictionary in 1993, is the only remaining member of the original team, but we have had the good fortune to recruit also David Stec and Frank Gosling as full-time researchers.

²⁵⁷ For an overview of its intentions, see David J.A. Clines, 'The Dictionary of Classical Hebrew', *Zeitschrift für Althebraistik* 3 (1990), pp. 73-80; 'The New Dictionary of Classical Hebrew', in K.-D. Schunk and M. Augustin (eds.), *Goldene Äpfel in silbernen Schalen: Collected Communications to the XIIIth Congress of the International Organization for the Study of the Old Testament, Leuven 1989* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 20; Frankfurt: Peter Lang, 1992), pp. 169-79.

The staff of the Hebrew Dictionary, while engaged full-time on the work of the project, are themselves scholars in their own right and have found it possible to publish their own personal researches.

John Elwolde, who came to us with the BD in Old Testament from Aberdeen and the PhD in Linguistics from Hull, was Research Associate from 1988 to 1995, when he was appointed Lecturer. He has published in four areas of Hebrew studies. In Hebrew language studies proper he has written on anatomical idioms,²⁵⁸ on the preposition 'im²⁵⁹ and the particle 'et,²⁶⁰ and on developments in Hebrew vocabulary between the Bible and the Mishnah.²⁶¹ On the Dead Sea Scrolls he has studied the Hebrew of the Copper Scroll²⁶² and the use of the book of Numbers in the Temple Scroll,²⁶³ as well as co-editing a volume

²⁵⁸ J.F. Elwolde, 'Automatic Classification of "Anatomical" Idioms in Biblical Hebrew', in David Assaf (ed.), *Proceedings of the Tenth World Congress of Jewish Studies. Division D, Volume 1: The Hebrew Language, Jewish Languages* (Jerusalem: World Union of Jewish Studies, 1990), pp. 15-20 [in Hebrew].

²⁵⁹ J.F. Elwolde, 'Non-Biblical Supplements to Classical Hebrew 'im', *Vetus Testamentum* 40 (1990), pp. 221-23.

²⁶⁰ J.F. Elwolde, 'The Use of 'et in Non-Biblical Hebrew Texts', *Vetus Testamentum* 44 (1994), pp. 170-80.

²⁶¹ J.F. Elwolde, 'Developments in Hebrew Vocabulary between Bible and Mishnah', in T. Muraoka and J.F. Elwolde (eds.), *The Hebrew of the Dead Sea Scrolls and Ben Sira* (Studies on the Texts of the Desert of Judah, 26; Leiden: E.J. Brill, 1997), pp. 17-55.

²⁶² J.F. Elwolde, '3Q15: Its Linguistic Affiliation, with Lexicographical Comments', in George J. Brooke and Philip R. Davies (eds.), *Copper Scroll Studies: Papers Presented at the International Symposium on the Copper Scroll, Manchester, September 1996* (Journal for the Study of the Pseudepigrapha Supplement Series; Sheffield: Sheffield Academic Press, 1998).

²⁶³ J.F. Elwolde, 'Distinguishing the Linguistic from the Exegetical—the Case of Numbers in MT and 11QT^a', in Stanley E. Porter and Craig A. Evans (eds.), *The Scrolls and the Scriptures: Qumran Fifty Years After* (Journal for the Study of the Pseudepigrapha Supplement Series, 26; Roehampton Institute London Papers, 3; Sheffield: Sheffield Academic Press, 1997), pp. 129-41.

on the Hebrew of the Scrolls and of Ben Sira.²⁶⁴ In Hebrew lexicography his interest has been in the role of Arabic in Hebrew lexicography²⁶⁵ and on the history of Hebrew studies in England.²⁶⁶ And on mediaeval Hebrew he has written on the *Ma'beret* of Mena'em,²⁶⁷ and on the Zohar interpretation of a Genesis text.²⁶⁸

David Stec joined the Dictionary project in 1992. Having graduated from Leeds in Hebrew and theology, he read the Theological Tripos, Part III in Old Testament at Cambridge, and then wrote his PhD dissertation in the University of Manchester. He subsequently published his research as *The Text of the Targum of Job*,²⁶⁹ and has written as well on papers on the particle *hen*²⁷⁰ and the mantle of Achan.²⁷¹

Frank Gosling, who joined the Hebrew Dictionary project in 1994, had graduated from St Andrews with the MA, MPhil and PhD. Gosling has published both on technical linguistic

²⁶⁴ T. Muraoka and J.F. Elwolde (eds.), *The Hebrew of the Dead Sea Scrolls and Ben Sira: Proceedings of a Symposium held at Leiden University, 11-14 December 1995* (Studies on the Texts of the Desert of Judah, 26; Leiden: E.J. Brill, 1997).

²⁶⁵ J.F. Elwolde, 'The Use of Arabic in Hebrew Lexicography: Whence?, Whither?, and Why?', in William Johnstone (ed.), *William Robertson Smith: Essays in Reassessment* [Proceedings of the Robertson Smith Congress, Aberdeen, 5-9 April 1994] (Journal for the Study of the Old Testament Supplement Series, 189; Sheffield: Sheffield Academic Press, 1995), pp. 368-75.

²⁶⁶ J.F. Elwolde, 'Bne Brit? Hebrew, English, and the English', in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 257-72.

²⁶⁷ J.F. Elwolde, 'The *Ma'beret* of Mena'em: Proposals for a Lexicographic Theory, with Sample Translation and Notes', in Davies, Harvey and Watson (eds.), *Words Remembered, Texts Renewed* (1995), pp. 462-79.

²⁶⁸ J.F. Elwolde, 'Human and Divine Sexuality: The Zohar on Gen. 5.2', in Stanley E. Porter (ed.), *Religion and Sexuality* (Roehampton Institute London Papers; Sheffield: Sheffield Academic Press, 1998).

²⁶⁹ David M. Stec, *The Text of the Targum of Job: An Introduction and Critical Edition* (Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, 20; Leiden: E.J. Brill, 1994). Cf. also his 'The Targum Rendering of *wyg'h* in Job x 16', *Vetus Testamentum* 34 (1984), pp. 367-79.

²⁷⁰ David M. Stec, 'The Use of *Hen* in Conditional Sentences', *Vetus Testamentum* 37 (1987), pp. 478-86.

²⁷¹ David M. Stec, 'The Mantle Hidden by Achan', *Vetus Testamentum* 41 (1991), pp. 356-59.

matters (the waw consecutive²⁷² and the verb *gâlâ*²⁷³) and, more widely, on the concept of the spirit in Old Testament theology,²⁷⁴ on the work of W. Robertson Smith,²⁷⁵ and on Judas Iscariot.²⁷⁶

Though it takes us back briefly into the previous decade, this is the place to mention some other workers on the Hebrew Dictionary. In its first year, 1998–89, we had the assistance of David and Zipora Talshir, who shared a post during their sabbatical leave from the Hebrew University in Jerusalem. David Talshir, who had written his PhD on the nomenclature of fauna in the Samaritan Targum, and published several papers arising from it,²⁷⁷ had worked for some years on the Historical Dictionary of the Hebrew Language at the Academy of the Hebrew Language. While he was in Sheffield, he published his ‘Reinvestigation of the Linguistic Relationship between Chronicles and Ezra–Nehemiah’.²⁷⁸ Zipora Talshir, whose PhD dissertation in Jerusalem had been on 1 Esdras, was working in Sheffield on the Septuagint of 3 Kingdoms.²⁷⁹ The other member of the team in that first year was Richard Hess, who after

²⁷² F.A. Gosling, ‘An Interesting Use of the Waw Consecutive’, *Zeitschrift für die alttestamentliche Wissenschaft* 110 (1998) (forthcoming).

²⁷³ F.A. Gosling, ‘An Open Question Relating to the Hebrew Root *hlg*’, *Zeitschrift für Althebraistik* 11 (1998) (forthcoming).

²⁷⁴ F.A. Gosling, ‘An Unresolved Problem of Old Testament Theology’, *Expository Times* 106 (1995), pp. 234–37.

²⁷⁵ F.A. Gosling, ‘W. Robertson Smith: A Paradigm for Exegesis?’, *Scandinavian Journal for the Old Testament* 11 (1997), pp. 223–31.

²⁷⁶ F.A. Gosling, ‘Oh, Judas, What Have You Done?’, *Evangelical Quarterly* 70 (1998) (forthcoming).

²⁷⁷ E.g. ‘*wdr*[tt in the Peshitta: The Translations and Midrashim to Deut. 14.1 and their Relation to Qorah’s Affair’, *Tarbiz* 49 (1980), pp. 81–101 [Hebrew]; ‘*hqna*—A Female Camel’, in μyyjA^b *bazl* μyvgm :*wvl* *yrqjm* (Z. Ben-Hayyim Jubilee Volume; Jerusalem: Magnes Press, 1983), pp. 219–36.

²⁷⁸ David Talshir, ‘Reinvestigation of the Linguistic Relationship between Chronicles and Ezra–Nehemiah’, *Vetus Testamentum* 38 (1988), pp. 165–93; cf. also his ‘The References to Ezra and the Books of Chronicles in B. Baba Bathra 15a’, *Vetus Testamentum* 38 (1988), pp. 358–60.

²⁷⁹ Her work was later published as *The Alternative Story of the Division of the Kingdom. 3 Kingdoms 12:24a–z* (Jerusalem Biblical Studies, 6; Jerusalem: Simor, 1993).

graduating from Trinity Evangelical Divinity School in Deerfield, Illinois, had gained his PhD from Hebrew Union College, Cincinnati. His speciality was in Semitic personal names, especially in the Amarna letters, and he published several articles on this²⁸⁰ and other linguistic topics,²⁸¹ as well as a comprehensive list of the Alalakh texts,²⁸² a comparison of the Amarna letters with the biblical Psalms,²⁸³ and of the genealogies of Genesis with other Semitic texts.²⁸⁴

There was one other Old Testament appointment in this period, of John Jarick, the third Australian in the Department, who had completed his PhD in Melbourne and had worked at the Hebrew University in Jerusalem. He came in 1992 to fill a leave of absence, and stayed with us until 1995, when he accepted a post as Senior Academic Editor at Sheffield Academic Press, and subsequently became a lecturer in Old Testament at Roehampton Institute, London, where Stanley Porter, a Sheffield PhD of the previous decade, had become Professor and Head of Department. Jarick, who was working specially on Ecclesiastes, had already published his study of the paraphrase of Ecclesiastes by the third-century Greek church father Gregory Thaumaturgus,²⁸⁵ and continued his work with a bilingual

²⁸⁰ Richard S. Hess, 'Personal Names from Amarna: Alternative Readings and Interpretations', *Ugarit-Forschungen* 17 (1985), pp. 157-67; 'Divine Names in the Amarna Correspondence', *Ugarit-Forschungen* 18 (1986), pp. 149-68; 'Cultural Aspects of Onomastic Distribution in the Amarna Texts', *Ugarit-Forschungen* 21 (1989), pp. 209-16.

²⁸¹ Richard S. Hess, 'ADAM as "Skin" and "Earth": An Examination of Some Proposed Meanings in Biblical Hebrew', *Tyndale Bulletin* 39 (1988), pp. 141-49.

²⁸² Richard S. Hess, 'A Preliminary List of the Published Alalakh Texts', *Ugarit-Forschungen* 20 (1988), pp. 69-87.

²⁸³ Richard S. Hess, 'Hebrew Psalms and Amarna Correspondence from Jerusalem: Some Comparisons and Implications', *Zeitschrift für die alttestamentliche Wissenschaft* 101 (1989), pp. 249-65.

²⁸⁴ Richard S. Hess, 'The Genealogies of Genesis 1-11 and Comparative Literature', *Biblica* 70 (1989), pp. 241-54.

²⁸⁵ John Jarick, *Gregory Thaumaturgos' Paraphrase of Ecclesiastes* (Septuagint and Cognate Studies, 29; Atlanta: Scholars Press, 1990).

concordance of the Hebrew and Septuagint texts of that book,²⁸⁶ and papers on the interpretation of Ecclesiastes by the fourth-century Antiochene theologian Theodore of Mopsuestia.²⁸⁷

On the New Testament side, Lincoln's principal achievement in this period was the publication of his large-scale and learned commentary on Ephesians.²⁸⁸ He developed his Pauline interests further with his textbook on the theology of the Later Pauline letters, authored jointly with A.J.M. Wedderburn,²⁸⁹ with several papers on the theology of Romans,²⁹⁰ and with an essay on the 'powers and principalities' in Paul.²⁹¹ But he was also fully in sympathy with the Sheffield aversion to narrow specialization, and he believed that a New Testament scholar should be as much at home in the Gospels as in Paul. Here his more literary bent came to the surface, and he

²⁸⁶ John Jarick, *A Comprehensive Bilingual Concordance of the Hebrew and Greek Texts of Ecclesiastes* (Computer-Assisted Tools for Septuagint Study, 3; Septuagint and Cognate Studies, 36; Atlanta: Scholars Press, 1993).

²⁸⁷ John Jarick, 'Theodore of Mopsuestia and the Text of Ecclesiastes', in Leonard Greenspoon and Olivier Munnich (eds.), *VIII Congress of the International Organization for Septuagint and Cognate Studies (Paris, 1992)* (Atlanta: Scholars Press, 1995), pp. 367-85; 'Theodore of Mopsuestia and the Interpretation of Ecclesiastes', in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 306-16.

²⁸⁸ Andrew T. Lincoln, *Ephesians* (Word Biblical Commentary, 42; Dallas: Word Books, 1990).

²⁸⁹ Andrew T. Lincoln and A.J.M. Wedderburn, *The Theology of the Later Pauline Letters* (Cambridge: Cambridge University Press, 1993).

²⁹⁰ Andrew T. Lincoln, 'Abraham Goes to Rome: Paul's Treatment of Abraham in Romans 4', in Michael J. Wilkins and Terence Paige (eds.), *Worship, Theology and Ministry in the Early Church: Essays in Honour of Ralph P. Martin* (Journal for the Study of the New Testament Supplement Series, 87; Sheffield: JSOT Press, 1992), pp. 163-79; 'From Wrath to Justification: The Theology of Romans 1:18-4:25', in David M. Hay and E.E. Johnson (eds.), *Pauline Theology*, III (Minneapolis: Fortress Press, 1995), pp. 130-59 (a previous version as 'From Wrath to Justification: Tradition, Gospel and Audience in the Theology of Rom 1:18-4:25', in *Society of Biblical Literature 1993 Seminar Papers* [Atlanta: Scholars Press, 1993], pp. 194-226).

²⁹¹ Andrew T. Lincoln, 'Liberation from the Powers: Supernatural Spirits or Societal Structures?', in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 335-54.

envisaged Matthew as a story for teachers,²⁹² and studied trials and plots in the narrative of John.²⁹³ Ancient rhetoric formed a paradigm for his paper on Ephesians 6 as *peroratio*.²⁹⁴ Andrew Lincoln left Sheffield in 1995 for The Lord Coggan Chair of New Testament at Wycliffe College in the University of Toronto.

Alexander's work in the 90s has brought into the foreground the indispensability of detailed acquaintance with the world of the Bible if we are serious students of its texts. In the further reaches of deconstruction and political exegesis it might be possible to brush aside real world concerns like how people were actually educated in antiquity and what their expectations as readers of novels and treatises and histories were. Loveday Alexander's creative and always interesting researches, which bring the ancient world to life, are a standing reminder to her Sheffield colleagues to keep their feet on the ground. What we are learning is something of the social construction of reality in the ancient world as well as in our own.

As she made clear in her study, *The Preface to Luke's Gospel*,²⁹⁵ it is the world of writing and books and readers and schools that is her focus, as she opens up the early Christian scepticism towards the written text over against the oral word,²⁹⁶

²⁹² Andrew T. Lincoln, 'Matthew—A Story for Teachers?', in Clines, Porter and Fowl (eds.), *The Bible in Three Dimensions* (1990), pp. 103-25.

²⁹³ Andrew T. Lincoln, 'Trials, Plots and the Narrative of the Fourth Gospel', *Journal for the Study of the New Testament* 56 (1994), pp. 3-30.

²⁹⁴ Andrew T. Lincoln, '"Stand, therefore ...": Ephesians 6:10-20 as Peroratio', *Biblical Interpretation* 3 (1995), pp. 99-114.

²⁹⁵ Loveday Alexander, *The Preface to Luke's Gospel* (Society for New Testament Studies Monograph Series, 78; Cambridge: Cambridge University Press, 1993); cf. also her 'The Preface to Acts and the Historians', in Ben Witherington III (ed.), *History, Literature and Society in the Book of Acts* (Cambridge: Cambridge University Press, 1996), pp. 73-103; and 'Which Greco-Roman Prologues Most Closely Parallel the Lukan Prologues?', in David P. Moessner (ed.), *Luke the Interpreter of Israel. II. 'That You May Have a Firmer Grasp...': Luke's Claim upon Israel's Destiny through Narrative Reconfiguration* (Minneapolis: Augsburg-Fortress) (forthcoming).

²⁹⁶ Loveday C.A. Alexander, 'The Living Voice: Scepticism towards the Written Word in Early Christian and in Greco-Roman Texts', in Clines, Porter and Fowl (eds.), *The Bible in Three Dimensions* (1990), pp. 221-47.

and relates Paul with the Hellenistic schools²⁹⁷ or the Gospels with the book trade of the ancient world.²⁹⁸ She sees the Hellenistic schools not just as institutions for the production of writers and readers but also as models for the social construction of early Christian groups. And reading the New Testament texts against the whole range of ancient literature widens our understanding of the ancient reader, as when Alexander positions Acts among ancient intellectual biographies²⁹⁹ or apologetic texts³⁰⁰ or the Greek romances with their ambivalent fictional status³⁰¹ and their predilection for travel.³⁰² Even Paul himself takes on a surprisingly romantic dimension when his injunctions on marriage are read with a Greek novel in one hand.³⁰³

There had been another appointment of note late in the 80s, a little outside the mainstream. Ralph Martin, a graduate of Manchester and of King's College, London, where he had

²⁹⁷ Loveday C.A. Alexander, 'Paul and the Hellenistic Schools: The Evidence of Galen', in Troels Engberg-Pedersen (ed.), *Paul in his Hellenistic Context* (Minneapolis: Augsburg-Fortress, 1995), pp. 60-83.

²⁹⁸ Loveday Alexander, 'Ancient Book Production and the Circulation of the Gospels', in Richard J. Bauckham (ed.), *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids: Eerdmans, 1997), pp. 71-111.

²⁹⁹ L.C.A. Alexander, 'Acts and Ancient Intellectual Biography', in Bruce W. Winter and Andrew D. Clarke (eds.), *The Book of Acts in its First Century Setting. I. Ancient Literary Setting* (Grand Rapids: Eerdmans, 1993), pp. 31-63.

³⁰⁰ Loveday Alexander, 'The Acts of the Apostles as an Apologetic Text', in M.J. Edwards, M. Goodman and C. Rowland (eds.), *Jewish and Christian Apologetic in the Graeco-Roman World* (Oxford: Oxford University Press) (forthcoming).

³⁰¹ Loveday Alexander, 'Fact, Fiction, and the Genre of Acts', *New Testament Studies* 44 (1998) (forthcoming).

³⁰² Loveday Alexander, "'In journeyings often": Voyaging in the Acts of the Apostles and in Greek Romance', in C.M. Tuckett (ed.), *Luke's Literary Achievement: Collected Essays* (Journal for the Study of the New Testament Supplement Series, 116; Sheffield: JSOT Press, 1995), pp. 17-49; Alexander, 'Narrative Maps: Reflections on the Toponymy of Acts', in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 17-57.

³⁰³ Loveday Alexander, 'St Paul and the Greek Novel', in Ron Hock (ed.), *Ancient Fiction and Early Christian Narrative* (Scholars Press Symposium Series; Atlanta: Scholars Press) (forthcoming).

written his PhD thesis on the Christ hymn in Philippians in 1963 under Dennis Nineham, and lecturer in New Testament at Manchester from 1965 to 1969, had been teaching New Testament at Fuller Theological Seminary in Pasadena, California since 1969. In 1988 he retired from his post there and returned to this country. Since we were about to lose David Hill, our Reader in New Testament, we came to an arrangement with Ralph Martin that he would supervise some of our graduate students each year. His title was Professor Associate, indicating that the post was part-time but the rank was that of full professor.

Martin, as an experienced and prolific New Testament scholar, was an important addition to our ranks. Following his dissertation,³⁰⁴ he had written numerous commentaries on the New Testament, principally on Philippians,³⁰⁵ Colossians³⁰⁶ and 2 Corinthians,³⁰⁷ and a number of widely used texts, on worship in the early church,³⁰⁸ on Mark,³⁰⁹ Paul's theology³¹⁰ and 1 Corinthians,³¹¹ as well as a two-volume standard introduction to the New Testament.

When he came to Sheffield, his productivity did not abate. As well as continuing to serve as the New Testament editor for

³⁰⁴ Ralph P. Martin, *Carmen Christi: Philippians. ii.5-11 in Recent Interpretation and in the Setting of Early Christian Worship* (Society for New Testament Studies Monograph Series, 4; Cambridge: Cambridge University Press, 1967; revised edn, Grand Rapids: Eerdmans, 1983).

³⁰⁵ Ralph P. Martin, *Philippians* (Tyndale New Testament Commentaries; London: Tyndale Press, 1959; revised edn, Grand Rapids: Eerdmans, 1987); *Philippians* (New Century Bible; London: Marshall, Morgan & Scott, 1976).

³⁰⁶ Ralph P. Martin, *Colossians and Philemon* (New Century Bible; London: Oliphants, 1974; 3rd edn, 1982).

³⁰⁷ Ralph P. Martin, *2 Corinthians* (Word Biblical Commentary, 40; Waco, TX: Word Books, 1986).

³⁰⁸ Ralph P. Martin, *Worship in the Early Church* (London: Marshall, Morgan & Scott, and Westwood, NJ: Revell, 1964; 2nd edn, 1975).

³⁰⁹ Ralph P. Martin, *Mark: Evangelist and Theologian* (Exeter: Paternoster and Grand Rapids: Zondervan, 1972).

³¹⁰ Ralph P. Martin, *Reconciliation: A Study of Paul's Theology* (Marshall's Theological Library; London: Marshall, Morgan & Scott; and Atlanta: John Knox Press, 1981).

³¹¹ Ralph P. Martin, *The Spirit and the Congregation: Studies in 1 Corinthians 12-15* (Grand Rapids: Eerdmans, 1984).

the highly regarded Word Biblical Commentary series, he published a second contribution to that series on James,³¹² and a volume on Ephesians, Colossians and Philemon in the Interpretation commentary series.³¹³ There was also a guide to the theological themes of 1 and 2 Corinthians,³¹⁴ and a contribution on the theology of Peter and Jude to a co-authored textbook,³¹⁵ to say nothing of papers on the Spirit³¹⁶ and other theological themes in 2 Corinthians,³¹⁷ and on patterns of worship in New Testament churches.³¹⁸

Ralph Martin was presented with a Festschrift edited by former pupils in 1992.³¹⁹ He retired from the Department in 1996, by which time the New Testament side of the Department had been greatly strengthened and there were four full-time members of the teaching and research staff.

So far in this account it may seem that Sheffield's intellectual life in the 1990s has been getting along much as usual, with some developments, to be sure, in the thinking and interests of the old dogs who were still eager to learn new tricks,

³¹² Ralph P. Martin, *James* (Word Biblical Commentary, 48; Waco, TX: Word Books, 1988).

³¹³ Ralph P. Martin, *Ephesians, Colossians and Philemon* (Interpretation: A Bible Commentary for Teaching and Preaching; Louisville, KY: Westminster/John Knox Press, 1992).

³¹⁴ Ralph P. Martin, *1, 2 Corinthians* (Word Biblical Themes; Waco, TX: Word Books, 1988).

³¹⁵ Andrew Chester and Ralph P. Martin, *The Theology of the Letters of James, Peter and Jude* (New Testament Theology; Cambridge: Cambridge University Press, 1994).

³¹⁶ Ralph P. Martin, 'The Spirit in 2 Corinthians in Light of the "Fellowship of the Holy Spirit"', in W. Hulitt Gloer (ed.), *Eschatology and the New Testament: Essays in Honor of George Raymond Beasley-Murray* (Peabody, MA: Hendrickson, 1988), pp. 113-28.

³¹⁷ Ralph P. Martin, 'Theological Perspective in 2 Corinthians: Some Notes', in David J. Lull (ed.), *Society of Biblical Literature: 1990 Seminar Papers* (Atlanta: Scholars Press, 1990), pp. 24-56.

³¹⁸ Ralph P. Martin, 'Patterns of Worship in New Testament Churches' *Journal for the Study of the New Testament* 37 (1989), pp. 59-85.

³¹⁹ Michael J. Wilkins and Terence Paige (eds.), *Worship, Theology and Ministry in the Early Church: Essays in Honor of Ralph P. Martin* (Journal for the Study of the New Testament Supplement Series, 87; Sheffield: JSOT Press, 1992).

but on the whole, business as usual. This impression would be quite wrong, however. For the most important thing that has happened intellectually to the Department in the 1990s has been the four new appointments to the full-time teaching and research staff, in 1992, 1993, 1994 and 1996, together with the appointment of a full-time language tutor.

Margaret Davies came to Sheffield in 1992 after 14 years in the Department of Theology and Religious Studies at Bristol. She had graduated with the BA and PhD from Birmingham, having spent a year of her doctoral work in Oxford under the supervision of G.D. Kilpatrick. Her thesis had shown her to be an excellent text critic,³²⁰ although almost all her subsequent work has been in the theology and literature of the New Testament. As with other Sheffield colleagues in New Testament, it is hard to say whether her concentration is more on the Gospels or the Pauline and other literature. She co-authored, with E.P. Sanders, a substantial textbook, *Studying the Synoptic Gospels*,³²¹ and then a monograph on the rhetoric of John,³²² to which she added a literary commentary on Matthew in the Readings series from Sheffield.³²³ On the Pauline side, she has written a student guide to the Pastoral Epistles.³²⁴

Again like not a few of her Sheffield colleagues, she began her writing career in the 'wrong' Testament, with a paper on the succession of Solomon in reply to Edmund Leach.³²⁵ There

³²⁰ M. Davies, *The Text of the Pauline Epistles in Ms 2344 and its Relation to the Texts of Other Known Manuscripts, in particular to 330, 436 and 462* (Studies and Documents, 38; Salt Lake City: University of Utah Press, 1968).

³²¹ E.P. Sanders and M. Davies, *Studying the Synoptic Gospels* (London: SCM Press, and New York: Trinity Press, 1989).

³²² M. Davies, *Rhetoric and Reference in the Fourth Gospel* (Journal for the Study of the New Testament Supplement Series, 69; Sheffield: JSOT Press, 1992).

³²³ M. Davies, *Matthew* (Readings: A New Biblical Commentary; Sheffield: JSOT Press, 1993).

³²⁴ Margaret Davies, *The Pastoral Epistles* (New Testament Guides, 14; Sheffield: Sheffield Academic Press, 1996).

³²⁵ M. Davies, 'The Succession of Solomon: A Reply to Edmund Leach's Essay, The Legitimacy of Solomon', *Man* 7 (1972), pp. 635-43. Another later study on an Old Testament topic was her 'Canonical Criticism of the Old Testament', *Epworth Review* 12 (1985), pp. 56-64.

followed a number of papers on the Gospels, on the kingdom of heaven³²⁶ and the son of man³²⁷ in Matthew, on surprise and Matthew's understanding of the torah,³²⁸ on the genre of Matthew,³²⁹ and on the transfiguration story.³³⁰ On John's Gospel she published papers on eschatology,³³¹ the question of Samaritan influence,³³² the meaning of *doxa*,³³³ the son of man,³³⁴ metaphors of going and dwelling,³³⁵ and the concept of focus,³³⁶ as well as special studies on John 3³³⁷ and John 17.³³⁸ As a good Sheffielder, she worries about theory a great deal too, which led to her significant contribution to the Anchor Bible Dictionary on poststructural analysis.³³⁹

³²⁶ Margaret Pamment, 'The Kingdom of Heaven according to the First Gospel', *New Testament Studies* 27 (1981), pp. 211-32.

³²⁷ Margaret Pamment, 'The Son of Man in the First Gospel', *New Testament Studies* 29 (1983), pp. 116-29.

³²⁸ M. Pamment, 'Surprise and Matthew's Understanding of the Torah', *Journal for the Study of the New Testament* 17 (1983), pp. 73-86.

³²⁹ M. Davies, 'The Genre of the First Gospel', in Brian Davies (ed.), *Language, Meaning and God* (London: Chapman Cassell, 1987), pp. 162-75.

³³⁰ M. Pamment, 'Moses and Elijah in the Story of the Transfiguration', *Expository Times* 92 (1981), pp. 338-39.

³³¹ M. Pamment, 'Eschatology and the Fourth Gospel', *Journal for the Study of the New Testament* 15 (1982), pp. 81-85.

³³² Margaret Pamment, 'Is There Convincing Evidence of Samaritan Influence on the Fourth Gospel?', *Zeitschrift für die neutestamentliche Wissenschaft* 73 (1982), pp. 221-30.
221 - 230.

³³³ Margaret Pamment, 'The Meaning of Doxa in the Fourth Gospel', *Zeitschrift für die neutestamentliche Wissenschaft* 74 (1983), pp. 12-16.

³³⁴ Margaret Pamment, 'The Son of Man in the Fourth Gospel', *Journal of Theological Studies* NS 36 (1985), pp. 56-66.

³³⁵ M. Pamment, 'Path and Residence Metaphors in the Fourth Gospel', *Theology* 88 (1985), pp. 118-24.

³³⁶ Margaret Pamment, 'Focus in the Fourth Gospel', *Expository Times* 97 (1985), pp. 71-75.

³³⁷ Margaret Pamment, 'John 3:5', *Novum Testamentum* 25 (1983), pp. 189-90.

³³⁸ Margaret Pamment, 'John 17', *Novum Testamentum* 24 (1982), pp. 81-85.

³³⁹ Margaret Davies, 'Poststructural Analysis', in David Noel Freedman, *The Anchor Bible Dictionary* (New York: Doubleday, 1992), V, pp. 424-26.

Her present project is on the ethics of the New Testament, for which several papers have appeared as work in progress, a study of homosexuality in Romans 1,³⁴⁰ of the stereotyping of Pharisees in Matthew,³⁴¹ and of prostitution,³⁴² as well as her contribution to the present volume, 'Is There a Future for New Testament Ethics?'

Another new appointment in this decade was that of John Wade, an experienced teacher of classics, to a full-time position as Teaching Fellow. Until the beginning of the 1980s Sheffield had supported three classics departments, in Greek and Latin and Ancient History. By the end of the decade all classics teachers had either retired or taken up posts in other universities in conformity with a central decree for rationalization by the Universities Grants Committee. But, since the demand for teaching of the languages persisted, from undergraduates and graduate students alike, in 1988 the Sheffield departments of Biblical Studies and Mediaeval History began to employ John Wade on a part-time basis to teach elementary Greek and Latin, an arrangement that was so successful that from 1995 he was employed full-time in this Department to teach the Greek and Latin languages at all the undergraduate levels, to more than 100 students.

Wade's contribution to classical studies has not been confined to the classroom. He is a leading member of a team engaged in constructing and furnishing a full-scale replica of a Roman villa on the site of villa buildings at Mansfield Woodhouse, about 20 miles from Sheffield. Substantial funding for the project, which will cost around £2 million, has already been secured from the European Regional Development Fund

³⁴⁰ M. Davies, 'New Testament Ethics and Ours: Romans 1.26-27. Homosexuality and Sexuality', *Biblical Interpretation* 3 (1995), pp. 315-31.

³⁴¹ Margaret Davies, 'Stereotyping the Other: The "Pharisees" in the Gospel according to Matthew', in J. Cheryl Exum and Stephen D. Moore (eds.), *Biblical Studies/Cultural Studies: The Third Sheffield Colloquium* (Journal for the Study of the Old Testament Supplement Series; Gender, Culture, Theory; Sheffield: Sheffield Academic Press, 1998) (forthcoming).

³⁴² M. Davies, 'On Prostitution', in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 225-48.

and English Partnerships. The villa will be a unique building, and a national resource.³⁴³

Another new appointment was that of Barry Matlock, who became Lecturer in New Testament in 1994. A graduate of Lipscomb University in Tennessee and of Westminster Theological Seminary, Philadelphia, he gained the PhD from Sheffield, where his work was supervised by Andrew Lincoln. He published his thesis as *Unveiling the Apocalyptic Paul: Paul's Interpreters and the Rhetoric of Criticism*.³⁴⁴ His current parallel projects are on the 'new perspective' on Paul and on pragmatist hermeneutics, of which his recent paper on 'Biblical Criticism and the Rhetoric of Inquiry' is a sample.³⁴⁵ His is no conventional approach to Pauline theology, but is showing how even such a traditional subject in the biblical curriculum must be brought into relation with contemporary theory—and even cultural studies.³⁴⁶

Two of our recent appointments to the staff of the Department have resulted from our determination to invite to join us scholars of distinction who could bring with them an already established reputation. The first of these was J. Cheryl Exum, who had been teaching at Boston College since 1977. Educated at Wake Forest University, and a PhD of Columbia University in New York, she had taught at Yale University before her appointment at Boston College. By 1993, when we invited her to Sheffield, she had acquired a reputation as one of the foremost literary biblical scholars, creative, nuanced and meticulous in her scholarship. Her first three book-length publications had been volumes she conceived and edited.

³⁴³ D.N. Riley, P.C. Buckland and John Wade, 'Aerial Reconnaissance and Excavation at Littleborough-on-Trent, Notts', *Britannia* 26 (1995), pp. 254-84.

³⁴⁴ R. Barry Matlock, *Unveiling the Apocalyptic Paul: Paul's Interpreters and the Rhetoric of Criticism* (Journal for the Study of the New Testament Supplement Series, 127; Sheffield: Sheffield Academic Press, 1996).

³⁴⁵ R. Barry Matlock, 'Biblical Criticism and the Rhetoric of Inquiry', *Biblical Interpretation* 5 (1997), pp. 132-59.

³⁴⁶ Cf. his 'Almost Cultural Studies? Reflections on the "New Perspective" on Paul', in Exum and Moore (eds.), *Biblical Studies/Cultural Studies* (1998) (forthcoming).

*Tragedy and Comedy in the Bible*³⁴⁷ and *Signs and Wonders: Biblical Texts in Literary Focus*³⁴⁸ were flagships of the biblical literary criticisms emerging in the 1980s, while *Reasoning with the Foxes: Female Wit in a World of Male Power*,³⁴⁹ in the same genre, took a more deliberately feminist slant on the biblical texts. And then her reflections and research on the tragic, both in biblical and in other literature, bore fruit in her impressive work, *Tragedy and Biblical Narrative: Arrows of the Almighty*.³⁵⁰

Exum's earliest publications had been in the realm of rhetorical criticism, the first of them as an undergraduate in New Testament.³⁵¹ There followed studies of structure in the Song of Songs,³⁵² of narrative in Judges,³⁵³ and of poetic texts from

³⁴⁷ J. Cheryl Exum (ed.), *Tragedy and Comedy in the Bible* (Semeia, 32; Decatur, GA: Scholars Press, 1984).

³⁴⁸ J. Cheryl Exum (ed.), *Signs and Wonders: Biblical Texts in Literary Focus* (Semeia Studies; Decatur, GA: Scholars Press, 1989).

³⁴⁹ J. Cheryl Exum and Johanna W. H. Bos (eds.), *Reasoning with the Foxes: Female Wit in a World of Male Power* (Semeia, 42; Decatur, GA: Scholars Press, 1988).

³⁵⁰ J. Cheryl Exum, *Tragedy and Biblical Narrative: Arrows of the Almighty* (Cambridge: Cambridge University Press, 1992).

³⁵¹ Cheryl Exum and Charles Talbert, 'The Structure of Paul's Speech to the Ephesian Elders (Acts 20,18-35)', *Catholic Biblical Quarterly* 29 (1967), pp. 233-36.

³⁵² J. Cheryl Exum, 'A Literary and Structural Analysis of the Song of Songs', *Zeitschrift für die alttestamentliche Wissenschaft* 85 (1973), pp. 47-79; she later published a philological note, 'Asseverative 'al in Canticles 1:6?', *Biblica* 62 (1961), pp. 416-19.

³⁵³ J. Cheryl Exum, 'Promise and Fulfillment: Narrative Art in Judges 13', *Journal of Biblical Literature* 99 (1980), pp. 43-59; 'Aspects of Symmetry and Balance in the Samson Saga', *Journal for the Study of the Old Testament* 19 (1981), pp. 3-29 (errata in *Journal for the Study of the Old Testament* 20 [1981], p. 90); most recently, 'Harvesting the Biblical Narrator's Scanty Plot of Ground: A Holistic Approach to Judges 16:4-22', in Mordechai Cogan, Barry L. Eichler and Jeffrey H. Tigay (eds.), *Tehillah le-Moshe: Biblical and Judaic Studies in Honor of Moshe Greenberg* (Winona Lake, IN: Eisenbrauns, 1997), pp. 39-46. Her article on 'The Book of Judges' in *Harper's Bible Commentary* (San Francisco: Harper & Row, 1988), pp. 245-61, though representing the practice of traditional biblical commentary, has a literary slant to it.

Isaiah.³⁵⁴ Broader literary issues began to emerge in studies of the theological dimension of the Samson saga,³⁵⁵ and of the comic vision in the stories of Isaac, Samson and Saul,³⁵⁶ and of the tragic vision in the story of Jephthah.³⁵⁷ Among her earlier feminist readings were articles the exodus story,³⁵⁸ the figure of the mother in Genesis, Exodus and Judges,³⁵⁹ and the matriarchs of Genesis.³⁶⁰

In her feminist work, a signal of a developed attention to feminist theory in literary criticism generally was the title of a 1989 article: 'Murder They Wrote: Ideology and the Manipulation of Female Presence in Biblical Narrative'.³⁶¹ And,

³⁵⁴ J. Cheryl Exum, 'Isaiah 28-32: A Literary Approach', in Paul J. Achtemeier (ed.), *Society of Biblical Literature 1979 Seminar Papers* (Society of Biblical Literature Seminar Papers Series, 16-17; Missoula, MT: Scholars Press, 1979), II, pp. 123-51; 'Of Broken Pots, Fluttering Birds, and Visions in the Night: Extended Simile and Poetic Technique in Isaiah', *Catholic Biblical Quarterly* 43 (1981), pp. 331-52 (reprinted in House [ed.], *Beyond Form Criticism* [1993], pp. 349-73); "'Whom will he teach knowledge?": A Literary Approach to Isaiah 28', in Clines, Gunn and Hauser (eds.), *Art and Meaning* (1982), pp. 108-39.

³⁵⁵ J. Cheryl Exum, 'The Theological Dimension of the Samson Saga', *Vetus Testamentum* 33 (1983), pp. 30-45.

³⁵⁶ J. Cheryl Exum and J. William Whedbee, 'Isaac, Samson and Saul: Reflections on the Comic and Tragic Visions', in Exum (ed.), *Tragedy and Comedy in the Bible* (1984), pp. 5-40 (reprinted in Radday and Brenner [eds]), *On Humour and the Comic*, pp. 117-59, and in House [ed.], *Beyond Form Criticism* [1993], pp. 272-309).

³⁵⁷ J. Cheryl Exum, 'The Tragic Vision and Biblical Narrative: The Case of Jephthah', in Exum (ed.), *Signs and Wonders* (1989), pp. 59-83.

³⁵⁸ J. Cheryl Exum, "'You Shall Let Every Daughter Live": A Study of Exodus 1:8-2:10', in M.A. Tolbert (ed.), *The Bible and Feminist Hermeneutics* (*Semeia*, 28; Decatur, GA: Scholars Press, 1983), pp. 63-82.

³⁵⁹ J. Cheryl Exum, "'A Mother in Israel": A Familiar Figure Reconsidered', in L.M. Russell (ed.), *Feminist Interpretation of the Bible* (Philadelphia: Westminster Press and Oxford: Basil Blackwell, 1985), pp. 73-85 (translated as "'Mutter in Israel": Eine vertraute Gestalt neu betrachtet', in L.M. Russell [ed.], *Befreien wir das Wort* [Munich: Chr. Kaiser, 1989], pp. 85-100).

³⁶⁰ J. Cheryl Exum, 'The Mothers of Israel: The Patriarchal Narratives from a Feminist Perspective', *Bible Review* 2/1 (Spring, 1986), pp. 60-66.

³⁶¹ J. Cheryl Exum, 'Murder They Wrote: Ideology and the Manipulation of Female Presence in Biblical Narrative', *Union Seminary Quarterly Review* 43

in distinction from the earlier rhetorical criticism, a more postmodern slant was evident in her paper on thematic and textual instabilities in Judges.³⁶²

Soon after her arrival in Sheffield, Exum edited, together with Clines, *The New Literary Criticism and the Hebrew Bible*,³⁶³ laying down a marker of the way literary criticism in Hebrew Bible studies was developing. But her chief concentration in Sheffield has been in feminist criticism, always infused by the literary-critical perceptions she had formulated earlier. In 1993 she published *Fragmented Women: Feminist (Sub)versions of Biblical Narratives*,³⁶⁴ and in 1997 asked the question, What does Judges say to women?, in her *Was sagt das Richterbuch den Frauen?*³⁶⁵ Further feminist studies have been on Judges 11³⁶⁶ and on the Exodus story revisited,³⁶⁷ and on the Ruth and Naomi story.³⁶⁸ The issue of ideology is raised again in the key question, 'Feminist Criticism: Whose Interests Are Being

(1989), pp. 19-39; reprinted in Alice Bach (ed.), *The Pleasure of Her Text* (Philadelphia: Trinity Press International, 1990), pp. 45-67, and in Clines and Eskenazi (eds.), *Telling Queen Michal's Story* (1991), pp. 176-98.

³⁶² J. Cheryl Exum, 'The Centre Cannot Hold: Thematic and Textual Instabilities in Judges', *Catholic Biblical Quarterly* 52 (1990), pp. 410-31.

³⁶³ J. Cheryl Exum and David J.A. Clines (eds.), *The New Literary Criticism and the Hebrew Bible* (Journal for the Study of the Old Testament Supplement Series, 143; Sheffield: JSOT Press, 1993).

³⁶⁴ J. Cheryl Exum, *Fragmented Women: Feminist (Sub)versions of Biblical Narratives* (Journal for the Study of the Old Testament Supplement Series, 153; Sheffield: JSOT Press, and Philadelphia: Trinity Press International, 1993). One of its chapters was also published as 'Who's Afraid of "The Endangered Ancestress"?', in Exum and Clines, *The New Literary Criticism and the Hebrew Bible* (1993), pp. 91-113.

³⁶⁵ J. Cheryl Exum, *Was sagt das Richterbuch den Frauen?* (Stuttgarter Bibelstudien, 169; Stuttgart: Verlag Katholisches Bibelwerk, 1997).

³⁶⁶ J. Cheryl Exum, 'On Judges 11', in Athalya Brenner (ed.), *A Feminist Companion to Judges* (Sheffield: Sheffield Academic Press, 1993), pp. 131-44.

³⁶⁷ J. Cheryl Exum, 'Second Thoughts about Secondary Characters: Women in Exodus 1.8-2.10', in Athalya Brenner (ed.), *A Feminist Companion to Exodus to Deuteronomy* (The Feminist Companion to the Bible, 4; Sheffield: Sheffield Academic Press, 1994), pp. 75-87.

³⁶⁸ J. Cheryl Exum, "'Is This Naomi?": Misreading, Gender Blurring, and the Biblical Book of Ruth', in Mieke Bal (ed.), *The Practice of Cultural Analysis: Exposing Interdisciplinary Interpretation between Vision and Reflection* (Stanford: Stanford University Press, 1998) (forthcoming).

Served?’,³⁶⁹ and in her essay on prophetic texts depicting violence against women.³⁷⁰ Her essay in the present volume, ‘Developing Strategies of Feminist Criticism/Developing Strategies for Commentating the Song of Songs’, offers her latest thinking on feminist theory as well as signalling her return to the Song of Songs, on which she is planning to write the Old Testament Library volume.

In the last few years, and in conjunction with her course on the Bible and the Arts, she has been developing a long-standing interest in the representation of the Bible in film, especially in classic Hollywood biblical epics, of which her ‘Michal at the Movies’³⁷¹ and ‘Bathsheba Plotted, Shot, and Painted’ in *Biblical Glamour and Hollywood Glitz*³⁷² are the first samples. Her developing interest in cultural criticism is represented by her 1996 book, *Plotted, Shot, and Painted: Cultural Representations of Biblical Women*,³⁷³ which showed elegantly how feminist biblical scholarship can move effectively into a whole new world. Here too belong her latest studies of the Bible in art, of the blinded Samson in a painting by the German impressionist Lovis Corinth³⁷⁴ and (in collaboration with Fiona Black, one of her graduate students) of a stained-glass window, in a Derbyshire church some fifteen miles from Sheffield,

³⁶⁹ J. Cheryl Exum, ‘Feminist Criticism: Whose Interests Are Being Served?’, in Gale A. Yee (ed.), *Judges and Method* (Minneapolis: Augsburg–Fortress, 1995), pp. 65-90.

³⁷⁰ J. Cheryl Exum, ‘The Ethics of Biblical Violence against Women’, in Rogerson, Davies and Carroll, *The Bible in Ethics* (1995), pp. 246-69.

³⁷¹ J. Cheryl Exum, ‘Michal at the Movies’, in Carroll, Clines and Davies (eds.), *The Bible in Human Society* (1995), pp. 273-92.

³⁷² J. Cheryl Exum, ‘Bathsheba Plotted, Shot, and Painted’, in Alice Bach (ed.), *Biblical Glamour and Hollywood Glitz* (*Semeia*, 74; Atlanta: Scholars Press), pp. 47-73 (an expanded version appears as a chapter in *Plotted, Shot, and Painted: Cultural Representations of Biblical Women*).

³⁷³ J. Cheryl Exum, *Plotted, Shot, and Painted: Cultural Representations of Biblical Women* (Journal for the Study of the Old Testament Supplement Series, 215; Gender, Culture, Theory, 3; Sheffield: Sheffield Academic Press, 1996).

³⁷⁴ J. Cheryl Exum, ‘Lovis Corinth’s *Blinded Samson*’, *Biblical Interpretation* 6 (1998).

depicting the Song of Songs by the Pre-Raphaelite painter Edward Burne-Jones.³⁷⁵

Cheryl Exum was appointed one of the two editors of the international journal *Biblical Interpretation* when it was founded in 1992 (in 1997 she became the sole editor). In addition to the regular round of editorial work, she has most recently conceived, organized and edited a special thematic issue on *The Bible and the Arts* (6/3 [1998]), representing her ongoing commitment to this area. She has also co-edited a Festschrift for her former colleague at Boston College, Philip King,³⁷⁶ and in 1997 edited *The Historical Books*, one of the four Sheffield readers on the Old Testament/Hebrew Bible.³⁷⁷ She is in addition the series editor of *Gender, Culture, Theory*, a monograph series of Sheffield Academic Press, of which four volumes have already been published.

The latest appointment to our faculty came in 1996 when we were joined by Stephen Moore, a talented scholar whose innovative work in poststructuralist theory had quickly earned him an outstanding reputation in the USA. A graduate of Trinity College, Dublin, where he had also completed his PhD, he went to the United States as a postdoctoral fellow at Yale, and thereafter took up a position in New Testament at Wichita State University in Kansas. His appointment helped to fill the gap on the philosophical front that John Rogerson's departure had left, while his strong literary interests were immediately congenial to all his other colleagues here. His incursions into modern literary theory were all made in the interests of a rejuvenated and more self-aware New Testament scholarship, and he too found the mix of the theoretical and the textual the headiest brew of all.

³⁷⁵ Fiona C. Black and J. Cheryl Exum, 'Semiotics in Stained Glass: Edward Burne-Jones's Song of Songs', in J. Cheryl Exum and Stephen D. Moore (eds.), *Biblical Studies/Cultural Studies: The Third Sheffield Colloquium* (Journal for the Study of the Old Testament Supplement Series; Gender, Culture, Theory; Sheffield: Sheffield Academic Press, 1998).

³⁷⁶ Michael D. Coogan, J. Cheryl Exum, and Lawrence E. Stager (eds.), *Scripture and Other Artifacts: Essays on Archaeology and the Bible in Honor of Philip J. King* (Louisville: Westminster/John Knox Press, 1994) (winner of the Biblical Archaeology Society Best Book on Archaeology award, 1995).

³⁷⁷ J. Cheryl Exum (ed.), *The Historical Books* (The Biblical Seminar, 40; Sheffield: Sheffield Academic Press, 1997).

When Stephen Moore arrived, he had already published three notable books in five years, *Literary Criticism and the Gospels: The Theoretical Challenge*,³⁷⁸ *Mark and Luke in Poststructuralist Perspectives: Jesus Begins to Write*,³⁷⁹ and *Poststructuralism and the New Testament: Derrida and Foucault at the Foot of the Cross*.³⁸⁰ He had edited, with Janice Capel Anderson, a much used textbook, *Mark and Method: New Approaches in Biblical Studies*.³⁸¹ And he had been a member of the Bible and Culture Collective, who together had written the experimental and controversial volume, *The Postmodern Bible*.³⁸² He had also co-edited an issue of the journal *Semeia* on poststructuralism and exegesis.³⁸³

His papers have almost always been theoretically inspired: his Lacanian reflections on Mark,³⁸⁴ his deconstructive readings of Mark,³⁸⁵ of Luke³⁸⁶ and of John 4,³⁸⁷ his Foucauldian ‘God’s

³⁷⁸ Stephen D. Moore, *Literary Criticism and the Gospels: The Theoretical Challenge* (New Haven and London: Yale University Press, 1989).

³⁷⁹ Stephen D. Moore, *Mark and Luke in Poststructuralist Perspective: Jesus Begins to Write* (New Haven: Yale University Press, 1992).

³⁸⁰ Stephen D. Moore, *Poststructuralism and the New Testament: Derrida and Foucault at the Foot of the Cross* (Philadelphia: Fortress Press, 1994).

³⁸¹ Janice Capel Anderson and Stephen D. Moore (eds.), *Mark and Method: New Approaches in Biblical Studies* (Minneapolis: Fortress Press, 1992).

³⁸² Elizabeth A. Castelli, Gary A. Phillips, Stephen D. Moore and Regina Schwartz (eds.), *The Postmodern Bible* (New Haven and London: Yale University Press, 1995).

³⁸³ David Jobling and Stephen D. Moore (eds.), *Poststructuralism as Exegesis* (= *Semeia* 54 [1991]).

³⁸⁴ Stephen D. Moore, ‘“Mirror, Mirror...”: Lacanian Reflections on Malbon’s Mark’, *Semeia* 62 (1993), pp. 165-71.

³⁸⁵ Stephen D. Moore, ‘Deconstructive Criticism: The Gospel of the Mark’, in Anderson and Moore (eds.), *Mark and Method: New Approaches in Biblical Studies* (1992) pp. 84-102 (previously published in a longer version in his *Mark and Luke in Poststructuralist Perspectives*, 1992).

³⁸⁶ Stephen D. Moore, ‘Luke’s Economy of Knowledge’, in David J. Lull (ed.), *Society of Biblical Literature: 1989 Seminar Papers* (Atlanta: Scholars Press, 1989), pp. 38-56.

³⁸⁷ Stephen D. Moore, ‘Are There Impurities in the Living Water that the Johannine Jesus Dispenses? Deconstruction, Feminism, and the Samaritan Woman’, *Biblical Interpretation* 1 (1993), pp. 208-27; reprinted in John Ashton

Own (Pri)Son: The Disciplinary Technology of the Cross',³⁸⁸ his postmodern 'Illuminating the Gospels without the Benefit of Color: A Plea for Concrete Criticism',³⁸⁹ and 'The "Post-"age Stamp: Does it Stick? Biblical Studies and the Postmodernism Debate', his reader-response 'Doing Gospel Criticism as/with a "Reader"',³⁹⁰ 'Rifts in (a Reading of) the Fourth Gospel',³⁹¹ and 'Negative Hermeneutics, Insubstantial Texts: Stanley Fish and the Biblical Interpreter',³⁹² his narratological 'Are the Gospels Unified Narratives?',³⁹³ together with others yet more difficult to categorize: 'How Jesus' Risen Body Became a Cadaver',³⁹⁴ 'The Gospel of the Look'.³⁹⁵ Among his articles, there is perhaps just

(ed.), *The Interpretation of John* (Edinburgh: T. & T. Clark, 2nd edn, 1997), pp. 279-99.

³⁸⁸ Stephen D. Moore, 'God's Own (Pri)Son: The Disciplinary Technology of the Cross', in *The Open Text: New Directions for Biblical Studies* (ed. Francis Watson; London: SCM Press, 1993), pp. 121-39.

³⁸⁹ Stephen D. Moore, 'Illuminating the Gospels without the Benefit of Color: A Plea for Concrete Criticism', *Journal of the American Academy of Religion* 60 (1992), pp. 257-79.

³⁹⁰ Stephen D. Moore, 'Doing Gospel Criticism as/with a "Reader"', *Biblical Theology Bulletin* 19 (1989), pp. 85-93 (previously published in David J. Lull [ed.], *Society of Biblical Literature 1988 Seminar Papers* [Atlanta: Scholars Press, 1988], pp. 141-59).

³⁹¹ Stephen D. Moore, 'Rifts in (a Reading of) the Fourth Gospel, or: Does Johannine Irony Still Collapse in a Reading That Draws Attention to Itself?', *Neotestamentica* 23 (1989), pp. 5-18.

³⁹² Stephen D. Moore, 'Negative Hermeneutics, Insubstantial Texts: Stanley Fish and the Biblical Interpreter', *Journal of the American Academy of Religion* 54 (1986), pp. 707-19.

³⁹³ Stephen D. Moore, 'Are the Gospels Unified Narratives?', in Kent Harold Richards (ed.), *Society of Biblical Literature: 1987 Seminar Papers* 26 (Society of Biblical Literature Seminar Papers Series, 26; Atlanta: Scholars Press, 1987), pp. 443-58.

³⁹⁴ Stephen D. Moore, 'How Jesus' Risen Body Became a Cadaver', in Elizabeth Struthers Malbon and Edgar V. McKnight (eds.), *The New Literary Criticism and the New Testament* (Journal for the Study of the New Testament Supplement Series, 109; Sheffield: Sheffield Academic Press, and Valley Forge, PA: Trinity Press International [the editors' names in the latter edition were Edgar V. McKnight and Elizabeth Struthers Malbon], 1994), pp. 269-82.

³⁹⁵ Stephen D. Moore, 'The Gospel of the Look', *Semeia* 54 (1991), pp. 159-96.

one without a witty or allusive title: 'Narrative Commentaries on the Bible: Context, Roots, and Prospects'.³⁹⁶

Moore has several current concerns. One is with the body, which leads him both into the abundant field of current cultural criticism on the body, as well as into gender studies and especially the construction of masculinity—an interest he shares with Clines. The body of God in biblical and related sources, a topic that most scholars and students did not even know was there to be researched, has become one of the themes he has made his own, publishing *God's Gym: Divine Male Bodies of the Bible*,³⁹⁷ as well as articles on Yahweh's body,³⁹⁸ on the portrait of the deity in Revelation as hypermasculine,³⁹⁹ and on the physical appearance of the historical Jesus.⁴⁰⁰ Some future studies will appear on the construction of masculinity in Matthew, of which an investigation of 4 Maccabees is a foretaste.⁴⁰¹

The newly developing style of autobiographical criticism in biblical studies is a manifestation of the increased attention being paid to readers once the 'death' of the author had been announced⁴⁰² and meaning had come to be seen as a readerly construction. Moore is making some distinctive contributions

³⁹⁶ Stephen D. Moore, 'Narrative Commentaries on the Bible: Context, Roots, and Prospects', *Forum* 3 (1987), pp. 29-62.

³⁹⁷ Stephen D. Moore, *God's Gym: Divine Male Bodies of the Bible* (New York and London: Routledge, 1996).

³⁹⁸ Stephen D. Moore, 'Gigantic God: Yahweh's Body', *Journal for the Study of the Old Testament* 70 (1996), pp. 87-115.

³⁹⁹ Stephen D. Moore, 'The Beatific Vision as a Posing Exhibition: Revelation's Hypermasculine Deity', *Journal for the Study of the New Testament* 60 (1995), pp. 27-55.

⁴⁰⁰ Stephen D. Moore, 'Ugly Thoughts: On the Face and Physique of the Historical Jesus', in Exum and Moore (eds.), *Biblical Studies/Cultural Studies* (1998).

⁴⁰¹ Stephen D. Moore and Janice Capel Anderson, 'Taking It Like a Man: Masculinity in 4 Maccabees', *Journal of Biblical Literature* 117 (1998), pp. 249-73.

⁴⁰² Famously by Roland Barthes, 'The Death of the Author', in his *Image-Music-Text* (trans. Stephen Heath; New York: Noonday Press, 1977), pp. 142-48.

both in form and content to the genre,⁴⁰³ and an attentive reader need not travel to Sheffield to get to know quite a lot about one at least of its faculty.

A third area of Stephen Moore's theoretical interests is the new historicism, on which he has recently edited an issue of *Biblical Interpretation*,⁴⁰⁴ contributing to it, as well as an introduction to the subject,⁴⁰⁵ a paper, with Susan Lochrie Graham, a graduate student of the Department, 'The Quest of the New Historicist Jesus'.⁴⁰⁶ And in addition to having become the editor of the *Journal for the Study of the New Testament* in 1997, he has served as co-editor of the Third Sheffield Colloquium volume (with Cheryl Exum),⁴⁰⁷ as well as of course of the present volume (with David Clines).

Sheffield's graduate students have continued in this decade to make an energetic contribution to the life and research strength of the Department. There have been nine MPhils, and 64 PhDs since 1990, and the decade is not yet over; 16 of the PhDs have been or are about to be published. As the titles will show, not a few of them have been on topics traditional enough within the discipline of biblical studies, but there are few that lack any injection of the new ideas in free circulation in Sheffield. On the Old Testament there have been: Paul Kissling on reliable characters in the historical books of the Old Testament,⁴⁰⁸ Eric

⁴⁰³ Stephen D. Moore, 'True Confessions and Weird Obsessions: Autobiographical Interventions in Literary and Biblical Studies', *Semeia* 72 (1995), pp. 19-50; 'Revolted Revelations', in Ingrid Rosa Kitzberger (ed.), *The Personal Voice in Biblical Scholarship* (New York and London: Routledge, 1998).

⁴⁰⁴ Stephen D. Moore (ed.), *The New Historicism and Biblical Studies* (= *Biblical Interpretation* 5/4 [1997]).

⁴⁰⁵ Stephen D. Moore, 'History after Theory? Biblical Studies and the New Historicism', *Biblical Interpretation* 5 (1997), pp. 288-98.

⁴⁰⁶ Susan Lochrie Graham and Stephen D. Moore, 'The Quest of the New Historicist Jesus', *Biblical Interpretation* 5 (1997), pp. 437-63.

⁴⁰⁷ J. Cheryl Exum and Stephen D. Moore (eds.), *Biblical Studies/Cultural Studies: The Third Sheffield Colloquium* (Journal for the Study of the Old Testament Supplement Series; Gender, Culture, Theory, 6; Sheffield: Sheffield Academic Press, 1998) (forthcoming).

⁴⁰⁸ Paul J. Kissling, *Reliable Characters in the Primary History: Profiles of Moses, Joshua, Elijah and Elisha* (Journal for the Study of the Old Testament Supplement Series, 224; Sheffield: Sheffield Academic Press, 1996).

Christianson on Ecclesiastes,⁴⁰⁹ Danny Carroll on Amos,⁴¹⁰ Yvonne Sherwood on Hosea,⁴¹¹ Tony Petrotta on wordplay in Micah.⁴¹² Among New Testament theses there have been: Blaine Charette on recompense in Matthew,⁴¹³ Robert Webb on John the Baptist,⁴¹⁴ David Neale on sinners in Luke,⁴¹⁵ Chris Thomas on footwashing in John,⁴¹⁶ David Ball on the 'I Am' sayings of Jesus in John,⁴¹⁷ Helen Orchard on Jesus as victim in John,⁴¹⁸ Ray

⁴⁰⁹ Eric S. Christianson, *A Time to Tell: Narrative Strategies in Ecclesiastes* (Journal for the Study of the Old Testament Supplement Series; Sheffield: Sheffield Academic Press, 1998) (forthcoming).

⁴¹⁰ Mark Daniel Carroll R., *Contexts for Amos: Prophetic Poetics in Latin-American Perspective* (Journal for the Study of the Old Testament Supplement Series, 132; Sheffield: JSOT Press, 1992).

⁴¹¹ Yvonne Sherwood, *The Prostitute and the Prophet: Hosea's Marriage in Literary-Theoretical Perspective* (Journal for the Study of the Old Testament Supplement Series, 212; Gender, Culture, Theory, 2; Sheffield: Sheffield Academic Press, 1996).

⁴¹² Anthony J. Petrotta, *Lexis Ludens: Wordplay and the Book of Micah* (American University Studies, 7/105; New York and London: Peter Lang, 1991).

⁴¹³ Blaine Charette, *The Theme of Recompense in Matthew's Gospel* (Journal for the Study of the New Testament Supplement Series, 79; Sheffield: JSOT Press, 1992).

⁴¹⁴ Robert L. Webb, *John the Baptizer and Prophet: A Socio-Historical Study* (Journal for the Study of the New Testament Supplement Series, 62; Sheffield: JSOT Press, 1991).

⁴¹⁵ David A. Neale, *None but the Sinners: Religious Categories in the Gospel of Luke* (Journal for the Study of the New Testament Supplement Series, 58; Sheffield: JSOT Press, 1991).

⁴¹⁶ John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Journal for the Study of the New Testament Supplement Series, 61; Sheffield: JSOT Press, 1991).

⁴¹⁷ David Mark Ball, *'I Am' in John's Gospel: Literary Function, Background and Theological Implications* (Journal for the Study of the New Testament Supplement Series, 124; Sheffield: Sheffield Academic Press, 1996).

⁴¹⁸ Helen C. Orchard, *Jesus as Victim: The Dynamics of Violence in the Gospel of John* (Journal for the Study of the New Testament Supplement Series, 161; Gender, Culture, Theory; Sheffield: Sheffield Academic Press, 1998) (forthcoming).

Pickett on the social significance of the death of Jesus,⁴¹⁹ Ian Wallis on the faith of Jesus Christ,⁴²⁰ Jud Davis on Old Testament language in New Testament Christology,⁴²¹ Barry Matlock on the apocalyptic Paul,⁴²² Jeff Reed on a discourse analysis of Philippians.⁴²³

A group photograph often accompanies in-house presentations like the foregoing. In lieu of such graphic display, a verbal snapshot of the Department at the present moment may serve to bring this essay to an end.

Floor 11 of the Arts Tower in Sheffield is given over to Biblical Studies. Two sides are occupied by the staff, academic and clerical, of the Department, from the Hebrew Dictionary at one end to the three professors at the other, with the other academic staff in serried ranks of senior lecturer, lecturer, teaching fellow, research associate and the like, and the secretarial staff in the Departmental office in the centre. On the other sides are two classrooms, the postgraduate suite and the undergraduate learning resource centre, with its annexed multimedia room.

The week begins, as befits a research-led department, with a research seminar each Monday morning. One week it is a plenary seminar, with a paper from a distinguished visitor or from one of the Department's own faculty; on alternate weeks, there are meetings of three of the research Centres of the

⁴¹⁹ Raymond Pickett, *The Cross in Corinth: The Social Significance of the Death of Jesus* (Journal for the Study of the New Testament Supplement Series, 143; Sheffield: Sheffield Academic Press, 1997).

⁴²⁰ Ian G. Wallis, *The Faith of Jesus Christ in Early Christian Traditions* (Society for New Testament Studies Monograph Series, 84; Cambridge: Cambridge University Press, 1995).

⁴²¹ Carl Judson Davis, *The Name and Way of the Lord: Old Testament Themes, New Testament Christology* (Journal for the Study of the New Testament Supplement Series, 129; Sheffield: Sheffield Academic Press, 1996).

⁴²² R. Barry Matlock, *Unveiling the Apocalyptic Paul: Paul's Interpreters and the Rhetoric of Criticism* (Journal for the Study of the New Testament Supplement Series, 127; Sheffield: Sheffield Academic Press, 1996).

⁴²³ Jeffrey T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity* (Journal for the Study of the New Testament Supplement Series, 136; Sheffield: Sheffield Academic Press, 1997).

Department. Each faculty member and graduate student belongs to one or other of these research clusters. By name, they are the Centre for Biblical, Literary and Cultural Studies; the Centre for the Bible and Theology, and the Centre for Early Christianity in the Graeco-Roman World. There are two other Centres, which function differently: the Sheffield–Manchester Centre for Dead Sea Scrolls Research, which holds occasional joint meetings, and the Centre for the Hebrew Language, which consists of the staff of the Hebrew Dictionary project.

Each day, the mail brings in manuscripts from round the globe for the international journals and book series edited in Sheffield. Cheryl Exum is editing *Biblical Interpretation* and Stephen Moore the *Journal for the Study of the New Testament*. Philip Davies (with David Clines) is editing the *Journal for the Study of the Old Testament*, and David Clines (with Philip Davies) its Supplement Series. The *Journal of Biblical Literature* numbers Loveday Alexander among its editorial board (Cheryl Exum's term has just come to an end), the *Journal for the Study of the New Testament* has Loveday Alexander and Barry Matlock. *Biblical Interpretation* has Stephen Moore. *Semeia* has Stephen Moore. *Jian Dao: A Journal of Bible and Theology* has David Clines. The *Journal for the Study of the Old Testament Supplement Series* has Cheryl Exum. The *Journal for the Study of the New Testament Supplement Series* has Meg Davies. The *Journal for the Study of the Pseudepigrapha* has Philip Davies. David Clines is editor of the *Dictionary of Classical Hebrew*, for which Philip Davies, John Rogerson and Cheryl Exum serve as Consulting Editors. Cheryl Exum is editor of the Sheffield Academic Press series Gender, Culture, Theory. David Clines is editor, with Robert Carroll, of the Sheffield Academic Press series Interventions. David Clines and Philip Davies, as Publishers in the Humanities for Sheffield Academic Press, have the oversight of numerous series and manuscripts beyond those for which they are editorially responsible.

Then, of course, there is the network of the learned societies and their programmes to foster. Loveday Alexander has been until recently Secretary of the British New Testament Conference, David Clines has recently served as President of the Society for Old Testament Study. In the Society of Biblical

Literature, Stephen Moore is Chair of the Hermeneutics Seminar, Cheryl Exum is Co-Chair of the Bible and Cultural Studies Section, Philip Davies of the Sociology of the Literature of the Second Temple Period Group, and David Clines of the Art of Hebrew Bible Commentary Consultation. Loveday Alexander is a member of the steering committee of the Luke–Acts group, Philip Davies of the Literature and History of the Persian Period Group, Cheryl Exum of the Biblical Criticism and Literary Criticism Section, and David Clines of the Bible and Cultural Studies Section and of the Biblical Lexicography Section, and for its International Meeting, is Co-Chair of the session Needs and Trends in Biblical Scholarship. Each year, once the Annual Meeting of the Society of Biblical Literature is over at the end of November, the wheels begin to whirr again in preparation for the next Meeting.

Occasionally members of the Department write an article ‘on spec’ for a journal or do some research in a secret corner; but more often than not, the Department’s research is invited or destined for a group at one of the scholarly conferences or else is commissioned by publishers. Most of the time our research is being written for our friends (which is nice)—the article for the *Festschrift*, the paper for the collective volume, the presentation or response for the society meeting. Most everything is personal, most everything is topical. The Arts Tower should not be mistaken for a secluded ivory tower—the log of the e-mail and the Internet connections would show otherwise.

There is much more to Sheffield research than the books and articles of its faculty, needless to say. There is the school of research students and their supervision to add to the scholarly enterprise. In Britain, students working for the PhD or MPhil do practically no coursework, but begin work on their theses from the moment they arrive in the Department. That means a lot of close supervision in the early months, while the thesis topic is being hammered out and the student is building confidence. It means a lot of reading of drafts by the supervisor as the student progresses, and sometimes even more in the frantic last months before the thesis is submitted. By a University regulation, the supervisor may not serve as an examiner of the thesis, so every Sheffield thesis is read by at least two of its faculty. So none of

the research is a private matter, even if the topics are freely chosen. Influence runs in both directions, of course. If the dissertation-writer is being shaped by the Sheffield environment, the supervisor too cannot help being moulded by the experience of continuing interaction with a lively mind over the three or four years the dissertation is in progress.

And there is another research arena in the Sheffield workplace. The undergraduate curriculum at Sheffield is, like everything else, research-led. That means to say that colleagues do not have to serve a programme laid down by tradition, but can contribute to the curriculum modules they want to teach, on the areas they are researching in or wanting to develop next. They do not walk into the classroom, let it be added, and read the pages they wrote yesterday for their latest book. They are committed to a philosophy of student-centred learning and teaching, but they do not teach courses they hate or have not chosen to fit within their own research portfolio. It would be an interesting project to identify how many of the publications in this survey sparked into life in an undergraduate classroom.

Well, that is an upbeat way of putting it. There is more, much more, to the life of the Department than the research such as has been described and catalogued in this chapter. Part of that other is the subject of another later chapter in this volume, 'Research, Teaching and Learning in Sheffield: The Material Conditions of their Production'.

The Sheffield phenomenon is more than the sum of its parts. In this chapter the parts have been anatomized in more detail than anyone probably wants to contemplate. What emerges is no unity, organic or otherwise, but it is an entity with an identifiable shape. It is a small creature, but it is very vital; this intellectual biography is in itself perhaps one of the auguries.