

THE ENCYCLOPEDIA OF CHRISTIAN LITERATURE

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of coming from a denominational background that de-emphasized academic preparation and degrees.

A Scotsman, born in Elgin, Bruce came from a religious background among the very conservative Open Plymouth Brethren. He certainly did not disavow his upbringing with them, but he never espoused their emphasis on dispensationalism or premillennialism. Nonetheless, he exerted a tremendous influence on thousands of young men coming up in the Plymouth Brethren denomination. His example in particular encouraged them to seek higher education.¹ Bruce described himself as "unhyphenated evangelical."²

Bruce was educated at the University of Aberdeen, Cambridge University, and the University of Vienna. He held a Master of Arts and Doctor of Divinity (an earned degree in the United Kingdom). He was also elected as a Fellow of the British Academy, which recognizes high scholarly distinction in some branch of the humanities or social sciences, evidenced by published work.

At two points in his career Bruce was honored with *Festschriften*—on his sixtieth and seventieth birthdays. He was elected a Fellow of the British Academy, president of the Society for Old Testament Study, and president of the Society for New Testament Study. Very few academic scholars have been honored as often or broadly as was Bruce.

He began his career as an instructor of Greek at the University of Edinburgh. He then moved on to the University of Leeds in the same capacity. In 1947 he became head of the Department of Biblical History and Literature at the University of Sheffield. In 1959 he moved to the University of Manchester, where he became Rylands Professor of Biblical Criticism and Exegesis.

Bruce is perhaps best recognized for his scholarly works on the Apostle Paul (*Paul: Apostle of the Free Spirit*), his commentaries (particularly those on *Acts* and *Hebrews*), and his popular books about the Bible (e.g., *New Testament Documents: Are They Reliable?* and *Hard Sayings of Jesus*). In total, Bruce authored thirty-three books. He wrote numerous articles and was editor of the *Yorkshire Celtic Studies*, the *Evangelical Quarterly*, and the *Palestine Exploration Quarterly*.

F. F. Bruce retired from his academic post in 1978 but continued to lecture and teach for years thereafter.

Notes

1. David J. A. Clines, *Christian Brethren Research Fellowship* 123 (August 1991): 53–54.

2. Fred Sanders, *Theology*, October 11, 2008.

—THOMAS GRAY

WALTER BRUEGGEMANN (1933–). Walter Brueggemann, the son of a German evangelical pastor, was born

in Tilden, Nebraska, in 1933. He graduated from Elmhurst College in 1955 with a degree in sociology and from Eden Theological Seminary in 1958 majoring in Old Testament. He received his Th.D. in Old Testament from Union Theological Seminary in 1961 and his Ph.D. in education from St. Louis University in 1974. Brueggemann has two sons, James and John. He is an ordained minister of the United Church of Christ.

Brueggemann taught Old Testament at Eden Theological Seminary from 1961 to 1986 and at Columbia Theological Seminary in Decatur, Georgia, from 1986 until his retirement in 2003. From 1992 to 2003 he served as the William Marcellus McPheeters Professor of Old Testament at Columbia.

In addition to his duties as a teacher, Brueggemann has contributed widely to the academic community. He has served as the editor for the *Overtures to Biblical Theology* series published by Fortress Press. He also served on the editorial council for the *Journal of Biblical Literature*, *Interpretation*, and *Theology Today*, as associate editor for the *Journal of Preachers*, and contributing editor for *Sojourners* and *Christian Century*. Brueggemann has received many honors and awards. He has received honorary doctorates from several academic institutions, served as the president of the Society of Biblical Literature in 1990, was elected as an honorary member of the British Society for Old Testament Studies, and received the Academy of Parish Clergy Award Book of the Year for his book *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997). Among the more than thirty distinguished lectureships in which he participated are the Beecher Lectures at Yale Divinity School, the Cole Lectures at Vanderbilt Divinity School, the James Reid Lectures at Westminster College, Cambridge, United Kingdom, and the Stone Lectures at Princeton Theological Seminary.

Brueggemann's academic career has been influenced by the work of James Muilenburg, his teacher at Union Seminary. Muilenburg's presidential address, "Form Criticism and Beyond," delivered in 1968 at the annual meeting of the Society of Biblical Literature, served as a watershed event in biblical studies. In his address, Muilenburg called for a different way of studying the biblical text, emphasizing the use of rhetorical criticism. Muilenburg said that scholars should look on the literary qualities of the text and study the writer's style in order to gain a better appreciation and deeper understanding of the text. Brueggemann expresses his appreciation for Muilenburg's work in his book *Theology of the Old Testament*, in which he emphasizes the need to read the text closely in order to ascertain the "artistic intentionality of the text" (55). In addition, Brueggemann discusses the work of Muilenburg

in his article "James Muilenburg as Theologian," *Union Seminary Quarterly Review* 50 (1997): 71–82. Brueggemann has also been attracted to the sociological approach of Norman Gottwald, whose magnum opus, *The Tribes of Israel*, challenged the traditional view for the origins of Israel. According to Gottwald, the origin of Israel was the result of a peasant revolt that gave rise to a social movement that produced ancient Israel (*Theology of the Old Testament*, 49–53).

Through his teaching, lecturing, and writing, Brueggemann has made an attempt at integrating academic studies with the life of the church and the work of the ministry. As a result, he has produced works on religious education, preaching, prayer, missions, evangelism, discipleship, worship, and urban renewal. As an exegete, Brueggemann has written commentaries on a number of books of the Bible: *Genesis* (Interpretation. Atlanta: John Knox Press, 1982), "Exodus" (*The New Interpreter's Bible*. Nashville: Abingdon Press, 1994), *Deuteronomy* (Nashville: Abingdon Press, 2002), *1 and 2 Samuel* (Interpretation. Louisville: Westminster John Knox Press, 1990), *1 and 2 Kings* (Smyth and Helwys Bible Commentary. Macon GA: Smyth and Helwys, 2000), *Isaiah 1–39 and Isaiah 40–66* (Westminster Bible Companion. Louisville: Westminster John Knox Press, 1998), *To Pluck Up, to Tear Down: A Commentary on Jeremiah 1–25* (Grand Rapids: Eerdmans Publishing Co., 1988), *To Build and to Plant: A Commentary on Jeremiah 26–52* (Grand Rapids: Eerdmans Publishing Co., 1991), and *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg Publishing House, 1984). As a theologian he wrote *The Land* (Overture to Biblical Theology; Philadelphia: The Fortress Press, 1977), in which he traces the concept of the land throughout the Bible; *Old Testament Theology: Essays on Structure, Themes, and Text*, ed. Patrick D. Miller (Minneapolis: Fortress Press, 1992), a collection of essays in which Brueggemann deals with theological method; and *Theology of the Old Testament*, in which he uses the imagery of a courtroom to evaluate Israel's claims about God.

Brueggemann is a prolific writer. He has written more than sixty books and hundreds of articles, many of which have been collected and reprinted in book form. His works cover the major areas of Old Testament studies. A collection of essays, *God in the Fray: A Tribute to Walter Brueggemann*, ed. Tod Linafelt and Timothy K. Beal (Minneapolis: Fortress Press, 1988) was published to honor Brueggemann on his sixth-fifth birthday. In this book, Clayton H. Hulet has compiled a partial bibliography, covering Brueggemann's works from his doctoral dissertation in 1961 to articles and books published through 1997. Another collection of essays dedicated to Brueggemann is *Shaking Heaven and Earth: Essays in Honor of*

Walter Brueggemann and Charles B. Cousar, ed. C. Y. Yoder (Louisville: Westminster John Knox Press, 2005).

Among his major works are *The Prophetic Imagination* (Minneapolis: Fortress Press, 1978; rev. ed. 2001); *Hopeful Imagination: Prophetic Voices in Exile* (Philadelphia: Fortress Press, 1986); and *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville: Westminster John Knox Press, 2003). Since Hulet's bibliography was compiled, Brueggemann has published several other books, including *The Word Militant: Preaching a Decentering Word* (Minneapolis: Fortress Press, 2007), *Mandate to Difference: An Invitation to the Contemporary Church* (Louisville: Westminster John Knox Press, 2007), *The Theology of the Book of Jeremiah* (Old Testament Theology; New York: Cambridge University Press, 2007), *Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah* (Minneapolis: Fortress Press, 2006), *The Word That Redescribes the World: The Bible and Discipleship* (Minneapolis: Fortress Press, 2006), *Solomon: Israel's Ironic Icon of Human Achievement* (Columbia: University of South Carolina Press, 2005), *Worship in Ancient Israel: An Essential Guide* (Nashville: Abingdon Press, 2005), *The Book That Breathes New Life: Scriptural Authority and Biblical Theology*, ed. by Patrick Miller (Minneapolis: Fortress Press, 2004), and *Awed to Heaven, Rooted in Earth: Prayers of Walter Brueggemann* (Minneapolis: Augsburg Fortress Press, 2002).

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—CLAUDE F. MARIOTTINI

EMIL BRUNNER (1889–1966). Along with Karl Barth, Martin Buber, Rudolf Bultmann, Karl Rahner, and Paul Tillich, Emil Brunner was one of the theological giants of the twentieth century. Although they differed dramatically on the matter of natural theology, Brunner and Barth were the founders of NeoOrthodoxy, or the theology of crisis, a theological movement that dominated the mid-twentieth century and was fashioned as a response to the failure of the liberal theology of the nineteenth century, especially Schleiermacher. While liberal theology emphasized human experience as the authority for faith and practice and was unfailingly optimistic that humans could achieve a relationship with God independent of God's revelation, NeoOrthodoxy returned to the principles of the Protestant Reformation to emphasize the sole authority of scripture for faith and practice, the ultimacy of Jesus Christ as God's revelation in the world, and the transcendence of