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(1908), *Quiet Talks about the Tempter* (1910), *Quiet Talks about Our Lord's Return* (1912), *Quiet Talks on Following the Christ* (1913), *Quiet Talks about the Crowned Christ on the Revelation* (1914), *Quiet Talks on John's Gospel* (1915), *Quiet Talks on the Deeper Meaning of War: and Its Relation to Our Lord's Return* (1919), *Quiet Talks on the Healing Christ* (1924), and *Quiet Talks on the Bible Story* (1930), among others. More than a million copies of books from the series have been published. He died in June 1936 after a prolific career as writer and speaker.

—PAUL KING

NORMAN K. GOTTWALD (1926–). Norman Karol Gottwald, a biblical scholar who specializes in the sociological study of the Hebrew Bible, was born on October 27, 1926, in Chicago, Illinois. Gottwald is the son of Norman Gottwald and Carol Copeland. He and his wife, Laura, have two children. Gottwald received his A.B. and Th.B. from Eastern Baptist Theological Seminary in 1949, the M.Div. from Union Theological Seminary in 1951, and the Ph.D. in Biblical Literature from Columbia University in New York in 1953. He also received an honorary doctor's degree from the University of Sheffield, Sheffield, England, in 1996. Gottwald has served as teaching associate (1953–1954) and assistant professor of religion (1954–1955) at Columbia University in New York; as professor of Old Testament (1955–1961) and as the Samuel Lowry Professor of Old Testament (1961–1965) at Andover Newton Theological School in New Centre, Massachusetts; as professor of Old Testament (1966–1973) at the Berkeley Baptist Divinity School (renamed American Baptist Seminary of the West in 1968), Berkeley, California; as professor of Old Testament and biblical theology and ethics at the Graduate Theological Union (1966–1982); and as the Wilbert Webster White Professor of Biblical Studies at the New York Theological Seminary (1980–1994). Since his retirement he has served as adjunct professor of Old Testament at the Pacific School of Religion in Berkeley, California.

Gottwald has been the recipient of several fellowships, grants, and honors. He served as a Fulbright Research Scholar at the Hebrew University in Jerusalem (1960–1961), and the Post-Doctoral Fellow at the Hebrew Union College Biblical and Archaeological School in Jerusalem (1968–1969). He was the recipient of the American Association of Theological Schools Faculty Research Grant (1960–1961; 1976–1977), and the Society of Biblical Literature-Claremont Fellowship (1979–1980). He served as the president of the Society of Biblical Literature in 1992. He became the recipient of a festschrift on the occasion of his sixty-fifth birthday: *The Bible and the Politics of Exegesis: Essays in Honor of Norman K. Gottwald on His*

Sixty-Fifth Birthday, ed. D. Jobling, P. L. Day, and G. T. Sheppard (Cleveland: The Pilgrim Press, 1991). Gottwald has been visiting professor and has lectured in academic institutions in the United States, Canada, Israel, Brazil, Chile, Colombia, South Africa, England, Korea, and New Zealand. He has appeared on *Mystery of the Bible*, a television series developed by the A&E Network. He also has served on the editorial boards of *A Baptist Journal of History and Theology*, *Andover Newton Quarterly*, *Radical Religion*, *The Social World of Biblical Antiquity Series*, *Semeia*, *Journal for the Study of the Old Testament Supplement Series*, and *Biblical Interpretation*, and he is the coeditor with Richard A. Horsley of *The Bible and Liberation* series published by Orbis Books.

Gottwald's greatest contribution to biblical scholarship is his use of anthropology and sociology in biblical studies. His book *The Tribes of Yahweh* (1979) is a sociological reconstruction of premonarchic Israel's history and religion in which he presents a new perspective of Israel's origins that calls into question traditional understandings of biblical material and applies sociological research to the study of early Israel. In his book Gottwald uses the sociological analysis of Max Weber and Karl Marx to evaluate Israel's origin and to study Israel's settlement in Canaan. He rejects the conquest model associated with William F. Albright and the immigration model developed by Albrecht Alt, preferring instead a revised version of George Mendenhall's revolt model. According to Gottwald, early Israel emerged from a peasant revolt against a Canaanite urban elite who overtaxed peasants to maintain their life of luxury. This peasant revolt produced a social movement that gave birth to Israel as a revolutionary group united under the worship of Yahweh. *The Tribes of Yahweh* became a very popular book in Latin America and elsewhere in the Third World, at a time when liberation theology was the dominant methodology for biblical studies. Gottwald's sociological approach to the biblical text opened the doors to new exegetical possibilities in the study of the Hebrew Bible. He developed this approach in greater detail in his book *The Hebrew Bible: A Socio-Literary Introduction* (1985).

Gottwald has published several influential books and articles that have made a lasting impact on the study of the Hebrew Bible. Among some of his most influential publications are *Studies in the Book of Lamentations* (Studies in Biblical Theology, First Series, No. 14; London: Student Christian Movement Press, 1954); *A Light to the Nations: An Introduction to the Old Testament* (New York: Harper and Row, 1959); *All the Kingdoms of the Earth: Israelite Prophecy and International Relations in the Ancient Near East* (New York: Harper and Row, 1964); *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250–1050 BCE* (Maryknoll: Orbis Books,

1979; reprinted with corrections, 1981; translated into Portuguese, 1983; Sheffield: Sheffield Academic Press, reprinted with a new preface, 1999); *The Bible and Liberation: Political and Social Hermeneutics*, ed. Norman K. Gottwald (Maryknoll: Orbis Books, 1983; rev. ed., 1993); *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia: Fortress Press, 1985; rev. ed., 1987); *The Hebrew Bible in Its Social World and in Ours* (Semeia; Atlanta: Scholars Press, 1993); *The Politics of Ancient Israel* (The Library of Ancient Israel; Louisville: Westminster John Knox Press, 2001). Gottwald wrote a commentary on Deuteronomy in *The Interpreter's One-Volume Commentary on the Bible*, on Lamentations in *The HarperCollins Bible Commentary*, and the introduction and commentary on Lamentations in *The New Interpreter's Study Bible*. He has written numerous articles and book reviews published in major theological journals and has contributed articles to several books and collected essays. His articles have also appeared in *The Interpreter's Dictionary of the Bible*; *Encyclopaedia Judaica*; *The Interpreter's Dictionary of the Bible, Supplementary Volume*; *The Academic American Encyclopedia*; *The Anchor Bible Dictionary*; and *The New Interpreter's Dictionary of the Bible*.

Bibliography

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The article is an interview with Norman Gottwald in which the author discusses Gottwald's life and work and his political views and theories and how these influenced his books *The Tribe of Yahweh* and *The Hebrew Bible*, and his scholarship as an Old Testament scholar.

—CLAUDE F. MARIOTTINI

BILLY GRAHAM (1918–). Born November 7, 1918, in Charlotte, North Carolina, William Franklin Graham grew up in a conservative Presbyterian home in North Carolina. His wife, Ruth, was the daughter of missionaries to China. According to Graham, "God specially prepared Ruth to be my wife for this particular ministry that He called me to." In the late 1940s and throughout the 1950s, he presented himself as God's man and prophet with the calling to interpret international events according to what he believed was biblical providence. His formula was simple. If America followed the path divinely prescribed, God would maintain a protective shield around the nation: "We would have divine intervention on our side." In his Los Angeles sermon "Will God Spare America?" Graham focused on Americans' fear that the Soviet government might release nuclear devastation. His message was

simple. If Americans turned away from Christ, God might use Soviet power to punish rebellious America. This formula derived from the deuteronomic view of Israel's history, with America becoming for Graham the Christian version of Israel.

Throughout his ministry, he employed the "hard sell":

Now, ladies and gentlemen, we have maybe two more years. . . . He's giving you one more chance to say "yes" to Jesus Christ. And if you don't, the scripture teaches that God will spare not—God will spare not, and it means the like of fiery brimstone. . . . Tonight you say, "Well, Billy, I want peace with God. I want to know if an atomic bomb falls upon this vulnerable city of Los Angeles, that I'm ready to meet the Lord God."

From the beginning of his ministry, Graham involved himself in political controversy. Caught up in Senator Joseph McCarthy's investigations and accusations, Graham praised McCarthy's committee for "exposing the reds who had sought . . . in every subtle, undercover way to aid and help the greatest enemy we have ever known—communism." Graham's friendship with Richard Nixon led him to defend Nixon against George Ball's suggestions that Nixon lacked moral character. Later, Graham not only counseled Nixon to run for the presidency, but also wrote an article in support of his candidacy. Under the advice of friends, however, he withdrew the article before publication.

Although ordained as a Baptist minister, Graham appeared unaware of the early Baptist tradition of church-state separation. When the Supreme Court ruled against the practice of official prayers and Bible readings in the public schools, he denounced the decision and saw it as a step toward national wickedness. Carl Bates, president of the Southern Baptist Convention in 1970–1971, joined not only the president of the American Baptist Convention, but also leaders within other denominations to say that the Supreme Court's decision regarding religion in the public schools did not interfere with freedom of worship or freedom of religious expression in America. While Bates and others opposed the proposed constitutional prayer amendment because they saw it as a "threat to religious freedom," Graham joined those who charged that the Supreme Court had taken God out of the schools:

A generation ago we took God out of our educational system and we thought we could get away with it. We laughed at God, religion, and the Bible. Now the Supreme Court has ordered the Bible out of our schools. We are sowing the wind and we are surely going to reap the whirlwind.

While proclaiming the premillennial doctrine of Christ's imminent second coming, Graham had unrelenting postmillennial visions of a grand revival that would sweep across America and develop into what he called a