

DAVID ALAN BLACK

Senior Professor of New Testament and Greek
Dr. M. O. Owens, Jr. Chair of New Testament
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EDUCATION

B. A. in Biblical Studies (magna cum laude), Biola University, 1975.

M. Div. in New Testament (Kappa Tau Epsilon Honor Society), Talbot School of Theology, 1980.
Thesis: The Address of the Ephesian Epistle.

D. Theol. in New Testament (magna cum laude), University of Basel, Switzerland, 1983.
Advisor: Prof. Dr. Bo Reicke. Dissertation: *The Pauline Weakness Motif*.

Additional studies, Jerusalem University College, Israel, July, 1985.

PROFESSIONAL EXPERIENCE

Lecturer in Greek and Biblical Studies, Biola University, 1976-1984.

Assistant Professor of Biblical Studies, 1984-1985.

Academic Dean, Grace Graduate School, 1985-1987.

Associate Professor of New Testament and Greek, Grace Theological Seminary (West Campus), 1987-1988.

Professor of New Testament and Greek, 1988-1990.

Scholar in Residence, The Lockman Foundation, and Adjunct Professor of New Testament, Biola University, Talbot School of Theology, Simon Greenleaf University, Grace Bible Institute, 1990-1992.

Adjunct Professor of New Testament, Biola University, Talbot School of Theology, Simon Greenleaf University, Golden Gate Baptist Theological Seminary, Chong Shin Theological Seminary, Fuller Theological Seminary, American Theological Seminary, 1992-1998.

Senior Professor of New Testament and Greek, Southeastern Baptist Theological Seminary, 1998-present.

Dr. M. O. Owens, Jr., Chair of New Testament, Southeastern Baptist Theological Seminary, 2012-present.

Visiting Professor. Grace Theological Seminary, Indiana, July, 1988 (2 weeks). Freie Hochschule fur Mission, Germany, August, 1989 (2 weeks). Universidad Complutense, Spain, August, 1990 (1 week). Chong Shin Theological Seminary, Pusan Theological Seminary, Kosin Theological Seminary, South Korea, April, 1994 (2 weeks). Faith Theological Seminary, South Korea, November, 1994 (2 weeks). American Theological Seminary, New York City, February, 1995 (1 week). Fuller Theological Seminary, Seattle, July, 1995 (2

weeks). American Theological Seminary, South Korea, November, 1995 (1 week). IEM Bible College, India, January, 1996 (1 week). American Theological Seminary, New York City, November, 1996 (1 week). Fuller Theological Seminary, Seattle, June, 1997 (2 weeks). American Theological Seminary, South Korea, October, 1997 (1 week). Tyndale Theological Seminary, Holland, June, 1998 (2 weeks). Lancaster Bible College, August, 2000 (1 week), Fuller Theological Seminary, Seattle, June 2001 (1 week). Evangelical Theological College, Addis Ababa, Ethiopia, October 2004 (1 week). Dilla Ministry Training Center, Dilla, Ethiopia, November 2004. (1 week). Mennonite Bible College, Addis Ababa, Ethiopia, June 2005. (3 weeks). Evangelical Theological College, Addis Ababa, Ethiopia, June – July 2005. (6 weeks).

MISSION TRIPS

Armenia, Romania, Korea, Iraq, Ukraine, Ethiopia, Central Asia, etc.

MEMBERSHIPS

Studiorum Novi Testamenti Societas

Evangelical Theological Society (Past President, Far West Region).

Editorial Board, *Filología Neotestamentaria* (Journal of New Testament Philology), Cordoba, Spain.

MINISTRY EXPERIENCE

First Baptist Church Windward, Kailua, Hawaii, 1960-1971. Responsibilities: youth pastor, youth and adult choir director, member of Board of Deacons, Sunday School teacher (various age levels).

First Baptist Church of La Mirada, California, 1971-1989. Responsibilities: preaching, song leader, member of Board of Deacons, adult Sunday School teacher.

Granada Heights Friends Church, La Mirada, California, 1989-1996. Responsibilities: preaching, adult Sunday School teacher, member of Adult Council.

Whittier Hills Baptist Church, Whittier, California, 1996-1998. Responsibilities: preaching, adult Sunday School teacher.

Corinth Baptist Church, Oxford, North Carolina, 1998-2003. Responsibilities include preaching, teaching, associational representative.

Averett Baptist Church, Averett, Virginia, 2003-2009. Responsibilities: preaching and teaching.

Bethel Hill Baptist Church, Bethel Hill, North Carolina, 2009-present. Responsibilities: preaching and teaching.

Seeheim, Germany, June-August, 1978. Evangelistic ministry with Greater Europe Mission's Eurocorps brass octet.

Regular preaching and Bible conference ministry.

COURSES DEVELOPED AND TAUGHT

How to Study the Bible for All It's Worth, The Gospels and the Modern Mind, Biblical Foundations, Hermeneutics, New Testament Introduction, New Testament Survey, New Testament Textual Criticism, Septuagint, New Testament Theology, Pauline Theology, Elementary Greek Grammar, Intermediate Greek Grammar, Advanced Greek Grammar, Seminar in NT Greek Linguistics, Greek Exegetical Methods, Using New Testament Greek in Ministry, Greek Rapid Reading, Exegesis of Mark, Exegesis of Acts, Exegesis of Romans, Exegesis of Galatians, Exegesis of Philippians, Exegesis of 1 Thessalonians, Exegesis of the Pastoral Epistles, Exegesis of Hebrews, God, Christ, and the Holy Spirit, Man, Sin, and Salvation, Church and Future Things.

CONFERENCES ORGANIZED AT SEBTS

Symposium on New Testament Studies: A Time for Reappraisal	April 6–7, 2000
The Last Twelve Verses of Mark: Original or Not	April 13-14, 2007
Pericope of the Adulteress Conference	April 25–26, 2014
Linguistics and New Testament Greek: Key Issues in the Current Debate (with Dr. Benjamin Merkle)	April 26–27, 2019

Books Written

Black, David Alan. *Paul, Apostle of Weakness: Astheneia and its Cognates in the Pauline Literature*. American University Studies 7:3. New York: Lang, 1984.

_____. *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*. Grand Rapids: Baker, 1988.

_____. *Learn to Read New Testament Greek*. Nashville: Broadman & Holman, 1993.

_____. *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors*. Grand Rapids: Baker, 1993.

_____. *Learn to Read New Testament Greek: Expanded Edition*. Nashville: Broadman & Holman, 1994.

_____. *New Testament Textual Criticism: A Concise Guide*. Grand Rapids: Baker, 1994.

_____. *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications, Second Edition*. Grand Rapids: Baker, 1995.

_____. *It's Still Greek to Me: An Easy to Understand Guide to Intermediate Greek*. Grand Rapids: Baker, 1998.

_____. *The Myth of Adolescence: Raising Responsible Children in an Irresponsible Society*. Yorba Linda, CA: Davidson Press, 1999.

_____. *Why Four Gospels?* Grand Rapids: Kregel, 2001.

- _____. (with Thomas D. Lea). *The New Testament: Its Background and Message*. Nashville: Broadman & Holman, 2003.
- _____. *Why I Stopped Listening to Rush: Confessions of a Recovering Neocon*. Baltimore: Publish America, 2004.
- _____. *Learn to Read New Testament Greek*, Third Edition. Nashville: Broadman & Holman, 2009.
- _____. *The Jesus Paradigm*. Gonzalez, FL: Energion, 2009.
- _____. *Christian Archy*. Areopagus: Critical Christian Issues Series, Vol. 1. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2009.
- _____. *Why Four Gospels?* Second Revised Edition. Gonzalez, FL: Energion, 2010.
- _____. *Will You Join the Cause of Global Missions?* Gonzalez, FL: Energion, 2012.
- _____. *Paul, Apostle of Weakness: Astheneia and its Cognates in the Pauline Literature*, Revised Edition. Eugene, OR: Wipf and Stock, 2012.
- _____. *The Authorship of Hebrews: The Case for Paul*. Gonzalez, FL: Energion Publications, 2013.
- _____. *It's All Greek to Me: Confessions of an Unlikely Academic*. Gonzalez, FL: Energion Publications, 2014.
- _____. *Seven Marks of a New Testament Church: A Guide for Christians of All Ages*. Gonzalez, FL: Energion Publications, 2014.
- _____. *Running My Race: Reflections on Life, Loss, Aging, and Forty Years of Teaching*. Gonzalez, FL: Energion Publications, 2016.
- _____. *They Will Run and Not Grow Weary: 52 Devotions to Lighten Your Running Load*. Gonzalez, FL: Energion Publications, 2019.

Books Edited

- _____. ed. (with David Dockery). *New Testament Criticism and Interpretation*. Grand Rapids: Zondervan, 1991.
- _____. ed. *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*. Nashville: Broadman, 1992.
- _____. ed. *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee*. Winona Lake: Eisenbrauns, 1992.
- _____, New Testament editor. *The Holy Bible: International Standard Version New Testament*. Yorba Linda, CA: Davidson Press, 1999.
- _____, ed. (with Stephen Prescott and Alan Moseley). *Here I Stand: Essays in Honor of Paige Patterson*. Yorba Linda: Davidson, 2000.

_____. ed. (with David Dockery). *Interpreting the New Testament: Essays on Methods and Issues*. Nashville: Broadman & Holman, 2001.

_____. ed. (with David Beck). *Rethinking the Synoptic Problem*. Grand Rapids: Baker, 2001.

_____. ed. *Rethinking New Testament Textual Criticism*. Grand Rapids: Baker, 2002.

_____. ed. *Perspectives on the Ending of Mark*. Nashville: B&H, 2008.

_____. ed. (with Jacob Cerone). *The Pericope of the Adulteress in Contemporary Research*. The Library of New Testament Studies Series. London: T&T Clark, 2016.

_____. ed. (with Benjamin L. Merkle). *Linguistics and New Testament Greek: Issues in the Current Debate*. Grand Rapids: Baker Academic (forthcoming).

Festschriften

Akin, Daniel L., and Thomas W. Hudgins, eds. *Getting into the Text: New Testament Essays in Honor of David Alan Black*. Eugene, OR: Pickwick Publications, 2017.

Winstead, Melton Bennett, ed. *New Testament Philology: Essays in Honor of David Alan Black*. Eugene, OR: Pickwick Publications, 2018.

Series Editor

Black, David Alan, General Editor (with Allan R. Bevere). Areopagus: Critical Christian Issues Series. 8 Vols. Gonzalez, FL: Energion, 2009–2014.

_____. *Christian Archy*. Areopagus: Critical Christian Issues Series, Vol. 1. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2009.

Cornwall, Robert D. *Ultimate Allegiance: The Subversive Nature of the Lord's Prayer*. Areopagus: Critical Christian Issues Series, Vol. 2. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2010.

Bevere, Allan R. *The Politics of Witness: The Character of the Church in the World*. Areopagus: Critical Christian Issues Series, Vol. 3. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2011.

Parunak, H. Van Dyke. *Except for Fornication: The Teaching of the Lord Jesus on Divorce and Remarriage*. Areopagus: Critical Christian Issues Series, Vol. 4. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2011.

Baxter, Benjamin J. *"In the Original Text It Says": Word Study Fallacies and How to Avoid Them*. Areopagus: Critical Christian Issues Series, Vol. 5. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2012.

Greenham, Ant. *The Questioning God: An Inquiry for Muslims, Jews and Christians*. Areopagus: Critical Christian Issues Series, Vol. 6. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2012.

Croteau, David A. *Tithing after the Cross: A Refutation of the Top Arguments for Tithing and New Paradigm for Giving*. Areopagus: Critical Christian Issues Series, Vol. 7. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2013.

Freet, Christopher J. *A New Look at Hospitality as a Guide to Missions*. Areopagus: Critical Christian Issues Series, Vol. 8. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2014.

Stewart, Alexander E. *Perseverance and Salvation: What the New Testament Teaches about Faith and Works*. Areopagus: Critical Christian Issues Series, Vol. 9. David Alan Black and Allan R. Bevere, general editors. Gonzalez, FL: Energion, 2018.

Chapters in Books

Black, David Alan. "Blood in the New Testament." Pages 118–119 in *Mercer Dictionary of the Bible*. Edited by Watson E. Mills, et al. Macon, GA: Mercer, 1990.

_____. "Food Offered to Idols." Page 305 in *Mercer Dictionary of the Bible*. Edited by Watson E. Mills, et al. Macon, GA: Mercer, 1990.

_____. "Luke." Page 529 in *Mercer Dictionary of the Bible*. Edited by Watson E. Mills, et al. Macon, GA: Mercer, 1990.

_____. "Trinity." Pages 934–935 in *Mercer Dictionary of the Bible*. Edited by Watson E. Mills, et al. Macon, GA: Mercer, 1990.

_____. "El grupo de Juan: Helenismo y Gnosis." Pages 303–323 in *Orígenes del cristianismo: antecedentes y primeros pasos*. Edited by Antonio Piñero. Cordoba: Ediciones El Almendro, 1991.

_____. "The Study of New Testament Greek in the Light of Ancient and Modern Linguistics." Pages 379–406 in *New Testament Criticism and Interpretation*. Edited by David Alan Black and David S. Dockery. Grand Rapids: Zondervan, 1991.

_____. Contributor. *Complete Bible Dictionary*. Springfield, MO: Gospel Publishing House, 1992–93.

_____. "Discourse Analysis, Synoptic Criticism, and the Problem of Markan Grammar: Some Methodological Considerations." Pages 90–98 in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*. Edited by David Alan Black, with Katharine Barnwell and Stephen Levinsohn. Nashville: Broadman, 1992.

_____. "Dreams." Pages 199–200 in *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green et al. Downers Grove: Intervarsity, 1992.

_____. "On Translating New Testament Poetry." Pages 117–127 in *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee*. Edited by David Alan Black. Winona Lake: Eisenbrauns, 1992.

_____. "The Unity and Variety of the Bible." Pages 23–27 in *Holman Bible Handbook*. Edited by David S. Dockery, et al. Nashville: Holman, 1992.

_____. "Weakness." Pages 966–967 in *Dictionary of Paul and His Letters*. Edited by Gerald F. Hawthorne, et al. Downers Grove: Intervarsity, 1993.

_____. "New Testament Textual Criticism." Pages 396–413 in *Foundations for Biblical Interpretation*. Edited by David S. Dockery, Kenneth A. Mathews, and Robert B. Sloan. Nashville: Broadman & Holman, 1994.

_____. "The Study of New Testament Greek in the Light of Ancient and Modern Linguistics." Pages 230–252 in *Interpreting the New Testament: Essays on Methods and Issues*. Edited by David Alan Black and David S. Dockery. Nashville: Broadman and Holman, 2001.

_____. "Mark 16:9–20 as Markan Supplement." Pages 103–123 in *Perspectives on the Ending of Mark*. Edited by David Alan Black. Nashville: B&H, 2008.

_____. "Exegesis for the Text-Driven Sermon." Pages 135–162 in *Text-Driven Preaching*. Edited by Daniel L. Akin, David L. Allen, and Ned L. Matthews. Nashville: B&H, 2010.

_____ and Thomas W. Hudgins. "Jesus on Anger (Matt 5,22a): A History of Recent Scholarship." Pages 91–104 in *Greeks, Jews, and Christians: Historical, Religious, and Philological Studies in Honor of Jesús Peláez del Rosal*. Edited by L. Roig Lanzillotta and I. Muñoz Gallarte. Córdoba: El Almendro, 2013.

Books Translated into Foreign Languages

_____. *Shin Yak Seok Euy Ip Moon*. [Korean ed. of *Using New Testament Greek in Ministry*.] Translated by Kyoung-Jin Kim. Seoul: Solomon Press, 1997.

_____. *Por Que 4 Evangelhos?* Sao Paulo: Editora Vida, 2004.

_____. *Russian Edition of Using New Testament Greek in Ministry*. Moscow: Smirna, 2004.

_____. Chinese translation of *New Testament Textual Criticism*. Taiwan: China Evangelical Seminary Press, 2009.

_____. *Aprénda a leer el griego del Nuevo Testamento*. [Spanish Translation of *Learn to Read New Testament Greek*.] Translated by Thomas W. Hudgins, Lesly J. Hudgins, and Fiorella J. Polo. Gonzalez, FL: Energon Publications, 2015.

_____. *Siete marcas de una iglesia neotestamentaria: Una guía para cristianos de todas las edades* [Spanish Translation of *Seven Marks of a New Testament Church*]. Translated by Yadín Rodríguez. Gonzalez, FL: Energon Publications, 2017.

_____. Chinese Translation of *Learn to Read New Testament Greek*. Shanghai: Shanghai Translation Publishing, 2017.

_____. Chinese Translation of *Seven Marks of a New Testament Church* [Simplified Mandarin]. Gonzalez, FL: Energon Publications, 2017.

Black, Becky Lynn. Chinese Translation of *My Life Story*. Gonzalez, FL: Energon Publications, 2018.

Black, David Alan. Chinese translation of *Using New Testament Greek in Ministry*. Gonzalez, FL: Energon Publications, 2019.

_____. French Translation of *Seven Marks of a New Testament Church*. Gonzalez, FL: Energion Publications, 2019.

Pamphlets

_____. *Linguistics, biblical semantics, and Bible translation: An annotated bibliography of periodical literature from 1961*. Biola Bibliographies. [La Mirada]: Biola University, Rose Memorial Library, 1984.

_____. *Articles on Hebrews, Annotated*. Issue 1 of Biola Bibliographies: Talbot Bibliography. [La Mirada]: Biola University, Rose Memorial Library, 1984.

Journal Articles

_____. "The Peculiarities of Ephesians and the Ephesian Address." *Grace Theological Journal* 2 (1981): 59–73.

_____. "The Weak in Thessalonica: A Study in Pauline Lexicography." *Journal of the Evangelical Theological Society* 25 (1982): 307–21.

_____. "Weakness Language in Galatians." *Grace Theological Journal* 4 (1983): 15–36.

_____. "A Note on 'the Weak' in 1 Corinthians 9,22." *Biblica* 64 (1983): 240–42.

_____. "Paulus Infirmus: The Pauline Concept of Weakness." *Grace Theological Journal* (1984): 77–93.

_____. "The Evangelical and Redaction Criticism in the Synoptic Gospels." *Talbot Review* 1 (1985): 6–13.

_____. "The Text of John 3:13." *Grace Theological Journal* 6 (1985): 49–66.

_____. "Paul and Christian Unity: A Formal Analysis of Philippians 2:1–4." *Journal of the Evangelical Theological Society* 28 (1985): 299–308.

_____. "The Problem of the Literary Structure of Hebrews: An Evaluation and a Proposal." *Grace Theological Journal* 7 (1986): 163–77.

_____. "Hebrews 1:1–4: A Study in Discourse Analysis." *Westminster Theological Journal* 49 (1987): 175–94

_____. "The Translation of Matthew 5:2." *Bible Translator* 38 (1987): 241–43.

_____. "A Note on the Structure of Hebrews 12,1–2." *Biblica* 68 (1987): 543–51.

_____. "Jesus on Anger: The Text of Matthew 5:22a Revisited." *Novum Testamentum* 30 (1988): 1–8.

_____. "The Text of Mark 6.20." *New Testament Studies* 34 (1988): 141–45.

_____. "The Authorship of Philippians 2:6–11: Some Literary-Critical Observations." *Criswell Theological Review* 2 (1988): 269–89.

_____. "New Testament Semitisms." *Bible Translator* 39 (1988): 215–23.

- ____. "On the Style and Significance of John 17." *Criswell Theological Review* 3 (1988): 141–59.
- ____. "Some Dissenting Notes on R. Stein's *The Synoptic Problem* and Markan 'Errors.'" *Filología Neotestamentaria* 1 (1988): 95–101.
- ____. "Lasting Lessons from Philemon." *Grace Magazine* 4 (1988): 24–25.
- ____. "Conjectural Emendations in the Gospel of Matthew." *Novum Testamentum* 31 (1989): 1–15.
- ____. "The Pauline Love Command: Structure, Style, and Ethics in Romans 12:9–21." *Filología Neotestamentaria* 2 (1989): 3–22.
- ____. "Remarks on the Translation of Matthew 7:14." *Filología Neotestamentaria* 2 (1989): 193–195.
- ____. "An Overlooked Stylistic Argument in Favor of πάντα in 1 John 2:20." *Filología Neotestamentaria* 5 (1992): 205–208.
- ____. "Literary Artistry in the Epistle to the Hebrews." *Filología Neotestamentaria* 7 (1994): 43–52.
- ____. "Section Headings in Philippians." *Notes on Translation* 8 (1994): 27–33.
- ____. "The Discourse Structure of Philippians: A Study in Textlinguistics." *Novum Testamentum* 37 (1995): 16–49.
- ____. "Greek for Bible Readers," (former bimonthly column). *Bible Review* (Washington, DC: Biblical Archaeological Society).
- ____. "How Much Lettuce Is There in the New Testament? (and Other Musings of a Bible Translator)." *Notes on Translation* 12 (1998): 16–26.
- ____. "The Literary Structure of 1 and 2 Thessalonians." *Southern Baptist Journal of Theology* 3 (1999): 46–57.
- ____. "On the Pauline Authorship of Hebrews (Part 1): Overlooked Affinities between Hebrews and Paul." *Faith and Mission* 16 (1999): 32–51.
- ____. "On the Pauline Authorship of Hebrews (Part 2): The External Evidence Reconsidered." *Faith and Mission* 16 (1999): 78–86.
- ____. "The Historical Origins of the Gospels." *Faith and Mission* 18 (2000): 21–42.
- ____. "Notes on the Translation of Hebrews 6,1." *Filología Neotestamentaria* 30 (2017): 79–88.

Reviews

- ____. Review of *Gesundheit um jeden Preis?* by S. Pfeifer. In *Journal of Psychology and Theology* 11 (1983): 68–69.
- ____. Review of *Der heilige Geist in der Theologie von Heribert Mühlen*, by J. Banawiratma. In *Journal of Psychology and Theology* 11 (1983): 72.

- _____. Review of *Justification: The Doctrine of Karl Barth and a Catholic Reflection*, by H. Kung. In *Journal of Psychology and Theology* 11 (1983): 73–74.
- _____. Review of *Immanente Transzendenz*, by P. Ullrich. In *Journal of Psychology and Theology* 11 (1983): 75.
- _____. Review of *Matthew: A Commentary on His Literary and Theological Art*, by R. Gundry. In *Journal of Psychology and Theology* 11 (1983): 57.
- _____. Review of *Christliches Sterben als Gabe und Aufgabe*, by W. Klein. In *Journal of Psychology and Theology* 12 (1984): 157.
- _____. Review of *Das Leben Meistern*, by W. Wanner. In *Journal of Psychology and Theology* 12 (1984): 160.
- _____. Review of *Religionspädagogische Psychologie des Kleinkind-, Schul- und Jugendalters*, by B. Grom. In *Journal of Psychology and Theology* 12 (1984): 154.
- _____. Review of *Ermutigung zur Nachfolge*, by I. Hoffmann. In *Journal of Psychology and Theology* 12 (1984): 155.
- _____. Review of *Theorie und Experiment in der Psychologie*, by K. Holzkamp. In *Journal of Psychology* 12 (1984): 332.
- _____. Review of *Die religionspädagogische Vertretbarkeit der biblischen Vaterfigur*, by R. Guist. In *Journal of Psychology and Theology* 12 (1984): 331–32.
- _____. Review of *The Power of the Powerless*, by J. Moltmann. In *Journal of the Evangelical Theological Society* 27 (1984): 340–42.
- _____. Review of *James Barr and the Beginnings of Biblical Semantics*, by R. Erickson. In *Journal of the Evangelical Theological Society* 27 (1984): 500–501.
- _____. Review of *Die Sinnfrage in Psychotherapie und Theologie*, by U. Böschmeyer. In *Journal of the Evangelical Theological Society* 27 (1984): 153.
- _____. Review of *Style and Discourse*, by E. Nida, et al. In *Journal of the Evangelical Theological Society* 27 (1984): 346–47.
- _____. Review of *Crisis and Catharsis: The Power of the Apocalypse*, by A. Collins. In *Perspectives in Religious Studies* 12 (1985): 163–64.
- _____. Review of *The Message of Philippians*, by A. Motyer. In *Grace Theological Journal* 6 (1985): 135–37.
- _____. Review of *Galatians*, by C. Cousar. In *Talbot Review* 1 (1985): 6–7.
- _____. Review of *A Concise Guide to the Catholic Church*, by F. Foy. In *Journal of Psychology and Theology* 13 (1985): 222–23.
- _____. Review of *The Pastoral Epistles*, by H. Kent. In *Talbot Review* 1 (1985): 14–15.
- _____. Review of *Authority: The Critical Issue for Southern Baptists*, by J. Draper. In *Journal of Psychology and Theology* 13 (1985): 72–73.

- _____. Review of *Nineteenth Century Evangelical Theology*, by F. Humphreys, ed. In *Journal of Psychology and Theology* 13 (1985): 76–77.
- _____. Review of *The Letter to the Colossians*, by E. Schweizer. In *Talbot Review* 1 (1985): 13–14.
- _____. Review of *Style and Discourse*, by E. Nida et al. In *Grace Theological Journal* 7 (1986): 133–34.
- _____. Review of *Layman’s Library of Christian Doctrine*, by J. Newport. In *Journal of Psychology and Theology* 14 (1986): 82.
- _____. Review of *The Pauline Circle*, by F. F. Bruce. In *Grace Theological Journal* 7 (1986): 247–48.
- _____. Review of *The Pastoral Epistles*, by G. Clark. In *Grace Theological Journal* 7 (1986): 248–50.
- _____. Review of *The Apostolic Church*, by E. F. Harrison. In *Grace Theological Journal* 7 (1986): 263–64.
- _____. Review of *New Testament Exposition*, by W. Liefeld. In *Journal of the Evangelical Theological Society* 29 (1986): 358–60.
- _____. Review of *First Corinthians*, by R. Hughes. In *Grace Theological Journal* 8 (1987): 148–50.
- _____. Review of *Call to Commitment*, by W. Lane. In *Grace Theological Journal* 8 (1987): 150–52.
- _____. Review of *How Karl Barth Changed My Mind*, by D. McKim, et al. In *Criswell Theological Review* (1987): 183–84.
- _____. Review of *Theological German: A Reader*, by H. Ziefle. In *Criswell Theological Review* (1987): 181–83.
- _____. Review of *Suffering and the Spirit*, by S. Hafemann. In *Journal of Biblical Literature* 107 (1988): 553–55.
- _____. Review of *The Text of the New Testament*, by K. Aland and B. Aland. In *Criswell Theological Review* 2 (1988): 432–34.
- _____. Review of *Mach mehr aus Dir*, by W. Wanner. In *Journal of Psychology and Theology* 15 (1987): 259.
- _____. Review of *Style and Discourse*, by E. Nida, et al. In *Filología Neotestamentaria* 1 (1988): 112–13.
- _____. Review of *Sociolinguistics and Communication*, by J. Louw, ed. In *Filología Neotestamentaria* 1 (1988): 111–112.
- _____. Review of *A New Testament Greek Morpheme Lexicon*, by J. H. Greenlee. In *Filología Neotestamentaria* 1 (1988): 113–14.
- _____. Review of *A South African Perspective on the New Testament*, by J. H. Petzer and P. J. Harten, eds. In *Filología Neotestamentaria* 1 (1988): 117.
- _____. Review of *Greek-English Lexicon of the New Testament Based on Semantic Domains*, by J. P. Louw and E. A. Nida, eds. In *Filología Neotestamentaria* 1 (1988): 217–218.

- _____. Review of *Paul's Letter to the Romans*, by J. P. Heil. In *Filología Neotestamentaria* 1 (1988): 220.
- _____. Review of *Reading Corinthians*, by C. H. Talbert. In *Filología Neotestamentaria* 1 (1988): 220–21.
- _____. Review of *Interpreting the Synoptic Gospels*, by S. McKnight. In *Filología Neotestamentaria* 1 (1988): 221.
- _____. Review of *Matthew as Story*, by J. D. Kingsbury. In *Filología Neotestamentaria* 1 (1988): 221.
- _____. Review of *La proclama del Reino*, by F. Camacho. In *Filología Neotestamentaria* 2 (1989): 99–100.
- _____. Review of *Difficult Passages in the Epistles*, by R. Stein. In *Filología Neotestamentaria* 2 (1989): 212.
- _____. Review of *The Epistle to the Romans*, by L. Morris. In *Filología Neotestamentaria* 2 (1989): 212.
- _____. Review of *The Epistle to the Hebrews*, by H. W. Attridge. In *Filología Neotestamentaria* 3 (1990): 76–77.
- _____. Review of *De Jerusalén a Antioquía*, by J. Rius-Camps. In *Filología Neotestamentaria* 3 (1990): 169–70.
- _____. Review of *El origen divino del poder*, by A. Urban. In *Filología Neotestamentaria* 4 (1991): 222–223.
- _____. Review of *The Gifts of God and the Authentication of a Christian*, by Paul Gardner. In *Critical Review of Books in Religion* 9 (1996): 204–207.
- _____. Review of *Textual Optimism: A Critique of the United Bible Societies' Greek New Testament*, by K. Clarke. In *Filología Neotestamentaria* 10 (1997): 157–58.
- _____. Review of *Paul's Letter to the Philippians in the Light of the Disunity in the Church*, by D. Peterlin. In *Filología Neotestamentaria* 10 (1997): 162–64.
- _____. Review of *Christ and the Bible*, by John Wenham. In *Journal of the Evangelical Theological Society* 40 (1997): 313–14.
- _____. Review of *A Critical and Exegetical Commentary on Ephesians*, by Ernest Best. In *Faith and Mission*, 16 (1999): 87–88.
- _____. Review of *The Paul Quest*, by Ben Witherington. In *Faith and Mission* 16 (1999): 112–14.
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