

A Biographical Memoir:



Francis Ian Andersen 1925 – 2020

Frank Andersen must be considered the pioneer excavator, as it were, of the linguistic authenticity of biblical Hebrew. This was uncovered across the full scriptural text for the first time through electronic analysis. It exposed the inherent Semitic syntax which had become masked by the alien straitjacket of Classical Greek grammar as that was defined in Ptolemaic Alexandria and still constrains ‘the poverty of English’ (Andersen 2001: 3 footnote).

It also undermined the set definition of each word as that was entrenched through being copied from one dictionary to another across two millennia. Instead the new principles Andersen saw being tested (e.g. in New Guinea) through the Summer Institute of Linguistics opened the way for a word’s meaning to be discerned through its expression in each particular context. We hear God’s Word through the ‘instrument at hand’, as he put it in the opening number of our local journal *Interchange: Papers on Biblical and Current Questions* (1967).

Far from his being the solo genius as his Antipodean friends assumed, however, FIA’s career was by then already engrossed with the two lifelong intellectual and

personal bonds he had developed, one on either side of San Francisco Bay. At the Graduate Theological Union (Berkeley, to the NE) there was David Noel Freedman (1922–2008), FIA’s senior partner for nearly forty years in the Anchor Bible Commentary project on the *Book of the Twelve Prophets*. In Palo Alto (‘Silicon Valley’, near Stanford University, to the SW) lived Alfred Dean Forbes (1941–), along with those magnates who owned Google and Facebook. Dean Forbes belonged to the medical research department of Hewlett-Packard Laboratories. He became FIA’s co-author in data analysis, with whom there was an even longer connection than with Freedman, routine weekly telephone calls not ceasing until Frank’s death. During the late sixties, all three were linked (but need not have met) through the Graduate Theological Union (GTU), which affiliated (e.g. for library purposes) eight different denominational seminaries of the Bay Area. Freedman and FIA were teaching in different schools, Forbes being at that stage an M.Div. candidate at a third and consultant at HP Labs and Stanford School of Medicine.



*Frank with his life-long collaborator Dean Forbes and Ellen Forbes in Melbourne 2017.
Photo: courtesy of Dean Forbes*

In a very precise eight-page curriculum vitae Andersen lists two hundred and fifty items capable of formal definition, ninety-nine covering his various ecclesiastical or academic appointments, while one hundred and fifty-one cover several types of academic publication (fifty books, one hundred and one articles). A different c.v. groups sixty-nine of the publications across the following eleven disciplines: Archaeology, Biblical Studies, Chemistry, Computational Linguistics, Hebrew Morphology, Hebrew Orthography, Hebrew Syntax, Pseudepigrapha, Semitic Languages, Sociology and Theology. If this quick-fire bombardment suggests a pious polymath you would be utterly wrong. Frank recoiled from both such supposed compliments. More importantly they fail to give the slightest hint of the emotionally responsive down-to-earth but captivating teacher who let students know how they could do it. Note also the absence of those overwhelming categories to which he did not assign his publications: History, and its meretricious usurper, Religion.

The catalogue, however, also constituted a puzzle, and on its own terms. FIA was never appointed by a public university to an established chair in any of the disciplines he professed. At Berkeley people were still saying ‘Out here in California ...’ even though the (State) University of California at Berkeley boasted more Nobel Prizes than any other in the land. The GTU of course and some of its affiliated seminaries were located in the same city of Berkeley as the famous University, but in no formal way part of it. Yet one might aspire to use a GTU affiliate as a springboard. At the Church Divinity School of the Pacific FIA was to replace James B. Pritchard, editor of the standard *Ancient Near Eastern Texts Relating to the*

Old Testament (Princeton 1950). Pritchard had now been recruited back to the East, to the University of Pennsylvania. Freedman had also been recruited back to the East, from the San Francisco Theological Seminary, to the University of Michigan. But FIA was abruptly transferred from the Church Divinity School of the Pacific (within GTU) in the wrong direction for the real world, and still within his existing professional commitment, to become the Warden of St John’s Theological College in Auckland, N.Z. ‘It seemed as though he had gone to the outermost limits, not only of our field, but of the world’, Freedman, in Conrad and Newing (1987: xxi).

Frank Andersen was born into a family of seven siblings at Warwick in the State of Queensland. The Danish grandparents had expected them to sing the Christmas carols in that language, which they could still do in old age. Under the lee of the Great Dividing Range near Warwick rises the Condamine River. It flows slowly NW across the rich Darling Downs before gradually draining SW into the Darling River and down through outback NSW before what remains can empty into the Great Southern Ocean 3,750 km away. As a schoolboy Frank was ranked first in the vast State for tertiary entrance. At the University of Queensland in Brisbane (1943–1946) he won four scholarships, with prizes in Mathematics and Chemistry, graduating BSc with Honours. He was elected President of the Evangelical Union. Though once a ‘wobbly Methodist’ he had passed the Pauline test of Romans 10:13 (Anon. 2019: 4). He may already have come to know John Arthur Thompson (1913–2002), then teaching school science at ‘Churchie’ in Brisbane. In 1947 they both moved to their new lives in Melbourne.



Frank with wife Lois, at home in Donvale, about 2005. Photo: courtesy of the Andersen family.

From 1 March 1947 Thompson had been appointed Director of the Australian Institute of Archaeology (AIA), resigning on 2 Sept 1956, before moving to Sydney to teach at Morling College. At the University of Melbourne Thompson enrolled in Hebrew with Professor Maurice David Goldman (1898–1957) and also in Geology. By 1949 he was himself tutoring in Hebrew, and a sessional lecturer for Biblical Archaeology. In 1950–51 Thompson was travelling in the Middle East and Cyprus, excavating with J.B. Pritchard and journeying on to Europe.

Andersen was Demonstrator in Chemistry at Melbourne 1947–53, completing an MSc thesis in 1951 (unpublished). From 1950 he was on the Council of the AIA, representing the Inter-Varsity Fellowship Australia whose General Secretary, Dr Paul White, had been joint founder of AIA in 1946 (along with its benefactor). FIA was concurrently enrolled for the BA, concentrating on Russian, though taking Hebrew as well with Thompson and Goldman. In 1970 he was to dedicate his first book, *The Verbless Clause in the Hebrew Pentateuch*, to John A. Thompson as ‘my first Hebrew Teacher’. In 1952 Frank married Lois Garrett, a licensed medical graduate of the University of Melbourne. She was of Brethren background. The Archbishop of Melbourne privately confirmed them both within the Church of England as it was still officially called in Australia. Frank was appointed a lay reader licensed to read the services throughout the Diocese of Melbourne where they were to make their ultimate home base.

Across the years 1953–57 Andersen was holding the post of ‘Lecturer in Biblical Languages and Theology’ at Ridley College, Melbourne. Its Principal, Stuart Barton Babbage (1916–2012), himself newly installed there in 1953, had created a new position for FIA, observing that he was losing interest in a Chemistry doctorate. By 1955 FIA had not only completed the BA, but also the national

Licentiate in Theology with First-Class Honours, as well as winning its prizes in Hebrew and Greek. For 1956 the London BD added yet more distinction. From his first decade in Melbourne FIA was to publish three papers on nuclear Chemistry (one in *Nature*) and six on Science and Theology or Biblical Studies.

A Fulbright scholarship of 1957 took the Andersen family (now with two small sons and a third pending) to Baltimore where Frank was to enrol in the school of the veteran William Foxwell Albright (1891–1971) at the Johns Hopkins University. Two unpublished theses were written there by FIA: *Poetic Substratum in the Hebrew Patriarchal Traditions* (for the MA 1958) and *Studies in Hebrew Syntax* (for the PhD 1960). Five much more diverse yet substantial articles by him appeared in 1959–60 reflecting no doubt the stimulus of the Baltimore scene. Albright’s standing had been inherited by Freedman, who likened FIA to the master. The name Albright remains on the American Institute for Archaeological Research in Jerusalem, but his paradigm term ‘Biblical Archaeology’ was later to be academically contested. It is not used by FIA. At Baltimore in 1958 the Bishop of Maryland, acting for the Archbishop of Melbourne, had ordained Frank to be a deacon in the ministry of the Protestant Episcopal Church, a commitment regularly confirmed (or extended) wherever he was later to live.

The family returned from Baltimore in 1960 to Melbourne back to Ridley College. FIA was now to be Vice-Principal, Leon Morris having become Librarian of Tyndale House in Cambridge. An Andersen daughter, Nedra, was born in 1961 while FIA was Acting Principal, but only three articles by him were to be published from Ridley, each unrelated to the Baltimore thesis on Hebrew syntax. One’s impression is that both Babbage and FIA now found his return frustrating (Babbage 2004: 101–4). His escape in 1963 to the Church Divinity School of the Pacific



At the American Schools of Oriental Research, Jerusalem (now the Albright Institute), 2 April 1967. Frank was about to set off on a field trip. Photo: courtesy of the Andersen family

(CDSP) no doubt implied he should not wait to become Principal at Ridley himself. Babbage in the event also left for the US in 1963. As a seminary for Episcopalian ministers CDSP was, however, a lesser enterprise than Ridley. The whole State of California was at first only a single Episcopalian diocese, while Australia with a much smaller population needed twenty-four diocesan bishops within its well-established Anglican denomination. FIA's success at Johns Hopkins ensured that he was given access to the CDSP position when the incumbent Pritchard was taken back over to be at the centre of Ancient Near Eastern Studies at the University of Pennsylvania. But for FIA his formal title was now the conventional 'Professor of Old Testament'. By contrast he habitually identified his discipline as 'the Hebrew Bible'.

The decade with CDSP (1963–72) nevertheless brought Andersen to the height of his powers. Aged now from thirty-eight to forty-seven he was reaching what in ancient Rome was rightly seen as the age of consular command. In the long declining years after that one would rule indirectly on the strength of senatorial dignity. For FIA disconcertingly that proved not to be. But it began well. The family relocated for the second time to the United States. A second daughter, Kathryn, was born at Berkeley. To the seventeen articles hitherto published the CDSP years brought eighteen more, including the massive 'Moabite Syntax' (*Orientalia* 35, 1966, 81–120). Major international journals were taking his new philological discoveries, as were the work papers of the Summer Institute of Linguistics. There were expeditions abroad, with archaeological field work at Pella in Jordan, and lectures in Jerusalem and at Oxford. Over four years he was each time even brought across the fence next door to the University of California itself as visiting professor of Hebrew, so that he could supply Ugaritic in their program

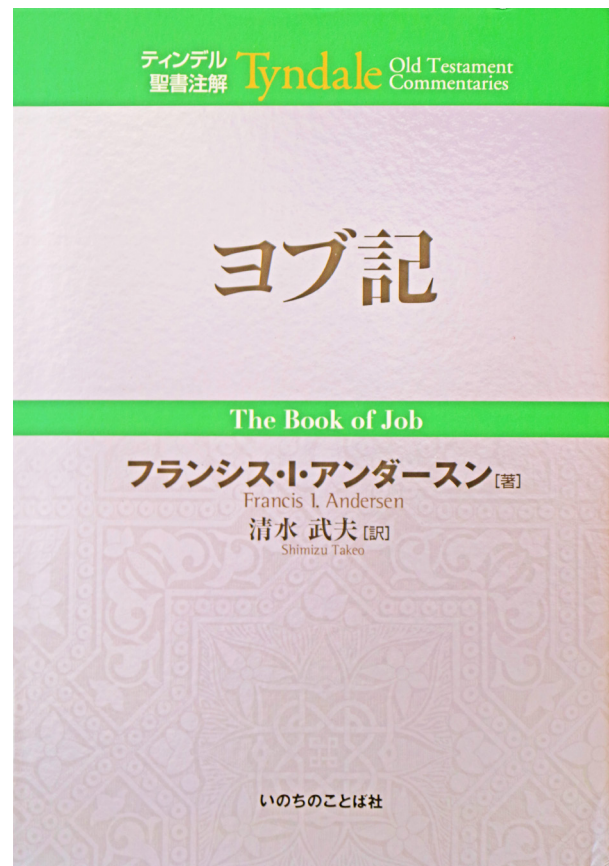
also. Across the US several projects invited him to visit. His first two books appeared: *The Verbless Clause in the Hebrew Pentateuch* (1970), and (with A. Dean Forbes) *The Computer Bible 6* (1972), while the commentary on Job was ready for final revision in 1973. The CDSP celebrated his now unique standing with the honorary Doctorate of Divinity. FIA characteristically responded by offering them another of his unpublished theses, *Hierarchical Structure in Hebrew Discourse* (1972).

Had no one planned to extend Andersen's prospects at Berkeley? Why had the far-sighted Freedman not prompted an invitation to another centre of Ancient Near Eastern Studies in an older university back East? The call to Auckland for 1973, however, opened a very different vista which Frank clearly found compelling. It may have related to the strategic place of St John's College in training ordinands for Anglican ministry throughout those various islands of the remote South Seas that had long before been opened up by missions. But for him the outcome was to prove personally catastrophic. He arrived at the historic and richly endowed buildings of the pioneer Bishop Selwyn's foundation to find them no longer ready as he must have believed to a great new impulse. I recall myself the expectations I had in 1973 at the news of his appointment. But the revered St John's College was now to be shared with the Methodists (Babbage in Conrad & Newing 1987: xv-xvi), which seems to have been psychologically traumatic for Frank. The merger was carried out after he had accepted the appointment but before he arrived and without any consultation with him. It involved a significant restructure of the position of principal, which proved to be unworkable in practice. As a result FIA left the position after reaching a legal settlement with the Anglican church. Later on the merger was dissolved anyway. In footnote 2 to the 'Tributes'

page attached to his c.v. Frank says: ‘... the negative reception that befell us in Australasia almost meant the end of my career, at least a drastic change of direction in which I had to cope with a devastating PTSD and to forfeit both the higher levels of my scholarly work and also my active ministry in the church, with bitter-sweet memories of those wonderful early days.’ Revealed at age ninety (the latest date in the c.v. being 2016) ‘those wonderful early days’ were no doubt the three years in Baltimore and ten in Berkeley.

At Auckland in 1973 FIA was nevertheless made an honorary canon of the cathedral (his highest ecclesiastical dignity), along with becoming Lecturer in Biblical History and Literature (part-time) at the University. Then for 1974 he was made a Research Fellow of the AIA, which enabled him to retreat with the family back to their home base in Melbourne. In the Preface to his commentary on Job he says, ‘A generous research grant of the Australian Institute of Archaeology made it possible to complete the final revision ... The completion of this book is also a tribute to the Dean of Auckland ... and his wife ... who brought the love of God to us in a dark hour.’ (Andersen 1976: 9) A brief full-time professorship in Freedman’s Department of Near Eastern Studies at the University of Michigan (1974–75) also no doubt helped hold the fort. But what of the new positions he now actively sought for himself in major public universities: the five years in History at Macquarie and the eight in Studies of Religion at Queensland? Were they part of the Australasian ‘drastic change of direction’ or of a possible recovery from it?

At Macquarie University *Israel in the Ancient World* was one of the three basic units of Ancient History (with Greece and Rome). It was already covered by Dr G.J. Cowling, as was its sequel *The New Testament in its Times*, taught by Dr R.J. Banks. We now wanted to go far back in time (I was Head of School) for a lecturer to teach *The Early Civilisations* (such as those of Egypt, the Aegean and Mesopotamia). FIA was chosen out of a very highly qualified field, his breadth being the attraction. He was later promoted to Associate Professor of History. After he left the position it was won by an Egyptologist. Our striking benefits from Frank’s time at Macquarie are set out in Anon (2019: 28–9). In particular he raised the alarming idea (then entirely new in Australia, but now normal) that a foreign qualification (field-work at Tel Aviv) be incorporated into the Macquarie degree structure. He was himself free to take visiting appointments abroad, at Berkeley (First Presbyterian Church, 1976), at the Albright Institute in Jerusalem and the international New Testament Congress at Tübingen (1977), in Leningrad (nullified by the Australian government for political reasons, 1978), at Fuller Seminary (Pasadena) and New College, Berkeley, concurrently with the University there itself (1980), while in that same year which was to prove his last with us Macquarie provided a brief visiting fellowship for Freedman to renew his working connection with Andersen here.



The Japanese translation of Francis I Andersen, The Book of Job, published by Inochi No Kotoba Sha on 22 January 2014. The translator was Shimizu Takeo. Image: courtesy of the Andersen family

The quinquennium in Sydney probably offered the family no attraction domestically and was visibly overshadowed by grief at the death of their young teenager, Martin, carried off in his sleep by an already recognised epilepsy. Academic productivity at this stage was however marked by the appearance of another Andersen flagship, *The Sentence in Biblical Hebrew*, in 1974, the year funded by AIA, and a string of eleven articles mainly in its journal, *Buried History*, or other Melbourne and Sydney outlets. A truly unique event was however the publication in London of his commentary on *Job* (1976). Into this compact work addressed to the general public Frank had distilled not only his precious alertness to the nuance of every Hebrew term, but also his own private anguish over the seemingly unanswerable challenge to the rectitude and irrational trust of Job himself. For the rest of his life Frank was to refine his understanding of Job. The revisions were translated into several other languages: Portuguese 1984, Arabic 1990, Chinese 1994, Bulgarian 2004. His final revision in 2011 was translated into Japanese in 2014. Contractual arrangements with Inter-Varsity Press made in 1974 prevent its publication in English. The original English edition continues to sell very well.

The Macquarie years 1975–1980 of course also saw the strong productive drive between FIA and his two ongoing collaborators, as it had developed from the preceding decade when he had been at CDSP, Berkeley. By 1978 Andersen and Freedman had sent to the press the large first volume of the Anchor Bible series of commentaries on the twelve minor prophets. *Hosea*, dedicated to Albright, appeared in New York in 1980. Its preface makes clear the give and take between Macquarie and Michigan, where the MS itself had been processed. In 1976 Andersen and Dean Forbes had produced another two volumes in their Computer Bible series that provided the *Linguistic Concordance* to biblical books. The twelve minor prophets were now completed, with the book of Ruth being coupled to Jonah for their *Hebrew Vocabulary and Idiom*. In 1978 a further two volumes covered the huge book of Jeremiah, split between *I Grammatical Vocabulary and Proper Nouns* and *II Nouns and Verbs*. The New South Wales ‘Antipodeans’ were not doing too badly. They had received financial and material support for their expansive program from the AIA in the wake of Andersen’s arrival. His Macquarie colleagues greatly regretted the loss of Frank to Queensland, where he was to stay longer (1981–1989).

The University of Queensland, in sharp contrast with the University of Sydney and Macquarie University, had not avoided the new-fangled conceit of ‘Religion’ as an academic discipline. It is hard to imagine Andersen falling for that. Yet he applied for the new chair they had advertised in it at Brisbane. Prior to the industrialisation of tertiary teaching the Professor was sovereign. There were no prescribed duties at all. One was a professional, free to decide alone on what, if anything, to do with such a break. The shift to Brisbane is marked in the Andersen c.v. by the intriguing six-year blank after the earlier flood of minor journal articles had stopped in 1977. The list resumes in 1983 with the very different style of the fifteen so-called articles that were produced within the five remaining Queensland years. The word ‘religion’ of course is missing as are any of those comparative themes now associated with that (e.g., worship, ritual, sacrifice). There is now only one article in a minor journal. Three are in new specialised text-related journals, the other eleven appearing in dedicated monographic collections. The individual titles of FIA’s contributions to these reflect his now intense concentration on Hebraic syntax and meaning.

The array begins with the Festschrift for Freedman’s sixtieth birthday (1982). This was sponsored by the American Schools of Oriental Research (ASOR, founded in 1900), with one hundred and forty different institutional members in the US and Canada. Its Jerusalem Institute bore Albright’s name, and ASOR publications had been much developed by his successor, Freedman, now to be honoured: *The Word of the Lord shall go Forth* (Eisenbrauns, 1983). Its fifty chapters are grouped under key terms: ‘Poetry’, ‘Prose’, ‘History’ and ‘Epigraphy’, but

not ‘Religion’. Most of the major US universities contributed, with Brisbane (FIA/Dean Forbes), Göttingen, Hamburg, Jerusalem, Paris, Rome, Uppsala, but not UK. In 1987 Eisenbrauns matched it for FIA’s sixtieth (1985) with *Perspectives on Language and Text*, edited by E.W. Conrad (Brisbane) and E.G. Newing (Sydney). Babbage and Freedman each wrote an ‘Appreciation’. There are thirty-one contributors, three from Melbourne, eight each in effect from Sydney (i.e. ex-Macquarie) and Brisbane (= UQ), then Berkeley four, Michigan two, minor US two, Jerusalem two, Papua-New Guinea and Stellenbosch one each. Absent are various major US figures, and anyone at all from Canada, Europe, and UK. FIA did not inherit the grand Albright/Freedman establishment. Or (more likely?) neither he nor his local editors cared to seek it. Their sub-title was ‘Essays and Poems’ (including Frank’s own soliloquies). Their chapter groupings (in order of size) were Hebrew Bible, Greek Bible, Statistics and Linguistics, Semitics, and Religion. How did Andersen profit from becoming the ‘Professor of Studies in Religion’?

Andersen, though Professor, was not head of the department at Brisbane. That position was held by Ian Gillman, Senior Lecturer, who was therefore responsible for the curriculum and the teaching of it. His contribution to *Perspectives on Language and Text* was ‘Getting to know a religion through the heresies it spawns’. FIA’s five-year run of eleven chapters in other people’s collections is not only focussed on his own distinctive specialty but also mostly authored jointly with Freedman or Dean Forbes. The same goes for three of the books he published in the same pentad, following the 1984 Portuguese translation of *Job*. In 1985 with Dean Forbes he published *Spelling in the Hebrew Bible* (Rome: Pontifical Biblical Institute, pp. 379). In 1989 the massive *Amos* commentary with Freedman appeared in the Anchor Bible series (New York: Doubleday pp. 979). Also, in 1989 there was added at Rome to their earlier *Spelling* an Andersen and Forbes *Vocabulary of the Old Testament* (Rome: Editrice Pontificio Istituto Biblico pp. 721). These two now more intensively than ever sustained partnerships may have preoccupied him from the Brisbane department’s point of view.

As usual FIA was also taking supplementary appointments elsewhere. In 1983 he was with Freedman in Michigan to deliver *The Mitchell Dahood Memorial Lectures*. Dahood had died in Rome in 1982 after submitting for the Freedman Festschrift ‘The Minor Prophets and Ebla’. In the same year 1983 FIA contributed to J.H. Charlesworth’s *Old Testament Pseudepigrapha*, Vol.1, pp. 91–221 on ‘2 (Slavonic Apocalypse of) Enoch’. Also, in 1983 (date ambiguous in c.v.) he was Professor of Hebrew (honorary?) at the University of California, Berkeley, as well as Visiting Professor of OT at the New College next door. In 1986 he was (again?) Visiting Professor at New College, as well as Exchange Professor in the Faculty of Slavonic Philology, Sofia (Bulgaria). In 1989 he was Exchange Professor at Leningrad, USSR. He was now to retire as Professor of Studies in Religion



Frank with his friend and publisher, Jim Eisenbraun, at home in Donvale in June 2010.
Photo: C.J. Davey

at the University of Queensland (whether obligatory or not?). He informed me that the University would not allow him computer access in retirement. Apparently for this reason (at least) he would be taking the family once more back to California.

The second escape to Berkeley, this time around Frank's age of sixty-five, led the family not to the CDSP and GTU where he had once turned forty and stayed a decade, but to the New College for Advanced Christian Studies, a non-denominational body on the opposite side of the University and not yet affiliated with the GTU. That occurred later after the Andersens had barely stayed there one pentad. They had by then moved south in California to join Fuller Theological Seminary in Pasadena where FIA was given an endowed chair of OT Theology. The family stayed in Pasadena across much of another pentad before returning home finally to Melbourne where Frank would now still cultivate his multiple callings as he approached age seventy-five, or in the event almost to ninety-five! The University of Melbourne made him a Professorial Fellow in the Department of Classics and Archaeology, renewable from time to time. The publications list shows how actively the long-term projects were being maintained in retirement across nearly a third of a century.

While Andersen was at New College, Berkeley, the Arabic version of *Job* was published in Cairo (1990), and (with Dean Forbes) a second edition of *The Vocabulary of the Old Testament* was brought out in Rome (1992). In *The Computer Bible* series FIA and Dean Forbes produced vol. 34 (1992), *A Key-word-In-Context Concordance to Psalms, Job, and Proverbs*, ed. J. Arthur Baird and

Freedman (pp. 816). With both Freedman and Dean Forbes FIA produced *Studies in Hebrew and Aramaic Orthography*, being vol. 2 (1992) in *Biblical and Judaic Studies* from the University of California, San Diego (pp. 328). As now perhaps 'Professor at Large' from New College FIA presented 'On marking clause boundaries' at the *Third International Colloquium: Bible and the Computer -- Methods and Tools* (Paris-Geneva 1992). He also contributed *The Second Book of Enoch* to Freedman's *Anchor Bible Dictionary* (1992) as well as *Amos* and *Hosea* to *The Oxford Companion to the Bible*, ed. B.M. Metzger (1993).

After the move south to Fuller Seminary, Pasadena, the production flow looks more like a flood. From 1994 to 1997 there are thirty-four titles listed in the c.v., all substantial. From 1994 itself comes the Chinese *Job*, then two chapters in R.D. Bergen's *Biblical Hebrew and Discourse Linguistics*, one on 'Salience, implicature, ambiguity, and redundancy in clause-clause relationships', the other on 'The poetic properties of prophetic discourse in the Book of Micah'. From 1995 come *Scholarly editing of the Hebrew Bible* in a Modern Language Association *Introductory Guide to Research*, followed by six linguistic articles in a variety of biblical collections or journals, some with Dean Forbes, and culminating in his and FIA's own six volume set for *The Computer Bible* series, *A Key-word-in-Context Concordance to the Pentateuch* (pp. 1708). From 1996 come the sixteen volumes (unpublished) of the same concordance for the Hebrew Bible as a whole (pp. 9234), followed in 1997 by two submissions on the matter to the international conference

at Aix-en-Provence, ‘Towards a clause-type concordance of the Hebrew Bible’, and ‘Approximative Tree-Matching as an enabler of Example-Based Translation’.

This massively productive surge through Pasadena was not caused by Fuller Seminary cutting Andersen short. The opposite was the case. His ecclesiastical license to officiate as canonically resident in the diocese of California terminated in 1993 when he left Berkeley. Pasadena had long since been transferred to a new diocese of Los Angeles. Instead he was now (from 1994, and never to be revoked so long as he lived) canonically resident and thus licensed to officiate in the Diocese of Melbourne. But he only reached Melbourne in 1998. It is unimaginable that FIA, the world expert on what words strictly mean, muddled this in his c.v. (though the typing of dates that extend beyond one year is a little unclear sometimes). If one was looking for FIA to be a fundamentalist this might be it, the absolute sanctity of his call to the ordained senior ministry in Christ (the presbyterate in Edinburgh and Sydney, or priesthood in the *Book of Common Prayer*). The Archbishop of Melbourne must have been privy to it. So Frank retired from professional employment (in both Church and State) when he left Berkeley in 1993, anticipating the free life yet to come, but through the generosity of Fuller was able first to crash through the huge task with Dean Forbes before actually heading back down South. They did however set up house in Pasadena for three years.

In Melbourne from 1998 Andersen was not only Professorial Fellow in Classics and Archaeology at the University, but also Visiting Lecturer at Tabor College, while in 1999 the same applied at Ridley College. He gave the Walter J. Beasley Memorial Lecture for 1998 for the Australian Institute of Archaeology (which Beasley had founded and endowed), on ‘I have called you by name’. It was published in 1998 in *Buried History*, for which FIA was then made editor and a Fellow of the AIA. During 1999 seven more popular articles by him were published in it. FIA was concurrently made associate editor of *Ancient Near Eastern Studies* (formerly *Abr-Nahrain*), published by the University, and he presented four articles there. Ten other articles (seven of them with Dean Forbes) were published in collections or as chapters in books between 2002 and 2016, the last marked as ‘forthcoming’. For the *Anchor Bible*, commentaries were published in 2000 on *Micah* (with Freedman, pp. 637), and in 2001 on *Habakkuk* (as sole author, pp. 387). In 2004 (with Richard S. Hess) FIA published *Names in the Study of Biblical History* (Melbourne: AIA), while *Job* also appeared in that year in Bulgarian. In 2012 (with A. Dean Forbes) FIA produced *Biblical Hebrew Grammar Visualized*. Linguistic Studies in Ancient West Semitic 6 (Winona Lake, IN: Eisenbrauns). The enormous *Amos* (with Freedman, in the *Anchor Bible*, originally pp. 979) had been revised for the Japanese edition of 2014.

It will be clear that this memorial is constructed essentially from Frank Andersen’s own c.v. along with a few reflections of mine. To take it as the record of a relentlessly pedantic academic would be a gross and absurd mistake. I have kept referring to his ‘family’ to hint at the fundamental reality of a joyful yet at times emotionally challenged life, inspired by the most generous convictions. For the authentic human experience of life with Frank see the many voices in *Anon*, and the personal tribute by Terry Falla provided electronically on the day of Frank’s funeral (<https://www.youtube.com/watch?v=nIRgK0EHLHg>).

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DOI: <https://doi.org/10.62614/eghs0254>

Acknowledgement:

The assistance of Frank’s sons, David and John, is gratefully acknowledged for providing illustrations and commenting on situations referred to in the text.

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