

## ANNOTATED BIBLIOGRAPHY ON GENESIS

Aaseng, Rolf E. (1971) "MALE AND FEMALE CREATED THEM. *Christianity Today* 15(4):165–166.

The Genesis account clearly shows that none of us, male or female, is complete in himself—and this was true even before sin spoiled things. We need the opposite sex to help us form an image, faint though it may be, of God. Fulfillment of God's intention in creation depends on significant contributions from both male and female. In dealing with biblical passages asserting woman's subjection to man, we must consider what the whole Bible has to say including passages which exalt womanhood (Proverbs, etc.), examples of women such as Deborah, and the fact that Paul seemed entirely at ease when Lydia took over leadership in the first congregation in Europe. When Paul told wives to be subject to their husbands he also told the husbands to love their wives which in a real sense makes him subject to her.

Abela, Anthony (1988) "The Genesis Genesis. *Melita Theologica*, 39(2):155-185..

The various proposed solutions to the problems of the Pentateuch in general and of Genesis in particular are grouped into three trends: the 'reform' trend, the conservative trend, and the new literary criticism trend. Against this outline synthesis of current scholarly research, two books are reviewed and critiqued: (1) *Genesis: An Authorship Study* (1985), by Yehuda T. Radday and Haim Shore, (2) *The Redaction of Genesis*, by Gary A. Rendsburg (1986). BDL

Abramowitz, Chaim (1981) "THE STORY OF CREATION Part II—Genesis Chapter 2. *Dor Le Dor* 10(3):187–190.

There is no contradiction between the biblical and the scientific accounts of creation. Presents chap. 2 of Genesis, with additions, accommodating the scientific view of the world. Presents biblical and talmudic evidence of the significance of names in conclusion.

Adamo, David (1984) "TRANSLATING HEBREW OLD TESTAMENT BOOK TITLES INTO THE YORUBA LANGUAGE OF NIGERIA. *Bible Translator* 35(4):418–424.

OT book titles are meaningless transliterations or wrong translations in Yoruba Scriptures. Suggested alternatives for Genesis through Deuteronomy, Chronicles and Psalms emphasize meaning. Older conservative church leaders resist new translations made by young scholars.

Adler, William (1983) "Berossus, Manetho, and 1 Enoch in the World Chronicle of Panodorus. *Harvard Theological Review* 76(4):419–442.

Discusses Panodorus' assessment of Berossus, Manetho, and 1 Enoch concerning the relation of Egyptian and Chaldean primordial chronology to the chronology of Genesis. Concludes that Panodorus' whole method is largely a Christianizing of a technique that goes back well before the 5th cent. His novel contribution was his introduction of 1 Enoch as the solution to the problem of the implausible longevity of the earliest Egyptian rulers.

Aharoni, Reuben (1979) "THREE SIMILAR STORIES IN GENESIS. *Beth Mikra* 24(77):213–223.

The three stories of the patriarchs declaring that their wives were their sisters have some measure of similarity. The first (Gen 12) was assigned by critics to J, the second (Gen 20) to E, and the third (Gen 25:1–11) by Eissfeldt to L. The three stories illustrate a development in level of religious ideas. The editor brought all three of them not because of their similarities but because of their differences and the progression of ideas they demonstrate. Rabbinic reflections on these stories are fully documented. (Hebrew)

Alegro, Augusto (1967) "COSMOGONIAS ANTIGUAS Y MODERNAS: RELACIONES CON LA BIBLICA (Ancient and Modern Cosmogonies: Relations with the Biblical). *Didascalía* 21(2):103–122.

The author of Genesis recast ideas of the other peoples into the mold of his monotheistic faith. Modern theories attempt to explain origins in the ambit of non-supernaturalistic reasoning; the essential religious content of the creation story must be emphasized. (Spanish)

Alexander, T. Desmond (1983) "GENESIS 22 AND THE COVENANT OF CIRCUMCISION. *J for the Study of the Old Testament* 25:17–22.

Suggests that the account of the testing of Abraham, in its present form, is concerned primarily with the ratification of an eternal covenant between God and Abraham. In particular, Gen 22 describes the establishment of the covenant of circumcision first mentioned in Gen 17.

Alexander, T. D. (1989) "From Adam to Judah: The Significance of the Family Tree in Genesis. *Evangelical Quarterly* 61(1):5–19.

(1) Surveys Genesis (emphasizing its final form) to show that its structure focuses on selected individuals and their descendants, highlighting the genealogical family tree from Adam to the sons of Jacob. (2) Significant traits include accuracy of line of descent, God's activity in preserving the line, concern for purity of the "seed," and displacement of the older by a younger son. (3) Thus Gen 3:15 looks to this selected lineage as the "seed" of the woman. And the emphasis on Judah in the closing section indicates that Genesis sees this "seed" as the royal lineage of David. This sheds light on certain royal Psalms and other Jewish and NT allusions to 3:15 as Messianic.

Alston, Wallace M., (1988) "Genesis 18:1–11. *Interpretation* 42(4):397–402.

Considers Gen 18:1–11 to presume the willingness to be told a story, but with room left for mystery beyond words. Pictures it as a parable of God's providence in the lives of people at the end of their line. Discusses (1) God's visiting Abraham as three men, (2) the obscure elements of the story that picture God's hiddenness, the concreteness of God's self-revelation, and the impossible possibilities open to believers, (3) Abraham's hospitality to the three strangers and the loss of that concept in our society, (4) the announcement of Sarah's impossible pregnancy. Suggests contemporary applications.

Alvarez Turienzo, Saturnino (1980) "REVELATION, RAISON ET "PHILOSOPHIA PERENNIS." (Revelation, Reason and Philosophia Perennis). *Revue Des Sciences Philosophiques Et Theologiques* 64(3):333–348.

The term philosophia perennis was first used by Augustinus Steuchus (1540) and then later by Leibniz. Rather than a relationship of dependence, an examination of (1) the genesis and (2) the significance of this term in their writings reveals their differing concerns and positions. Steuchus was concerned with beliefs; philosophia perennis intended an extrinsic agreement between reason and revelation. Leibniz was concerned with proofs; philosophia perennis intended the intrinsic grounds for relating reason and revelation. Part of a symposium on Revelation and Rationality. (French)

Amato, Angelo. (1981) "L'ENCICLICA DEL DIALOGO REVISITATA. *Salesianum* 43(1):149–159.

Surveys the presentations made at the International Study Conference on the encyclical *Ecclesiam Suam* of Paul VI held in Rome, October 1980. Summarizes the following offerings: (1) the situation of the church and world at the time of the election of Paul VI (R. Aubert, Louvain); (2) the ecclesiological situation at the time *Ecclesiam Suam* was issued and transition to a church "on the way with men" (Y. Congar, Paris); (3) genesis, history and meaning of the encyclical (G. Colombo, Milan); (4) non-Catholic reactions: the Orthodox perspective (Mons. Damaskino, Metropolitan of Tranoupolis); Anglican perspective (Dr. Edward Root, Rome), Lutheran perspective (Dr. Christopher Meyer, Rome); (5) concluding remarks by Mons. Paul Poupard, director of the conference. (Italian)

Amit, Yairah (1990) "Biblical Utopianism. *Union Seminary Quarterly Review*, 44(1/2):11-17..

The garden of Eden described in Genesis 2 reflects elements of the literary genre of utopianism and purposely constructs a world that is in contrast to the actual one in which the biblical author and his readers lived. The utopian character of the garden of Eden served both as a vigorous protest against the narrative forces to which humanity was exposed from the moment the fruit had been eaten and humans were banished from the biblical utopia and also as a recommendation for positive values which humanity had been obliged to observe even under the conditions of that never-known garden. JEC

AN DEN EYNDE, PIERRE. (1959) "REFLEXION SUR LE DELUGE (Thoughts On The Deluge). *Bible et Vie Chretienne* 25:49–58.

The Deluge, as contained in Genesis, has always intrigued man. The account contains conflicting elements. An understanding of the ancient mentality and of oriental expressions is important for its understanding. All was taught with a religious purpose of instructing the people in God's dealings with man. The Deluge and Christian Baptism have always been closely associated in the Easter Liturgy.

Anbar, Moshe (1982) "GENESIS 15:A CONFLATION OF TWO DEUTERONOMIC NARRATIVES. *J of Biblical Literature* 101 (1):39–55.

Genesis 15 in its present form is a conflation of two narratives (1–6 and 7–21). The scribe who combined them did not take into consideration the discrepancy thereby created between v 5 and vv 12, 17. Both narrative's were written by scribes of the deuteronomic school, perhaps during the exile. They were fused together in order to concentrate the three promises to Abraham within a single context: the promise of a son, the promise of numerous offspring, and the promise of the land; the last being strengthened by a covenant. In both parts of the chapter there are allusions to the united monarchy, since in the eyes of the biblical authors this was considered the golden age. As a whole, the chapter was written to encourage the people to hope for the renewal of their former glory: God will take them out of exile as he brought Abraham out of Ur of the Chaldeans and the offspring of Abraham out of Egypt. Once again they will be innumerable and will establish a kingdom as great as that of David and Solomon.

Anbar, M. (1978) "ABRAHAMIC COVENANT–GENESIS 15. *Shnaton; 1979* 3:34–52.

A reexamination of the history of the composition of this chapter leads to the conclusion that it is a conflation of two originally separate narratives: verses 1–6, a work dating from the period of Classical Prophecy, which is concerned with the promise of a son and the promise of innumerable offspring; and verses 7–21, another late work based on the ancient motif of the promise of the land. The purpose of the conflation of the two separate narratives into a single unit, most likely at the beginning of the Exile, was to concentrate the three promises to Abraham within a single context. The aim of the entire work was to instill in the people the hope that they would once again be numerous and would establish a kingdom as great as that of David and Solomon. (Hebrew)

Anderson, Gary (1990) "The Interpretation of Genesis 1:1 in the Targums *Catholic Biblical Quarterly* 52(1):21-29.

Targumic interpretation of Gen 1:1 has gone in two basic directions. Tgs. Onkelos and Ps.-Jonathan have understood beresit as a simple prepositional phrase. Tg. Neofiti and the Fragment Targums make mention of Dame Wisdom as a Creation participant. In John 1:1-5, both traditions contribute to the developed Johannine concept of Logos as much as any other tradition, Hellenistic or otherwise.

Anderson, Bernhard W. (1978) "FROM ANALYSIS TO SYNTHESIS: THE INTERPRETATION OF GENESIS 1–11. *J of Biblical Literature* 97(1):23–39.

Concentrating on the flood story within the primeval history, reexamines some old-fashioned views that have constituted the critical orthodoxy of the 20th cent. before looking toward the new era of biblical study that is dawning. While recognizing the value of all forms of earlier criticism, feels the primary emphasis must be given to the text as we have it, and only secondarily the prehistory of the texts or sections under consideration. The present flood story, in which the priestly tradent has incorporated old epic traditions into his narrative, discloses an overall design, a dramatic movement in which each episodic unit has an essential function. The first part of the story represents a movement toward chaos, with the hero Noah and the remnant with him as survivors of the catastrophe. The second part represents a movement toward the new creation, with Noah and his sons as the representatives of the new humankind who were to inherit the earth. The turning point is in the words: "God remembered Noah" (8:1).

Anderson, Bernhard W. (1988) "Abraham, the Friend of God. *Interpretation* 42(4):353–366.

Describes the significance of Abraham and Sarah as their role in God's purpose. Considers their story as the first

movement of the longer narrative of the history of the promise that extends throughout the remainder of Genesis. Describes God's promises as unifying once separate stories. Pictures the narrative as not biography, but the portrayal of a people's history with God who calls, promises, leads, and goes with them into the future. Understands the narrative to present faith as involving obedience, decision, and expostulation with God. Pictures God's promises to Abraham as linked to a unilateral covenant that God made with Abraham. Discusses the place of the Abrahamic Covenant in relation to other OT covenants and to NT thought.

Andreasen, Niels-Erik (1981) "TOWN AND COUNTRY IN THE OLD TESTAMENT. *Encounter* 42(3):259–275.

There is no anti-urban, pro-nomadic thrust in the OT. Concern for social structures and values is present, not a rejection of cities as such. This is seen in Genesis, the history of the conquest, Psalms, Wisdom books, and prophets. The OT attitude toward the city is not negative but ambivalent, hence creative. The city may represent the best or worst of human achievements. The OT must not be read in light of contemporary issues thus reducing the message of the Bible to propaganda.

Andreasen, Niels-Erik (1981) "ADAM AND ADAMA: TWO ANTHROPOLOGICAL CHARACTERS. *Andrews University Semitic Studies* 19(3):179–194.

The various analyses of the relation of the stories of Adam in Genesis and Adama in the ancient Babylonian myth have shifted back and forth through the years. That there are some parallels seems to be clear, but one must also take full account of the contrasts for a balanced appraisal. Though the two may indeed be variants of the same individual, Adama is of noble, heroic stature, a wise man. Adam exists above and before civilization, but in his failure becomes a warning to all, not an example to be followed. They represent two quite different characterizations of human nature.

Anker, Roy M. (1989) "Chasing the Grail: Kids in a Culture of Electronic Leisure *Reformed Review* 43(2):97-118.

The pursuit and promises of modern leisure have become salvific for many, especially youth. Contemporary youth have more leisure, and the affluence to enjoy it, than people 100 years ago ever dreamed possible. Yet, in our technologized culture, we have less time for leisure. The conditions of modern labor have increased the cost of leisure and exalted its significance, as leisure is made to compensate for deficiencies of work. Our modern cultural plight has asked the realm of art to assume new authoritative functions that were previously filled by religion or kinship. The creation account in Genesis shows that the primary intention of the creation was to provide an arena of unceasing delight.

Arapura, J. G. (1983) "THE PROBLEM OF JIVAN-MUKTI: A HISTORICAL NOTE. *Studies in Religion/Sciences Religieuses* 12(4):381–388.

Furnishes a historical note with regard to the genesis and development of the doctrine of jivan-mukti (liberation-in-life). Much can be said for interpreting iha ("here") as that which is already under the control of gnosis and accordingly as a waiting for mukti (liberation). Is waiting for mukti itself n'ukti and if so in what sense? One of the basic characteristics of Vedanta is that under gnosis there is that kind of waiting for mukti which is mukti without rendering "waiting" meaningless.

Archi, Alfonso (1979) "THE EPIGRAPHIC EVIDENCE FROM EBLA AND THE OLD TESTAMENT. *Biblica* 60(4):556–566.

A study of several Ebla texts indicates: (1) many theophorous names contain il, the deity El, but -ya is a diminutive element, not deity; (2) there is no evidence that kings at Ebla were anointed; (3) Ebla "judges" did not have the same function as OT judges; (4) there is no evidence of parallels between Ebla texts and the Genesis creation story; (5) place names at Ebla cannot be identified with the five cities of the plain; (6) the King of Assur in TM. 75.G.2420 was Yadud, not the legendary Tudija; (7) the Eblaite language may more appropriately be called Early Syrian than Early Canaanite.

Arichea, Daniel C. (1987) "Translating the Old Testament for Children: Genesis as a Test Case. *Bible*

*Translator* 38(4):401–410.

How OT translation problems were resolved in a project of the Indonesian Bible Society as it prepared a Bible for children. General principles guided the process of selecting passages and the material was organized by topics. How these selection principles work in the book of Genesis is the illustrating case.

Ashby, G. W. (1969) "THEODORET OF CYRRHUS ON MARRIAGE. *Theology* 72(593):482–491.

Summarizes the views of Theodoret of Cyrrhus, the intellectual leader of the Antiochene school of the fifth century, on marriage, as they appear in his commentaries on Scripture, in his historical and apologetic works, and in his letters. In all these works Theodoret is anxious to underline the doctrine of marriage as it is found in Genesis. He sees marriage as by the deliberate provision of God for the development and well-being of mankind. Theodoret's view is in sharp contrast to that held by other Church Fathers and should not be neglected or ignored.

Astour, Michael C. (1966) "TAMAR THE HIERODULE: AN ESSAY IN THE METHOD OF VESTIGIAL MOTIFS. *J of Biblical Literature* 85(2):185–196.

While the central point of the plot in Genesis 38 is the role of a temple harlot played by its heroine Tamar, the chapter also contains other vestigially preserved details that evoke associations with the legal and ritual prescriptions for temple harlots in Babylonia. The comparison of these Babylonian data and Genesis 38 brings changes in our understanding of the original form of the Tamar story, and at the same time throw additional light on the status of temple harlots in ancient Palestine. Both aspects are further delineated in this article.

Aviezer, Nathan (1989) "On Contradictions Between Torah and Science: The First Day of Creation—the Origin of the Universe *Tradition* 24(4):59-68.

Discusses whether it is possible to understand the opening verses of Genesis in their literal sense. Makes a detailed comparison between the biblical text and current scientific evidence and shows that, despite the widespread notion to the contrary, there is remarkable agreement between many passages of the Torah and recently discovered scientific knowledge. Modern science provides a unique opportunity to discover new and deeper insights into numerous biblical passages that otherwise seem enigmatic. Far from being an antagonist of the Torah, Science has become an important tool for its understanding.

Aycock, Alan (1989) "The Myth of Abraham: An Anthropological View. *Religious Studies and Theology*, 9(2/3):9-19..

Demonstrates how the insights of anthropologists who study modern religious phenomena may be applied to ancient texts. Extends a paradigm derived from the study of living cultures to the culture of the ancient Hebrews described in Genesis. Suggests that the Abrahamic covenant appears to be a rite of passage that serves as a charter myth for the status of elder in the ancient Hebraic domestic group. MSh

Azzopardi, John. (1981) "THE FLOOD IN GENESIS AND THE EPIC OF GILGAMESH. *Melita Theologica* 32(1/2):1–5.

Briefly recounts the discovery of the Assyrian tablets containing the Gilgamesh Flood Story. Synopsizes these with quotations. Then does the same for the Genesis story of the flood. Considers them to be two independent versions of an older tradition. Concludes that the presence of the saga in very diverse cultures warrants the assumption that there was an actual cosmic flood.

Bacher, Solomon (1990) "In the Days When the Judges Ruled. *Beth Mikra*, 34(121):149-154..

Comparisons of Ruth with the Book of Judges offer two fruitful approaches. Both books have in common the lack of a king in Israel, the importance of Bethlehem and the role of the judges in the gate. Ruth is transitional, beginning from a non-king situation and concluding with the genealogy of King David. There are also themes and phrases shared with Genesis. (Hebrew) NMW

Bacq, Philippe (1990) "Le peche originel (Original Sin). *Lumen Vitae*, 45(4):377-393..

Confronts two issues: (1) how to square the traditional doctrine on original sin with modern cosmology and palaeontology, and (2) how to understand and explain the Genesis story in the light of Romans 5:12-15? The first is answered by a distinction between the natural sciences and the intent of the doctrine of original sin—Adam as symbol. The second is answered by concentrating on the doctrine of salvation in Jesus and how he ministered to the needs of people in order to restore them to full respect and dignity, according to the image of God. (French) JMH

Bailey, John A. (1970) "INITIATION AND THE PRIMAL WOMAN IN GILGAMESH AND GENESIS 2–3. *J of Biblical Literature* 89(2):137–150.

Describes and compares the initiation into civilization of Enkidu and the role of the harlot in Gilgamesh with the initiation of the man and the role of the woman in Gen. 2–3. Considers the encounter of the harlot and Enkidu in both the Old Babylonian and the Assyrian versions. Although the account shows a dependence upon Gilgamesh, the woman of Gen. 2–3 is the crown of creation, while the harlot in Gilgamesh is merely a sexual temptress who seduces the man. Considers the 'knowledge of good and evil' in Gen. 3 to include everything possible, and suggests that the serpent approached the woman first rather than the man because she was more open to suggestion and therefore more vulnerable.

Bailleux, E. (1968) "A PROPOS DU PECHE ORIGINEL (Concerning Original Sin). *Melanges de Science Religieuse* 25(1):46–53.

Some modern studies interpret Genesis 1–2 as an example story. Original sin is then the cumulation of all human sins committed during the course of history. Such views may be difficult to reconcile with the teaching of the Council of Trent. (French)

Baker, John. (1981) "THE MYTH OF MAN'S 'FALL'—A REAPPRAISAL. *Expository Times* 92(8):235–237.

Myths are practical ways of dealing with invisible or inexpressible factors in religion—of stating mysteries: the origin of life, sex, evil, procreation, and destiny beyond death. The church erred early in making the opening chapters of Genesis history. They answer questions appropriate to myth: why childbirth is painful; why men must work hard to exist; why serpents are loathed; why men die; why evil came into the world, and others more subtle: the choice of knowledge over immortality. Reflected is a primitive fear of the novel. Knowledge is power, and power is dangerous. Theologians who developed the doctrine of the fall through disobedience do not consider the alternatives—robotlike innocence. They seem to say they wish man were not free—to choose his future and to accept responsibility for his choice.

Barker, David G. (1986) "The Water of the Earth: An Exegetical Study of Psalm 104:1–9. *Grace Theological J* 7(1):57–80.

Ps 104:6–9 is viewed as a reference to the flood of Noah, not the original creation week. Support for this interpretation is drawn from broad studies in the psalm's setting, literary structure, and grammar. Current literature on the psalm is brought into the discussion. The conclusion is drawn that the psalm displays a unique cosmology and a perspective including not only Yahweh's creative power, but also Yahweh's providential control in judgment and blessing. More specifically, Ps 104:8a speaks of the catastrophic tectonic activities associated with the Genesis flood.

Barnard, A. N. (1971) "WAS NOAH A RIGHTEOUS MAN? *Theology* 74(613):311–314.

Questions the translation of Genesis 6:8 in the NEB, which suggests that Noah won the Lord's favor by his obedience. Examining the linguistic evidence the conclusion is that the new translation is possible, but concludes, with von Rad, that it violates the intention of the narrator in the use he makes of the figure of Noah. Noah is a typical man in whom the capacity for and the tendency towards sin is as great as it was in his contemporaries.

BARR, JAMES (1968) "THE IMAGE OF GOD IN THE BOOK OF GENESIS—A STUDY OF

TERMINOLOGY. *Bulletin John Rylands Library* 51(1):11–26.

-The phrase, "image of God," occurs only in Genesis 1:26ff.; 5:1; 9:6 (i. e., P). The P writer referred not to a quality common to God and man, but to man's special relation with God. The following group of similar terms is examined to determine why the author used certain ones: *selem* (image), *demut* (likeness), *mar'e* (appearance), *temuna* (shape), *tabnit* (design), *pesel* (graven idol), *masseka* (cast idol), *semel* (statue). Characteristics of these terms and reasons for choosing them are discussed. *Selem*, used by P in Genesis, can indicate a physical imitation, but does not necessarily designate it as idolatrous. P probably added *selem* to the range of its meaning that overlaps with that of *demut*. The "image of God" concept cannot properly be lifted out of the literary context in which it stands.

Barre, Lloyd M. (1984) "THE POETIC STRUCTURE OF GENESIS 9:5. *Zeitschrift für die Alttestamentliche Wissenschaft* 96(1):101–104.

Gen 9:5 is analyzed as consisting of three lines that are interrelated by means of synonymous parallelism. The accuracy of this analysis is confirmed by the presence of a similar structure in Gen 1:27.

Barre, Lloyd M. (1988) "The Riddle of the Flood Chronology. *J for the Study of the Old Testament* 41:3–20.

Proposes another solution to the problem of the sequence of chronological notices in the Flood story (Genesis 7–8), and one which correlates the originally separate P and J accounts.

Bartlett, J. R. (1965) "THE EDOMITE KING-LIST OF GENESIS XXXI. 31–39 AND I CHRON. I. 43–50. *J of Theological Studies* 16:301–314.

Very likely, oral tradition had at some stage much more to say about the kings named on this list: exploits like Hada'd's battle against the Midianites might have been recounted at length as Gideon's exploits were. But this is no evidence for the presupposition that this list is part of a once larger fixed or oral record. The pre-history of the list is obscure, but perhaps we can go back at least one stage in the history of the list as we now have it. Two quite different formulas are used connecting kings and their cities, and the kings mentioned with the phrase "and the name of his city was..." have connections with Moab rather than with Edom, so far as we can judge. It is thus possible that at some stage there were two groups of names of kings who belonged to different but not widely distant parts of the land east and south-east of the Dead Sea.

Barton, John M.T. (1961) "HOLY SCRIPTURE. *Clergy Review* 46:738–746.

Observations and notes calling attention to the highlights and content of several notable works recently published in the field of Scripture studies: the volume of essays dedicated to William Foxwell Albright entitled *The Bible and The Near East*; John Bright's, *A History of Israel*; Gerhard von Rad's *Das erste Buch Mose, Genesis*; Karl Prumm's, *Diakonia Pneumatos*; and *The Living World of the New Testament* by H. C. Kee and F. W. Young.

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Battenfield, James R. (1971) "ATRA-HASIS: A SURVEY. *Grace Theological J* 12(2):3–22.

The *Atra-hasis* epic is an early literary form of Sumero-Babylonian traditions about the creation, man's early history, and the flood. Surveys the source material behind the present edition of the epic-including the unusual length of time needed to join the fragments properly. Describes the content of the *Atra-hasis* epic and compares it with the later *Gilgamesh* epic. Both are compared with the Genesis flood narrative which is found to be superior at several points.

Battenfield, James R. (1972) "A CONSIDERATION OF THE IDENTITY OF THE PHARAOH OF

GENESIS 47 *J of the Evangelical Theological Society* 15:77–85.

Assuming that the chronological data of the OT are correct, the date of the beginning of the Egyptian sojourn must be ca. 1875 BC, falling, therefore, within the reign of Sesostri III. Passages such as I Ki. 6:1; Ex. 12:40–41; Gal. 3:17; Gen. 15:13, 16; and Acts 7:6 must be brought to bear on the problem as must the evidences from the Twelfth Dynasty period. Sesostri III fits the Joseph narrative very well in such matters as a capital in the Delta, his administrative reform, and the general historical and cultural setting. The details of the Joseph story can also be well harmonized with the known facts of the reigns of Sesostri II and Sesostri III.

Bauer, Johannes B. (1989) "Vidisti fratrem, vidisti dominum tuum (Agraphon 144 Resch und 126 Resch) (You Have Seen Your Brother, You Have Seen Your Lord) *Zeitschrift für Kirchengeschichte* 100(1):71-76.

The presumable origin as well as the "life situation" of this agraphon may perhaps be inferred from the context of its tradition. Similar dominical sayings appear in Clement of Alexandria and Tertullian. In early monastic literature we find such sayings in the context of Christian hospitality to strangers (cf. Genesis 18 and 19) and brothers (cf. Genesis 33), possibly derived from a saying found in Melito of Sardis. Also Bernard of Clairvaux alludes to a similar otherwise lost apocryphal text—Agraphon 126—perhaps from the Gospel of the Nazarenes. Possibly Bernard learned this saying from Irenaeus who in turn may have derived it from the Gospel of the Nazarenes. (German)

Beattie, D. R. G. (1980) "WHAT IS GENESIS 2–3 ABOUT? *Expository Times* 92(1):8–10.

Seeks to discriminate the plain meaning from the intent: the explanation of the origin of sin (a word not used here), which has existential relevance. The problem of the non-fulfillment of God's threat (eat and you will die) and the fulfillment of the snake's prediction (you will know good and evil) must be answered. The two chapters together show that it is not history, but the etiology of the whole of life. Lessons to be learned are: God is inscrutable; acquisition of knowledge is a divine quality setting man apart from the rest of the animal kingdom. The story-teller is not concerned with what might have been but rather with what is and he is content.

Becker, John V. (1960) "GENESIS 1–3: A JEWISH CATECHISM. *Dominicana* 45:50–55.

In a far distant age, the basic questions of man's origins and of the reason for his present condition were posed, just as they are in our own day. The teachers of Genesis 1–3 strove to instill the answers into the hearts and minds of their hearers. What they produced presents a history in stories of the beginning of man, the world and evil. What we read now is a distillation of many mouths and minds, set in the twin traditions of the Yahwist and the Priestly author.

Bedouelle, Guy. (1983) "THE BIRTH OF THE CATECHISM. *Communio: International Catholic Review* 10(1):35–52.

Discusses the genesis of the institution and the book known as catechism. Qualifies the text under consideration as one which is elementary in scope, emphasizing a memorizing pedagogy, and is officially approved. Books of this kind stem from the 16th cent. Discusses the transition from catechesis (homiletic) to catechism (instructional) as such, as seen in some of its precursors in the ages of Abelard, Hugh of St. Victor, and Jean Gerson (1363–1429). Examines the function of the catechisms of Luther and Calvin, and the catechism of the Council of Trent and those of Robert Bellarmine (1542–1621). Some knowledge of the dynamic of the catechisms of old and the motivation of their catechists can pave the way for a sound rebirth of the catechism.

Begg, Christopher T. (1988) "Rereading of the "Animal Rite" of Genesis 15 in Early Jewish Narratives. *Catholic Biblical Quarterly* 50(1):36–46.

Jubilees, Josephus, Pseudo-Philo, and Apocalypse of Abraham all offer interpretations of the animal rite in Genesis 15. Agreement among these relectures of the event is minimal, even though all reproduce the wording of Gen 15:9 rather literally. In terms of the history of exegesis, the "sacrificial/symbolic" readings of Jubilees, Josephus, and Ps.-Philo have exercised considerably more influence than the "apocalyptic" reading of the Apocalypse of Abraham.

Benjamin, Don C. (1989) "Israel's God: Mother and Midwife *Biblical Theology Bulletin* 19(4):115-120.

The role of midwife in the Ancient Near East and the biblical world is investigated. Midwives in the biblical world performed significant clinical and ritual responsibilities at childbirth, and this important female image for God is seen in such biblical passages as Psalm 29 and Genesis 2-4.

Benson, John E. (1973) "THE HISTORY OF THE HISTORICAL-CRITICAL METHOD IN THE CHURCH: A SURVEY. *Dialog* 12(2):94-103.

An historical survey detailing the genesis and growth of the historical-critical method and what it means in the history of the church.

Berman, Joshua. (1990) "Mishneh Bereshit: The Form and Content of Genesis 48. *Tradition*, 25(2):28-41..

Genesis 48 can be called Mishneh Bereshit for it recalls the salient episodes from the history of the patriarchal blessing. It is a review that portrays Jacob's ascent of the spiritual ladder whose highest rung approaches God himself. It is from the spiritual peak that Jacob launches into chapter 49 and bestows the blessings that will mark the character of each tribe for the rest of eternity. MIK

Betser, Sevi (1976) "ON THE TENSE SYSTEM IN THE GENESIS APOCRYPHON. *Levant; 1977* 41(3):196-204.

An examination of the tenses and their aspectual function in the Genesis Apocryphon shows that the tense system is, in principle, similar to biblical Aramaic, but there are significant differences. It is influenced by biblical Hebrew and by Palestinian Jewish Aramaic. However, the participial form does not express the narrative as it does in biblical Aramaic. The Apocryphon does resemble Daniel in the aspects of the verbs. There is no relationship to Palestinian Christian Aramaic. These findings support Kutscher's view of the transitional nature of this Aramaic. (Hebrew)

Birney, Leroy (1970) "AN EXEGETICAL STUDY OF GENESIS 6:1-4. *J of the Evangelical Theological Society* 13(1):43-52.

The terms "sons of God" and "daughters of men" need not have universal meaning—they may apply to specific groups. The former expression has been taken to mean (1) angels; (2) Sethites; or (3) kings or nobles. Because angels do not marry, however, it is better to think of options (2) and (3). Linguistic usage and thematic parallels from other Near Eastern literature would favor (3). The "taking of wives" seems not to be sinful because of indiscriminate but because "even all they chose" speaks of polygamy. The "nephilim" existed at the time of these marriages—not as a result of them—and are mentioned probably to give insight into the wicked conditions of the times. The "mighty ones" and "sons of God" are synonymous.

Blaser, Klauspeter (1980) "KONTEXTUELLE THEOLOGIE ALS OKUMENISCHES PROBLEM (Contextual Theology as an Ecumenical Problem). *Theologische Zeitschrift* 36(4):220-235.

Recognizing a world-wide Christianity with African, Asian, and Latin-American theological reflections, considers the old problem of the relationship between gospel and culture in four parts: (1) genesis of a hermeneutical revolution in the political and economic sectors and the theological-ecclesiological sector; (2) models of local theology; (3) basic intentions and basic problems of contextual theology; (4) the range of this problem. Concludes that one thing must not happen, viz., that we don't want to listen to contextual theologies which reach us not via books but via songs, poems, prayers, dances, and proverbs. (German)

Bledstein, Adrien Janis. (1977) "THE GENESIS OF HUMANS: THE GARDEN OF EDEN REVISITED. *Judaism* 26(2):187-200.

Analyzes the historical response to the story of the creation of humans, male and female. Although the Hebrews desexualized their Deity, YHVH is no male. Sumerians saw creation as sexual reproduction, but YHVH builds man from clay and woman from a sleeping man (not a slain god); he plants the garden. Women is created from man to dissociate fertility from sexuality; its theological point defied common sense, but confers a title on Eve

which pagans attributed to goddesses. Humor is evident throughout (e.g., aram, "naked," puns on arum, "subtle"). Properly understood Genesis still offers a radical humanist and feminist statement.

Blenkinsopp, Joseph. (1981) "BIOGRAPHICAL PATTERNS IN BIBLICAL NARRATIVE." *Jfor the Study of the Old Testament* 20:27–46.

Takes the morphological analysis of the folktale proposed by Vladimir Propp to bring out the biographical element in biblical narrative and exhibit some ways in which it is organized. Considers as examples the story of Tobit in the Apocrypha and of Jacob in Genesis.

Blenkinsopp, Joseph (1990) "The Judge of All the Earth: Theodicy in the Midrash on Genesis 18:22-33." *Journal of Jewish Studies*, 41(1):1-12..

Continues his article, "Abraham and the Righteous of Sodom," JJS, 1982, 33:119-132. Bases this study on the relevant section of Bereshit Rabbah and selected readings from later midrashim. Asks certain questions: How does the midrash view divine punishment on the unrighteous? How does it account for the fate of the innocent in such acts of divine judgment? What about the innocent affecting the fate of the guilty and its specific circumstances. MJH

Bloch, G. B. (1985) "Il Principio Empirico di Causalita." *Antoniano* 60(2/3):478–504.

Examines the empirical principle of causality, namely, the relationship of successive phenomena not their ontic genesis: antecedent=cause, phenomenic consequent=effect. Analyzes this principle in conjunction with the experimental scientific method. Studies its applications in classic physics, in quantum physics, in biocosmic spheres: origin of life, appearance of man (homonization). (Italian)

Block, Daniel I. (1990) "Echo Narrative Technique in Hebrew Literature: A Study in Judges 9." *Westminster Theological Journal*, 52(2):325-431..

In echo narrative technique a story-teller deliberately employs preexistent accounts to shape the recounting of a new event. Examines Judges 19, a likely example of this literary strategy, and provides an analysis of the relationship between Judges 19 and Genesis 19, and an explanation for the narrator's use of this traditional material. WSS

Blocker, T. Jean Eckberg, Douglas Lee (1989) "Varieties of Religious Involvement and Environmental Concerns: Testing the Lynn White Thesis" *Journal for the Scientific Study of Religion* 28(4):509-517.

Lynn White's thesis, that the disenchantment of nature in the first chapter of Genesis led to reduced concern for the environment in the West, has received little empirical research at the level of individual differences in religious experience. This study separated the effects of four different measures of religious experience on four different indexes of concern for the environment. Results offered substantial support for White's thesis. Belief in the Bible, and only belief in the Bible, predicted scores on all four indexes of environmental concern and did so in the direction expected by White's thesis.

Boccia, Maria (1988) "Creation and Evolution." *Searching Together* 17(1):7–19.

The interpretation of the early chapters of Genesis, including the creation account and the story of the flood, is of crucial significance for many teachings in the Bible: the nature and character of God, the purpose of creation, the historicity of Christ, the nature of his redemptive work, the consequences of sin, and the second coming of Christ. To compromise the historicity of Genesis for the sake of evolutionary theory is unnecessary. While the microevolutionary processes exist, the extrapolation of these to macroevolution is not warranted theoretically, and not supported by the historical evidence in the fossil record. Orig. deliv. Reformed Roundtable Dec 1986.

Bonaparte, Felicia (1981) "MIDDLEMARCH: THE GENESIS OF MYTH IN THE ENGLISH NOVEL: THE RELATIONSHIP BETWEEN LITERARY FORM AND THE MODERN PREDICAMENT." *Notre Dame English J* 13(3):107–154.

Traces the relationship between literary form and the modern predicament through *Middlemarch*, by George Eliot. A myth is a religious narrative which has been divested of belief. *Middlemarch* is historical because it traces the history of man as it unfolds symbolically under the experiences of time.

BONTHIUS, ROBERT H. REEVES, ROBERT B., (1961) "THE RELATION OF CHRISTIAN FAITH TO HEALTH. *Pastoral Psychology* 12:33–38, 40–46, 48 (May).

Summary of a report on Christian faith and health adopted by the 172nd General Assembly of the United Presbyterian Church in the U. S. A., May, 1960. Bonthius surveys the genesis of the report and summarizes the point of view which governs the entire report as set forth in the introduction. Reeves condenses the main body of the report paragraph by paragraph, using the words of the report itself as much as possible. Concludes the summary by raising some pertinent questions on the subject.

Boogaart, Thomas A. (1990) "The New International Version: What Price Harmony? *Reformed Review* 43(3):189-203.

With a theological concern to promote the harmony of Scripture, the translators of the New International Version have harmonized their translation in two ways. The first is intratextual: harmonizing different textual traditions within Scripture. This they have done in Jonah's account of the size of Ninevah, Jesus' reference to the mustard seed and plant, and references to the divine council and to a multi-tiered cosmology. The second type of harmonization is intertextual: harmonizing the text of Scripture with the various scientific texts of the 20th cent. This is the case with Genesis 1 and 2, Hosea's wife (wives?) in Hosea 1 and 3, and with NT quotations of the OT.

Booij, Til (1980) "HAGAR'S WORDS IN GENESIS XVI 13B. *Vetus Testamentum* 30(1):1–7.

The meaning of Hagar's words in Gen 16:13b is: "Would I have gone here indeed searching for him that watches me?" It may be assumed to denote here the affectionate look of him who revealed himself in the angel to Hagar and took her distress to heart.

Boomershine, Thomas E. (1980) "THE STRUCTURE OF NARRATIVE RHETORIC IN GENESIS 2–3. *Semeia* 18:113–129.

Considers Gen 2–3 from a methodological background of narrative rhetoric (Wayne Booth, *The Rhetoric of Fiction*). Explores (1) the structure of the major rhetorical appeals in the narrative; (2) the narrative structure, considering shifts in the actantial function of the characters; (3) the semantic structure underlying the narrative.

Booth, Edward (1985) "THE STRUCTURALIST AND HERMENEUTICAL DIMENSIONS OF NEWMAN'S "DEVELOPMENT OF CHRISTIAN DOCTRINE". *Angelicum* 62(2):245–281.

John Henry Newman's *Essay on the Development of Christian Doctrine* does not show the influence of any 19th cent. philosopher such as Kant or Hegel. Present with the work, however, are themes related to modern structuralism and hermeneutics. Newman reflected on the genesis, the structure, and the development of the Christian idea, on the need to interpret that idea within the framework of the tradition in which the idea developed and claimed its fullness. Newman's notion of tradition has some similarities with that of Gadamer.

Boring, M. Eugene (1987) "The Formation of a Tradition: Alexander Campbell and the New Testament. *Disciples Theol Digest* 2(1):5–62.

Disciples of Christ founder Alexander Campbell (1788–1866) was a recognized, competent NT scholar, although acknowledged more outside than within his own denomination. Pioneering in higher criticism, more accurately pre-critical studies, Campbell infused scholarly skills with a public hermeneutic. "Plain meaning" appealed to the common sense of common people based on clear instructions of how to approach the Bible. Proposed a holistic understanding of biblical revelation through three dispensations: patriarchal (Genesis 1–Exodus 19), Jewish (Exodus 20–Act 1), and Christian (Acts 2–Revelation 22).

Bos, Johanna W. H. (1988) "Out of the Shadows: Genesis 38; Judges 4:17–22; Ruth 3. *Semeia* 42:37–67.

Seeks to delineate the role of Tamar, Jael, and Ruth as they challenge patriarchy from within patriarchal structures. All three women use some form of ruse to achieve their goal.

Botha, Jan (1989) "On the 'Reinvention' of Rhetoric *Scriptura*, *J of Biblical Studies* 31:14-31.

The dominant current conception of rhetoric is defined as a less important, formal aspect of the use of language in oral human communication, not necessarily expressing truth; a practice which consists in essence of the use of stylistic figures with the purpose of evoking an emotional effect on the audience. This conception differs significantly from ancient Greek and Roman rhetoric. In the 20th cent. the study of rhetoric revived, building on classical conceptions but also with significant emphases. Genesis as well as analysis is the mark of modern rhetoric. Two levels of discourse have to be dealt with: the level of rhetoric in Scripture and the level of the rhetoric of the interpretation of Scripture. The "reinvention" of rhetoric (rhetorical criticism in NT interpretation) needs to affect both the practice of NT interpretation itself and the institutionalizing of NT scholarship. Rhetorical criticism can get us into dynamic contact with texts once again, and not just with texts as embodiments of content.

Bouttier, Michel (France) (1976) "LA MYSTIQUE DE L'APOTRE PAUL RETROSPECTIVE ET PROSPECTIVE. *Revue d'Histoire et de Philosophie Religieuse* 56(1/2):54-67.

According to Albert Schweitzer's *Mystique de l'Apotre Paul* (1929), Paul blended with a mystique of universal significance a message which was linked to his original Palestinian milieu. The mystique permitted the realization from within of the prophecy of the imminent kingdom; it triumphed over the experiences of history and imprinted on the Pauline gospel an extraordinary air: everything in the future depended upon personal union with the crucified and risen Christ. The genesis of Schweitzer's thesis, its strengths and weaknesses, and its impact on Pauline studies is examined. (French)

Breitbart, Sidney (1988) "Adam I and Adam II *Dor Le Dor* 16(3):192-196.

There are two different conceptions of Adam in the Bible: Genesis 1 and 2-3. The first (Adam I) is Adam who dominates the physical world. The second one (Adam II) relates to the context of the moral and spiritual. His naming the animals in Genesis 2 is an act of assigning meaning. The two roles (Adam I and II) are not separate but interrelated. They complement each other.

Bretscher, Paul G. (1968) "EXODUS 4:22-23 AND THE VOICE FROM HEAVEN. *J of Biblical Literature* 87 (3):301-311.

The words of the voice from heaven in the baptism and transfiguration narratives are fundamental to any understanding of Jesus as the Son of God. The OT background to these words is not to be found in Psalm 27, Isaiah 42:1 or Genesis 22:2, but primarily in Exodus 4:22-23, which is most closely preserved in II Peter 1:17. Whether Jesus as the Son of God is called *agapetos*, or *monogenes*, or *ekketos*, the root term which seems to stand behind all these is *protokos*, answering to the *bkori* of Exodus 4:22.

Brett, Mark G. (1991) "Motives and Intentions in Genesis 1. *Journal of Theological Studies*, 42(1):1-16..

Scholarly discussion of the priestly creation story (Gen 1:1-2:4a) has been clouded by imprecise claims about the intentions of its author(s). Aims not so much to arbitrate between competing exegetical conclusions as to deal with the prior task of analyzing the nature of these diverse conclusions, providing a framework within which competing arguments about authorial intention may be considered. (1) Distinguishes between motives and communicative intentions; (2) investigates the problem of indirect communicative intentions; and (3) examines the extent to which genre is part of communicative intention. RAT

Brinktrine, J. (1965) "GENESIS 2, 4a, UBERSCHRIFT ODER UNTERSCHRIFT? (Genesis 2:4a, Title or Signature?) *Biblische Zeitschrift* 9:277.

In the question of whether Gen. 2:4a is to be put with the first account of creation or with the following so-called second account of creation, there have been many opinions expressed by exegetes.

Brock, Sebastian (1984) "GENESIS 22: WHERE WAS SARAH? *Expository Times* 96(1):14-17.

The binding of Isaac appears between the report of his birth and the report of Sarah's death with no indication of the event to which it was nearest in time. Jewish writers and early Christian preachers were fascinated with conjecture. The Book of Jubilees sees Satan as the initiator of Abraham's temptation (God merely consents). Medieval Jews resorted to it when faced with pogroms. The approach was often a dramatic dialogue between Abraham and Sarah, seeking to fill in events missing from the biblical narrative. One version speculates that the false news of the slaughter of her son was the cause of her death. Others imagine a reunion, her faith having been tested even more than Abraham's.

Brodie, Louis T. (1981) "JACOB'S TRAVAIL (JER 30:1–13) AND JACOBS STRUGGLE (GEN 32:22–32): A TEST CASE FOR MEASURING THE INFLUENCE OF THE BOOK OF JEREMIAH ON THE PRESENT TEXT OF GENESIS. *J for the Study of the Old Testament* 19:31–60.

An analysis of Gen 32:22–32 and Jer 30:1–13 reveals some literary dependence of Genesis on Jeremiah. While some rudimentary patriarchal traditions predate the prophets, and while Genesis incorporates some very ancient elements of history and culture, the present patriarchal narrative is largely a post-exilic literary retrojection which reinterprets the ancient world in the light of prophetic theology, and which acts as a source of inspiration for post-exilic Judaism.

Brow, Robert (1972) "THE LATE-DATE GENESIS MAN *Christianity Today* 16:1128–1129.

What distinguishes Genesis Man from all other animals is that he is in the image of God. Whatever man-like apes, tool-using Mammoth hunters, seed-planting cavemen, and so on may have existed before must be classed as animals, not as Genesis Man. Given Abraham's dates as 1952–1777 BC, the closely interlocking chronology of Genesis 11 would place the biblical flood at 2244 BC, and the dates of Gen. 5 if we take them literally then place the origin of Genesis man at 3900 BC. This is just about the date given for the beginning of Chalcolithic period (4000–3200 BC), which followed the earlier Paleolithic, Mesolithic and Neolithic men.

Brow, Robert (1973) "THE CURSE OF HAM—CAPSULE OF ANCIENT HISTORY. *Christianity Today* 18(2):76–78.

The Table of Nations (Gen. 10) is not ignorant guess-work based on the geographical location of the peoples that surrounded Israel many centuries after the time of Abraham. It is unquestionably of ancient origin. The so-called curse of Ham should be retrieved from crankish misuse by racists. It is in fact a capsule prophecy that sums up vast movements of ancient history. Dismissing Genesis 9 and 10 as garbled myths that cannot be taken seriously is no longer an honest attitude.

Brown, Ronald N. (1985) "The Term 'etmaha in Genesis Rabba. *Hebrew Union College Annual* 56:167–174.

Questions the respective assertions by P. Bloch and W. Bacher that the appearance of the word 'etmaha in the first 15 chapters of Genesis Rabba either reflects a different genre or suggests that the redactor initially introduced the term into the text but subsequently discontinued doing so. Since the only significant difference is the absence or appearance of the term it seems that Genesis Rabba has incorporated two distinct traditions.

Bruchsel, Richard (1990) "La genese de la spiritualite teilhardienne (The Genesis of Teilhardian Spirituality). *Nouvelle Revue Theologique*, 112(5):686-701..

Recounts the attempt of the French Jesuit, Teilhard de Chardin, to explain the evolution of the material universe as a dynamic and interior movement toward Christ. Traces the beginning of this endeavor from Teilhard's first spiritual 'crisis' in 1902- 1905 until the time of WWI. Teilhard's creative spirituality remains useful and important. (French) TG

Brueggemann, W. (1968) "DAVID AND HIS THEOLOGIAN. *Catholic Biblical Quarterly* 30(2):156–181.

Examines the historical traditions normally assigned to the J source in the hexateuch and proposes that this writer-editor, who lived and worked in the time of David, has structured and interpreted the traditional materials of the early parts of Genesis in accord with a sin-punishment-grace (or if you will, creation-fall-redemption)

themesequence, which he has personally observed in the life of the great contemporary monarch David. In a very bold step this thoughtful observer (J) takes the data of his royal family and affirms that life is like that! In consequence the materials in early Genesis have a quite different value than we have often placed upon them. Perhaps they are still useful sources for dogmatic affirmations, but the handling of the biblical materials begins at a different point.

BRUEGGEMANN, WALTER (1969) "THE TRUSTED CREATURE. *Catholic Biblical Quarterly* 31(4):484–498.

From reflection upon David, Israel in the tenth century derived new and profound convictions concerning the meaning of human life. David was understood as authentic man and from him certain generalizations seemed legitimate. Foremost among such reflections is the work of the Yahwist, Israel's most brilliant theologian. In the J account of Gen. 2, for instance, the career of David is generalized as the way to be human. Despite his failures, David has been trusted by Yahweh—a fact repeatedly affirmed in both Genesis and Samuel. The gospel out of the tenth century is not that David (or Adam) is trustworthy, but that he has been trusted.

Bruns, J. Edgar (1964) "THE CONTRASTED WOMEN OF APOCALYPSE 12 AND 17. *Catholic Biblical Quarterly* 26:459–463.

Of the three women mentioned in the book of Revelation (3:20; 12:1; 17:1), the two mentioned in chapters 12 and 17 stand in direct contrast. What are the sources for John's writing? The woman of chapter 12 clearly has her roots in Genesis 3:15 and in the "daughter of Zion" idea of the prophets. She represents the church. The woman of Chapter 17 is connected with Jeremiah 51:7 and perhaps Zacharia 5:10f; but also has a source in Messalina, the profligate wife of emperor Claudius. Footnotes.

Bryan, David T. (1987) "A Reevaluation of Gen 4 and 5 in Light of Recent Studies in Genealogical Fluidity. *Zeitschrift für die Alttestamentliche Wissenschaft* 99(2):180–188.

The similarities and dissimilarities between Genesis 4 and 5 are examined in the light of Robert R. Wilson's theories about genealogical fluidity. These genealogies reflect two originally separate traditions, which have now been partially conflated in the Hebrew Bible.

Bube, Richard H. (1980) "CREATION (A) HOW SHOULD GENESIS BE INTERPRETED? *J of the American Scientific Affiliation* 32(1):134–139.

The biblical doctrine of Creation is far more than an historical option; it is a fundamental necessity that drives a sharp wedge between competing worldviews and perspectives of the nature of man. Four basic choices include (1) the completely literal view; (2) the essentially literal view; (3) the essentially non-literal view; and (4) the completely non-literal view. The essentially literal view includes two viewpoints: chronologically accurate age-day theories, and non-chronological day-age theories. The essentially non-Literal view includes myth, saga, prophecy, parable and confessional liturgy. Part 12 of Notes on "Science and the Whole Person."

Buckley, Jorunn Jacobsen (1985) "AN INTERPRETATION OF LOGION 114 IN THE GOSPEL OF THOMAS. *Novum Testamentum* 27(3):245–272.

Careful examination in the context of the whole work shows that Gospel of Thomas Logion 114 refers to an initiation ritual for women to restore them to the lost unity of Adam (a step not needed by males), before they (like males) can move on to become living spirits, the highest state of Adam in Genesis 2. This explains not only Logion 114, but also 61, both of which deal with women.

Bullard, Roger (1983) "God Will Provide: An Architectural Approach to Genesis 12:1–8a and 21:23. *Faith and Mission* 1(1):56–62.

Exegetical study of God's commissioning of Abraham, his response in faith and the subsequent denouncement of the patriarch's story uses an unconventional approach. Abraham's counsel to Isaac implies faith is a part of mission.

Burce, Willard. (1963) "POLYGAMY AND THE CHURCH. *Concordia Theological Monthly* 34:223–232.

Thirty percent of Enga m arriages are polygamous. The Wab ag Lutheran Church does not baptize polygamists, on the grounds that baptism presupposes forsaking of sin and polygamy is a sin. While the O. T. gives no clear command regarding monogamy, Genesis 1 and 2 seem to imply it. But it is sinful to put away a second wife with-out making arrangements for her support and that of her children. Every Christian congregation has the duty of seeing to it that every adult person who seeks baptism has been adequately instructed in Christian teaching and that he evidences Christian faith and life. The view that only the union with the first wife is true matrimony is difficult to support. It is generally unwise for a missionary to be aggressive in urging polygamous families to break up.

Burns, Dan E. (1987) "Dream Forms in Genesis 2.4b-3.24: Asleep in the Garden. *J for the Study of the Old Testament* 37:3–14.

Compares Gen 2:4b-3:24 with later fictions, similar in structure, to see what the passage might be saying when read through the conventions of the dream form. Argues that the story appears to be better understood, not as a fall, but as an awakening. We have, at the end, an image which suggests that Adam and Eve, literally disenchanted, leave the garden and go forth to experience the worst that life can offer, and the best.

BUSHWELL, JAMES O. III (1959) "IS THERE AN ALTERNATIVE TO ORGANIC EVOLUTION? *Gordon Review* 5:2–13.

This article Constitutes part of Mr. Buswell's chapter in the book, One Hundred Years After Darwin. This is an attempt to set forth a creationist position which is scientifically up-to-date and non-evolutionary rather than anti-evolutionary. Areas of concurrence with organic evolution are found in the origin of life and the origin and age of man. Disagreement is found in quantum evolution, and orders are considered the "kind" of Genesis 1. The position of the Roman Catholic Church is compared with the creationist position, and points of concurrence and difference are brought out. Creationism is considered the alternative for organic evolution, whereas theistic evolution is merely a variant.

Buswell, James O., (1966) "WARFIELD AND CREATIONIST ANTHROPOLOGY. *J of the American Scientific Affiliation* 18(4):117–120.

A detailed response to a letter to the editor of JASA by Paul H. Seely (March, 1966) which criticized B. B. Warfield's essay "On the Antiquity and Unity of the Human Race." In defense of Warfield's position that Genesis leaves open the a question of the antiquity of the human race while affirming its unity it is argued that (1) it is not outdated by scientific advances, because it rested on exegetical, not scientific grounds, and (2) the alleged inconsistencies are the result of attributing to Warfield positions which he did not hold.

Buttner, Manfred (1976) "DIE NEUAUSRICHTUNG DER PROVIDENTIALLEHRE DURCH BARTHOLOMAUS KECKERMANN (The New Alignment of the Doctrine of Providence by Bartholomaeus Keckermann). *Zeitschrift fur Religions und Geistesgeschichte* 28(2):123–132.

Bartholomaeus Keckermann (1572–1609) first succeeded in truly separating geography from theology to which it had been subordinated by Christian geographers. Keckermann's theological work provided the foundation for his emancipation of geography. By methodical analysis Keckermann restricted the concept of providence to God's direction of man's salvation. In his geography, Keckermann ordered geographic facts not according to the principles of physics (as Aristotle had) nor according to Genesis (as previous Christian geographers had done), but rather according to his new methodology of general and specific geography.

Buttner, Manfred (1977) "DIE BEDEUTUNG DER REFORMATION FUR DIE NEUAUSRICHTUNG DER GEOGRAPHIE IM PROTESTANTISCHEN EUROPA UND IHRE FOLGEN FUR DIE ENTFALTUNG DER PROVIDENTIALLEHRE. EIN BEITRAG ZUR GESCHICHTE DER WECHSELSEITIGEN BEZIEHUNGEN ZWISCHEN THEOLOGIE UND GEOGRAPHIE (The Significance of the Reformation for the Realignment of Geography in Protestant Europe and Its Consequences for the Development of the Doctrine of Providence: A Contribution to the History of the

Reciprocal Relations Between Theology and Geography). *Archiv fur Reformationsgeschichte* 68:209–225.

Geography and theology are interrelated. Before the Reformation, geographers considered it their task to explain God's creation by exegeting Genesis in accordance with geographical materials drawn from Aristotle and other ancients; after the Reformation geography was used to explain his providence. Both physical and human geography originated in the Reformation era (e.g., Melancthon's 1549 physics lecture; Caspar Peucer, 1556, stresses the geography of Palestine and of the spread of Christendom). Melancthon first discusses the doctrine of providence (theologically and with heavy geographical overtones) in his influential *Loci* of 1559. (German)

Buttrick, David G. (1988) "Genesis 15:2–18. *Interpretation* 42(4):393–397.

Summarizes the diverse sources and elements of Gen 15:1–18. Asks what a preacher is to do with them. Explains 15:6 as picturing Abraham as actively trusting God in response to God's free covenant relationship. Understands the passage as a story of the free covenant-making God who chooses humanity to be a partner people. Uses the theological concept of a sovereign God who is faithful to his covenant promises to relate the odd details of the text to the contemporary scene. Mentions some problems to be overcome. Sees no faith-works conflict here, but a lived faith that approaches obedience. Notes in 15:6 a radical trust in God's ultimate purpose and a sure confidence in grace alone. Considers this faith to be between a promise and a ritual.

Byl, John. (1989) "Scripture and Geologists. *Westminster Theological J* 51(1):143–152.

In a recent pair of articles in WTJ under the title "Scripture in the Hands of Geologists," Davis Young discusses the question as to how to relate Scripture and science, Genesis and geology. Young's analysis of the conflict between the traditional reading of Genesis and secular geology fails to adequately distinguish observation and theory. Nor does it sufficiently address the subjective and speculative nature of scientific theorizing. Young's resolution of the conflict is unacceptable to the evangelical community because its accommodation to secular science compromises the confessed infallibility of Scripture. Proponents of various approaches to the relationship between science and Scripture should carefully scrutinize their epistemological and methodological assumptions, hidden as these often are, and continue to acknowledge the epistemological supremacy of God's written Word.

Byrne, Andrew. (1990) "Some Ins and Outs of Inculturation. *Anales Theologici*, 4(1):109-149..

States the significance of the term "inculturation" by the Magisterium of the (Catholic) church as reflected in "Faith and Inculturation," published in 1989. Gives an account of the genesis of inculturation, examining a divergent view which is thought to express effectively the reservations of critics. Maps out how the Magisterium understands inculturation, its necessity and advantages, and what areas it affects. Discusses dangers connected with inculturation and takes into account the questions raised regarding a impoverishment of the term. There are certain interpretations of the word which the Magisterium appears to avoid. The problems raised by critics are real, but their proposed solutions are inadequate. BDL

Cachia, Gemma. (1970) "THE BIRTH PANGS OF THE FOURTH GENUS OF CHRISTIAN OR LAYMEN IN SEARCH OF THE STATE OF PERFECTION. *Melita Theologica* 22(1–2):27–42.

Vatican Council II said next to nothing more than did Pius XII concerning secular institutes. Theologians are divided in their views about them. Their members' vows of celibacy place them in a different position than the ordinary laymen, but their secular job shows that they cannot be assimilated simply to the previous forms of the religious life. The changes taking place in family-structure and the concept of married life are such that it is not too fanciful to imagine the genesis of a different type of small religious community able to take its place in the secular world without celibacy or marriage any longer constituting a great divide between them.

Calleja, Joseph (1988) "Gn 1,26s in Filone, nelle Omelie di Origene e nel Commentario in Genesim di Didimo il Cieco (Gen. 1:26f in Philo, the Homily of Origen, and the Commentary on Genesis of Didymus the Blind). *Melita Theologica*, 39(2):91-102..

The thought of Philo of Alexandria, Origen, and Didymus the Blind are compared in relation to the meaning of the words "likeness" and "image" as used in Gen. 1:26f. (Italian) BDL

Cameron, Nigel (1982) "TALKING POINTS: GENESIS AND EVOLUTION. *Themelios* 7(3):28–31.

Gives an overview of the current creation-evolution debate. Includes the differing Christian positions of Creationists, gap theory, and theistic evolution. Addresses the issues of harmonizing Scripture and science, the status of Scripture and the interpretation of Scripture. Concludes with bibliography for further reading.

Camping, Harold. (1970) "THE BIBLICAL CALENDAR OF HISTORY *J of the American Scientific Affiliation* 22(3):98–105.

Suggests that the calendars of ancient peoples have been tied to the life spans of certain individuals and that this is the method described in Genesis 5–11. For example, when Methuselah died bringing to an end his generation, a man who was born in the year of Methuselah's death was selected to be the next reigning patriarch or at least the next man for calendar reference. The year 11013 BC is thus reached for the creation of Adam and the chronology established agrees rather satisfactorily with the archaeological evidence of this earliest civilization.

Carmichael, Calum M. (1977) "A CEREMONIAL CRUX: REMOVING A MAN'S SANDAL AS A FEMALE GESTURE OF CONTEMPT. *J of Biblical Literature* 96(3):321–336.

The woman's action set forth in the levirate law in Dt. 25:5–10 demands a link with the Genesis tradition. This link is provided in the Onan story (Gen. 38). The punishment is to have the brother's widow symbolically imitate what Onan did to Tamar and hence remind the offending brother and the public bystanders that what he is in fact doing to her by refusing to have intercourse invites comparison with Onan's odious act. The drawing off of the sandal (as in the Arab divorce ceremony the sandal symbolizes a woman's genitals) from the man's foot (in Hebrew the foot can allude to the male sexual organ) signifies the man's withholding conception. When after removing his sandal she spits in his face, this action is a symbolic reminder of Onan's spilling of the semen on the ground. The man's passive role in the ceremony corresponds to his passiveness in regard to his duty to her. His non-action amounts to the same thing as Onan's quasi-one. In each case conception was denied the woman. Also finds likenesses in the Ruth-Boaz story.

CARMICHAEL, CALUM M. (1969) "SOME SAYINGS IN GENESIS 49. *J of Biblical Literature* 88(4):435–444.

Examines the sayings concerning Simeon and Levi (Gen 49:5–7), Issachar (Gen 49:14–15), and Judah (Gen 49:8–12), relating them to the events recorded in Genesis 34, 37–39. Especially does he find specific allusions in the animal terms used. In the case of Simon and Levi, Israel is the ox which is hamstrung by the killing of the ass, Hamor. Even the Judah saying is not unreservedly laudatory, as usually interpreted. Judah is the lion, whose strength has usurped the position Joseph had dreamed of for himself; the lion, expressive of the wild beast that supposedly tore Joseph's body.

CARMIGNAC, JEAN (1958) "LE RETOUR DU DOCTEUR DE JUSTICE A LA FIN DES JOURS? (The Return of the Teacher of Righteousness at the End of Time?) *Revue de Qumran* 1:235–248.

It cannot be proved from the Qumran texts that the Essenes believed in resurrection. In particular, no clear text teaches that the Teacher of Righteousness will return personally at the end of time. Two passages (Damascus Document VI, 10–11 and 4Q Florilegium 1–4) used to support such an idea, can be seen in context and by comparison with the O. T. to have a different meaning. On the other hand, a passage in the commentary on Genesis appears to rule out such an interpretation. (French)

Carmody, Brendan. (1981) "RELIGIOUS EXPERIENCE AS A GOAL OF RELIGIOUS EDUCATION. *Lumen Vitae* 36(3):287–310.

Formulates the aim of religious education in terms of religious experience. Uses the thought and method of B. Lonergan as a paradigm because of its insight on this question and its ecumenical perspectives. Outlines the notion of religious experience (W. James, Otto, Tillich). Focuses on some of the psychological aspects of the genesis of such experiences (Erikson, Piaget). Describes its nature and origins, as well as its relation to moral, intellectual and emotional development. Religious experience entails an intellectual and moral conversion, but is manifested differently in childhood and adulthood, developing in maturity.

Carroll, Robert P. (1988) "They Set Us in New Paths II. What Gets Lost in Untranslation: The Old Testament. *Expository Times* 100(2):44–48.

The much quoted, "All theology is Christology," is from Otto Proskock's posthumously published theology of the OT, which was never translated to English. One cannot explain why some important works are never translated, considering the German influence on English scholarship since the direction of the tide changed in the 19th cent. None of Bernhard Duhm's works nor Gunkel's Genesis, important extensions of Wellhausen's scholarship, were translated: now they would be old-fashioned. Regrettable is the unavailability of four other German works: Hugo Gressmann's *Der Messias*, Ernst Jenni's "The political predictions of the prophets", Lothar Perlt's "Covenant Theology of the OT", and Wolfgang Richter's "Exegesis as Literary Criticism".

Carvin, Walter P. (1970) "FAITH AND COSMOLOGY. *Foundations* 13(4):355–359.

Although faith does not imply any particular cosmology and the Bible is not a textbook of science, the creation accounts in Genesis do reflect a primitive cosmology. Theology does have a stake in the picture of the world provided by science, for the assertions of faith can be more adequately and meaningfully expressed in some cosmologies than in others. Faith asserts that the world is orderly and rational. It is up to cosmology to say which model best accords with scientific fact, whereupon faith states that all that this model represents came into being by God and is sustained by him.

Castillo, Lara Rosalio. (1986) "I DOVERI ED I DIRITTI DEI CHRISTIFIDELES. *Salesianum* 48(2):307–329.

Offers an historical precis of the genesis of Title I, Part I of the Book entitled The People of God of the new Code of Canon Law, which reflects the teaching of the Constitution *Lumen Gentium* (On the Church) of Vat. II, regarding the basic unity and equality of all the members of the People of God. Analyzes the significance of the terms: basic/fundamental, rights/duties, christifideles (a return to an earlier terminology than the fideles of the Code of 1918). Discusses the question of the canonical relationship of the non-baptized to the church in view of the church's missionary dynamic. (Italian)

Cerbelaud, Dominique. (1988) "Creation et Trinite (Creation and Trinity). *Revue des Sciences Philosophiques Et Theologiques* 72(1):8894.

During the patristic period there developed a "Trinitarian" interpretation of the first two verses of Genesis, which were said to recognize the presence at the creation of the three persons of the Trinity. Traces the history of this interpretation as far as the Augustinian period. First considers the "echoes" of these two verses of the OT which are found both in Jewish tradition and in the NT, before making any reference to the patristic period and its 2nd and 3rd cent. writers, followed by three Syrian, Greek and Latin writers of the 4th and 5th cents. Finally, stresses the numerous purely theological questions raised by the development of this exegesis. (French)

Cerling, C. E., (1976) "SETTING THE ISSUES: WOMEN'S LIBERATION AND CHRISTIAN THEOLOGY. *J of Psychology and Theology* 4(4):313–317.

Proposes what are the key issues relating to the debate between women's liberation and Christian theology. The single most important issue is, Is the biblical teaching about women so conditioned by the culture of biblical times that it has no application to the present? Certain definitions are important: What is the meaning of "headship" in the NT? What is the meaning of subjection or subordination? We must also ask, How can the apparent partnership of Genesis 2 be reconciled with subordination as spelled out by Paul? In regard to the question of the ordination of women, we must ask if there were women ministers in the NT? Paul gives contrasting statements wherein he both restricts women's role in the church and provides a qualified opening for their teaching.

Ceyssens, Lucien. (1981) "AUTOUR DE LA BULLE "UNIGENITUS." IV. JACQUES PHILIPPE LALLEMANT, CHAMPION DE L'ANTI-JANSENISME. *Antonianum* 56(4):750–803.

Continuing a series of recent studies concerning the bull *Unigenitus* (1713) which condemned 101 propositions drawn from P. Quesnel's *Reflexions morales sur le Nouveau Testament* (Moral reflections on the NT), focuses on the Roman origin of this document. Investigates the part played by the Jesuit Lallemand (1660–1748) in the

genesis of this curious bull. Studies: the periods of the activity of a young activist; the controversies with the Jansenists, Quesnel in particular; his activities at the service of the confessor to the king, P. Michel Le Tellier; his correspondence with Fénelon; his activities after the bull. (French)

Champagne, Lydia (1981) "THE GENESIS OF LIBERATION: MOSES BOUND AND UNBOUND. *Bible Today* 19(1):50–56.

The story of Moses is one of development from a self-appointed liberator to fugitive to one so empowered by the presence and blessing of God that he survived the opposition of both Pharaoh and Israel and even mediated between God and rebellious Israel. Though he died without attaining his outward goal, the promised land, he was not a failure, but a true prophet. His life of testing is a model for all called by God.

Christensen, Duane L. (1986) "Job and the Age of the Patriarchs in the Old Testament. *Perspectives in Religious Studies* 13(3):225–228.

Canonical activity in the Exilic and Post-Exilic periods in ancient Israel shaped the whole of the received tradition of the Hebrew Bible in discernible patterns. Part of that structuring is a numerical schema that includes not only Abraham, Isaac and Jacob/Israel in Genesis but Job as well. The number 140, which is the sum of the digits one through seven, is the "patriarchal number" from a canonical perspective. In short, Job is the oldest of the Patriarchs in ancient Israel. The number 17 is also part of this canonical schema in that it is structured into the "age at death" of each of the Patriarchs (excluding Job) according to a single mathematical formula.

Christensen, Carl W. (1959) "FAITH, ITS GENESIS AND ITS FUNCTION IN PSYCHOTHERAPY. *J of Pastoral Care* 13:133–143.

Posits the theory that the genesis of faith is linked with developmental and maturational processes of the ego. Gives in detail the experiences of one who underwent a religious experience of God to illustrate how faith works in the reintegration of one's mental functioning within the framework of a religious belief, and in terms of individual ego-process. The ultimate meaning of faith is a self-affirmation. Also considers faith as a factor in psychotherapy as used in supportive and interpretive roles. The therapist's own belief that he can, or cannot help the patient serves the same dynamic function in himself as it does in the patient.

Christensen, Duane L. (1985) "The Akedah In Genesis 22:1–19: An Invitation To Jewish-Christian Dialogue. *American Baptist Quarterly* 4(4):340–346.

Use of the art medium "hand-made Midrash" in adult Bible study groups offers the opportunity for bringing biblical text and personal experience together and opens Jewish-Christian dialogue. The binding of Isaac in Genesis 22 is an important event for Jews, and has rich implications for Christians as interpreted in the light of the NT. This story also allows personal, emotional examination. The "hand-made Midrash" has been used in seminary and extension classes. Part of a symposium on cooperative Christianity (see abstract #2181).

Christensen, Duane R. (1983) "ANTICIPATORY PARONOMASIA IN JONAH 3:7–8 AND GENESIS 37:2. *Revue Biblique* 90(2):261–263.

The phenomenon of polysemy at the center of a chiasmic structure in Jonah 3:7–8 picks up two meanings for the same verb *yr'w*, one from preceding reference to cattle and sheep, "they shall [not] graze," and the other in the context which follows, "they shall [not] be evil." Another possible example of anticipatory paronomasia is in Gen 37:2, where *ʿt* can be read as "with" and also as the sign of the definite direct object.

Clapsis, Emmanuel. (1982) "ST. BASIL'S COSMOLOGY. *Diakonia* 17(3):215–223.

Studies the cosmological view of St. Basil the Great (330–370) as presented in his homilies on Hexaemeron, an extensive commentary on the six days of creation in the account of Gen 1:1–26. Examines Basil's notion of the relation of God to the cosmos, of what creation reveals about God and concludes with some doxological and ethical implications of cosmology. Written to present a coherent religious picture of the origin and destination of the world, Basil's work relies on the literal sense of the Genesis account though interpreted in the light of the philosophical thought of his age.

Clark, J. R. (1979) "THE DYNAMICS OF CREATION. *J of Religion and Health* 18(2):139–143.

A basic question in any religion is what is the source of creation and how did order emerge from this order. Science has available a more cogent explanation for creation than the Genesis account. Instead of an external power of creation the generalized concept of love as a generic force is the dynamic of creation.

CLARK, W. MALCOLM (1969) "A LEGAL BACKGROUND TO THE YAHWIST'S USE OF "GOOD AND EVIL" IN GENESIS 2–3. *J of Biblical Literature* 88(3):266–278.

Gleans examples from throughout the OT of the use of "good and/or evil" for the light they shed on its probable meaning in Genesis 2–3. Believes this phrase was not part of the original tradition, but was likely introduced by J. Concludes that the J emphasis is not on the content of knowledge but on man's moral autonomy. Man takes upon himself the responsibility of trying apart from God to determine whether something is good for himself or not.

Clements, Ronald E. (1990) "Claus Westermann on Creation in Genesis. *Southwestern Journal of Theology*, 32(2):18-26..

Westermann insists that the continuity between creation and redemption must be kept in view to understand Genesis 1-3 correctly. Together with the calling of Abraham and the Exodus they constitute one continuing movement of divine activity in and through Israel. Deals with the historical context within which Westermann works as well as the literary setting and theological themes which he discusses. LP

Clifford, Richard J. (1985) "THE HEBREW SCRIPTURES AND THE THEOLOGY OF CREATION. *Theological Studies* 46(3):507–523.

Convinced that the traditional concept of creation has been drawn too exclusively from Gen 1–3 and Rom 5, and made subordinate to redemption, reconsiders creation as anciently defined, in the light of Psalms and Second Isaiah, as well as Genesis.

Clines, D. J. A. (1976) "THEME IN GENESIS 1–11. *Catholic Biblical Quarterly* 38(4):483–507.

Asks, "What is the theme of Gen. 1–11 as it stands?" Critically considers: (1) a sin-speech-mitigation-punishment theme, (2) a spread-of-sin, spread of grace theme, (3) a creation-uncreation-re-creation theme. These insights about theme can be incorporated into a general statement of the theme of Gen. 1–11 which can be stated either positively or negatively. But a study of the precise terminus of the primeval history and of the relationship of the theme of Gen. 1–11 to the theme of the Pentateuch favors the positive interpretation. No matter how drastic man's sin becomes, destroying what God has made good and bringing the world to the brink of uncreation, God's grace never fails to deliver man from the consequences of his sin. God's commitment to the world stands firm, and sinful man experiences the favor of God as well as his righteous judgment.

Clines, David J. A. (1979) "THE SIGNIFICANCE OF THE 'SONS OF GOD' EPISODE (GENESIS 6:1–4) IN THE CONTEXT OF THE 'PRIMEVAL HISTORY' (GENESIS 1–11). *J for the Study of the Old Testament* 13:33–46.

Examines, via (1) the exegetical problem of the identity of the "sons of God" and (2) the backward and forward links between the material and its surroundings, the function of the pericope Gen 6:1–4 within the larger whole of the "Primeval History."

CLINES, J. A. (1968) "THE IMAGE OF GOD IN MAN. *Tyndale Bulletin* 19:53–103.

The doctrine of the image of God in man is far more important in the history of doctrine than the brief references to it in the OT reveal. Somehow man's splendor is his likeness to God, but in what respect is a man like God? Before 1940 the image of God was limited to some phase of internal reality; after 1940 to external reality. There is now an impasse in the solution to the problem. Actually, "in the image of God" should be translated "as the image of God," for man is not made in the image of God, nor does he have the image of God. The whole man is the image of God in the sense that he is the earthly representative of an absent God. Since God has no image, man

is his image in Genesis, while in the ancient near east the king was primarily the one who bore the earthly image of the deity.

Clouser, Roy A. (1991) "Genesis on the Origin of the Human Race. *Journal of the American Scientific Affiliation*, 43(1):2-13..

It has long been suggested that Genesis and the sciences look at human origins from differing, but compatible, points of view. The key to clarifying the biblical view of human origins lies in the definition of "human" that is both taught and presupposed in Scripture: a human is essentially a religious being, and the Genesis account refers primarily to the appearance of religious consciousness in beings who thereby become fully human. WW

Coats, George W. (1973) "ABRAHAM'S SACRIFICE OF FAITH: A FORM-CRITICAL STUDY OF GENESIS 22. *Interpretation* 27(4):389–400.

The theme of Genesis 22 is God's command to Abraham to take his son, Isaac. The plot is built upon the elements of exposition, complication, and resolution with an anti-climactic conclusion. Presents a form critical analysis of the structure of the narrative and the ways that this structure develops the themes of the narrative. The obedience leitmotif complements the tension centered in the sacrifice and functions as a means for reaffirming the validity of the patriarchal promise. The structural emphasis on Abraham's obedience at each major stage in the movement of the narration, compromising the arc of tension centered on the near sacrifice of Isaac, points to the generic identity of Genesis 22 as legend. The setting and intention are described.

Coats, George W. (1974) "REDACTIONAL UNITY IN GENESIS 37–50. *J of Biblical Literature* 93(1):15–21.

The collection of traditions in Gen. 37–50 does not constitute a self-contained unit of material. While its major narrative is the Joseph story, it is part of a collection of traditions about Jacob and his sons. As a distinct collection, it is properly distinguished from the cycle of traditions about Jacob which begins in Gen. 25:19. Both concern family tradition; both describe struggles within a family. But the Jacob cycle contains a loosely organized collection of narratives centered around Jacob's life in Canaan. Gen. 37–50, however, is a distinct kind of collection centered in a single story, with other elements secondarily inserted or expanded out of that single story. Considers how these insertions and expansions fit into the overall structure of Gen. 37–50.

Coats, G. W. (1972) "WIDOW'S RIGHTS: A CRUX IN THE STRUCTURE OF GENESIS 38. *Catholic Biblical Quarterly* 34(4):461–466.

The crisis in the Judah-Tamar story arises from a violation of basic justice. Judah fails to instruct Shelah to carry out the levirate custom (cf. Deut. 25:5–10). To redress her grievance, Tamar designs a plan to secure intercourse with Judah. Her sole goal is conception of a child. Marriage may come. It is perhaps desired, at least by the widow. But within the scope of the levirate custom, at least for this story, Tamar can expect only conception of a child. On this interpretation, the ending fits. Tamar is satisfied. Judah is satisfied. The reader knows that justice, particularly when widows are concerned, finally wins out.

Coats, George W. (1980) "STRIFE AND RECONCILIATION: THEMES OF A BIBLICAL THEOLOGY IN THE BOOK OF GENESIS. *Horizons in Biblical Theology* 2:15–37.

Stuhlmacher's question about what the OT language of reconciliation looks like (HBT, 1979, 1) provides the stimulus for this examination of the Yahwist (and JE) material in Genesis. The dominant characteristic of this material contributes to the theme of reconciliation by emphasizing its opposite: the breaking of intimacy in relationship to God, to the environment, and to other members in the human community. Intimacy with the environment is restored by God's blessing on Noah. Reconciliation with God depends on intimacy with Abraham and his heir which necessarily requires a physical reunion of the people of God. The implications are then drawn for NT theology, ecumenism, and ecology.

Coggins, Richard J. (1986) "Recent Continental Old Testament Literature. *Expository Times* 97(10):298–301.

Reviews six works treating Genesis, Deuteronomy, Psalms, the concept of covenant and wisdom literature in and outside the canon.

Cohen, Norman J. (1983) "TWO THAT ARE ONE—SIBLING RIVALRY IN GENESIS. *Judaism* 32(3):331–342.

By reading the Torah closely and creating new interpretations (midrash), we can make it a vehicle in our desperate struggle for spiritual growth. Thus the Jacob/Esau and Rachel/Leah narratives can suggest the inner struggles of one's nature; awareness of this may help us achieve integration and wholeness.

Cohn, Robert L. (1983) "NARRATIVE STRUCTURE AND CANONICAL PERSPECTIVE IN GENESIS. *J for the Study of the Old Testament* 25:3–16.

Examines how the literary shaping of Genesis conditions its theological meaning, and shows that the narrative units of the book exhibit increasingly tighter structures which correlate with increasingly more sophisticated depictions of the divine-human relationship.

Combs, Eugene and Post, Kenneth (1980) "HISTORICITY AND NECESSITY: DEATH IN GENESIS AND THE CHANDOGYA UPANISAD. *Studies in Religion/Sciences Religieuses* 9(1):41–52.

A comparative analysis of Genesis and the Chandogya Upanisad on their respective teaching about death seeks to understand just how far east is from west. Genesis is about those who have accepted the fact that they will die in distinction to those who believe they can live forever, a view presented in the Chandogya Upanisad.

Composta, Dario (1977) "DIRITTO E ARTE NELLA PROSPETTIVA MARXISTA (Law and Art in the Marxist Perspective). *Divinitas* 21 (2):257–267.

The infinity of artistic creativity enjoys an autonomy all its own which is expressed in 4 freedoms: ontological, esthetic (or technical), moral and political. Since society (the group) is the whence and the whither of artistic production, the social character of art, in its 3 aspects: genesis, mirroring, communication, is not inimical to art. But what about politics and art? How far can the state regulate art? or make it its tool? Here the dialectic between fostering and protecting the public good versus artistic creativity is sharpened. Considers 3 phases of Marxist artistic history: (1) Marx to Lenin (1909); (2) party art under Lenin; (3) the contemporary period of disruption. (Italian)

Conrad, Edgar W. (1984) "THE "FEAR NOT" ORACLES IN SECOND ISAIAH. *Vetus Testamentum* 34(2):129–152.

The "fear not" oracles in Second Isaiah represent two distinctive Gattungen, the War Oracle and the Patriarchal Oracle. The former relates to the imagery of Jacob/Israel as the "herald of good tidings," announcing the victory of Yahweh in a war in which the people are not involved as warriors. The latter relates to Israel's role as a "witness" to the new thing Yahweh is doing for his servant after having judged the community and delivered it into the hands of the enemies. The Patriarchal Oracles have not only a formal relation to the Genesis narratives but also a thematic link concerning the promise of offspring.

Considine, Thomas. (1961) "TWO IN ONE FLESH. *Australian Catholic Record* 38:111–123.

Marriage, if correctly understood, can be summed up in the biblical expression: two in one flesh. In Genesis, marriage is proclaimed to be indissoluble; in Ephesians the sacramental nature of Christian marriage is suggested. As used in I Corinthians the phrase is a corrective to modern views which stress physical union at the expense of moral and spiritual union in matrimony. Marriage is a deep mystery: in it not only does the process of natural generation continue, but in Christian marriage the process of supernatural regeneration is continued as well.

Constantelos, Demitrios J. (1966) "THE HOLY SCRIPTURES IN GREEK ORTHODOX WORSHIP (A Comparative and Statistical Study). *Greek Orthodox Theological Review* 12(1):7–83.

A catalog of the scriptural elements found in the liturgies of the Presanctified Gifts, of St. Basil the Great, and of St. John Chrysostom as well as in the sacraments of Baptism, Chrismation, Holy Unction, and Matrimony. The study shows that about 25% of the quantity of the services is made of scripture. The OT is used slightly more than the NT; use of Psalms far exceeds the other books; Matthew comes second, Genesis third.

Cook, James I. (1970) "AREAS OF TENSION WITHIN THE CHURCH. I. THE INTERPRETATION OF SCRIPTURE. *Reformed Review* 23(2):77–86.

Various attitudes toward the Bible underlie many of the misunderstandings of issues within the Reformed Church. These attitudes may generally be labeled by the terms Fundamentalist, Reformed, and Liberal, though within the Reformed Church there are only two, less radical views. The first is that the Bible is infallible and inerrant in all respects and that biblical criticism is to be disavowed. The second maintains that the Bible is fully inspired but that it may have human limitations, especially in Genesis 1–11. Much misunderstanding has come about because each position misstates the views of the other. On the whole, Reformed bodies are no longer insistent on the historicity of Genesis 2–3, for example. This latitude must be practiced in the RCA.

Cook, Johann (1982) "GENESIS I IN THE SEPTUAGINT AS EXAMPLE OF THE PROBLEM: TEXT AND TRADITION. *J of Northwest Semitic Languages* 10:25–36.

In the analysis demonstrates that the most important issue regarding the use of exegetical renderings and midrashic additions is the clearly identified harmonizing approach of the translator(s) redactor(s) of the Septuagint. This acts as hermeneutical key to the understanding of such renderings and not, in the case of Genesis 1 in LXX, a deviating Hebrew Vorlage.

Cook, Johann (1984) "Ancient Readings in the Translations of the Old Testament. *J of Northwest Semitic Languages* 12:41–52.

Observes that the adjective "ancient" is not the appropriate word to use for the deviating readings in the translations of the OT. Much research still needs to be done in this field. Discusses the relationship between some versions, especially regarding readings in Genesis. The problematic deviating readings in Gen 2:2, 24 and 4:8 are also dealt with in a separate paragraph.

Cooper, Barry (1976) "HEGEL AND THE GENESIS OF MERLEAU-PONTY'S ATHEISM. *Studies in Religion/Sciences Religieuses*; 1977 6(6):665–671.

Hegel as interpreted by Kojève was a major influence in dissolving the intellectual support for the religion of his youth as set forth in his pre-WWII writing.

Cornelius, Izak (1984) "Genesis XXVI and Mari: The Dispute over Water and the Socio-Economic Way of Life of the Patriarchs. *J of Northwest Semitic Languages* 12:53–61.

The patriarchal story of the dispute over wells in Genesis 26 is compared with Mari text ARM IV 24, which also deals with a similar dispute. A survey of the present state of research on "pastoral nomadism" in the Mari texts is given. A totally new definition of "nomadism" is necessary, which includes the elements of sedentarization and agriculture.

CORNELIUS, FRIEDRICH (1960) "GENESIS XIV *Zeitschrift für die Alttestamentliche Wissenschaft* 72:1–7.

The four kings of Gen. 14 are identified as Kedor La'omer, an unknown but authentic Elamite name; Hammurabi (Amraphel) of Babylonia; Ariok (Hurrian name) of Alzija (Ellasar) at the source of the Tigris; Tudhalijas (Tid'al) the ruler who followed Annitas, conqueror of the Hittites. The latter referred to their conquerors as "foreigners"; hence, the title *melech goyim*. The latter title is also what the Hyksos of Egypt called themselves. 1694–86 is the only period in which Hammurabi (short chronology) and the Hyksos could have been together in Palestine. The purpose of the alliance was to wrest Palestine from the Egyptians. This was Hammurabi's error. Not he but the Hyksos conquered Egypt; the Hurrians occupied the Euphrates bend, and the Babylonian plain was exposed to the subsequent Kassite invasion. The enormous earthquake of 1650 which destroyed the Cretan palaces at Ugarit

and Alalah VII may also have destroyed Sodom and Gemorrah in an area (the southern part of the Dead Sea) prone to earthquakes. The lifetime and hence the person of Abraham is thereby authenticated. (Ger.)

Crenshaw, J.L. (1970) "POPULAR QUESTIONING OF THE JUSTICE OF GOD IN ANCIENT ISRAEL. *Zeitschrift für die Alttestamentliche Wissenschaft* 82(3):380–395.

Examines numerous OT passages which attempt to deal with the problem of the existence of evil in spite of a righteous God. Genesis 18:17–33 entertains a radically new understanding of God's righteousness. Ex. 32 lays stress upon the wrath of God despite the intercessory pleadings of the innocent Moses. Compare also Jer. 12, Hab., and Ps. 89. The fullest treatments of the problem are found in Job (repentance, confession of God's justice despite everything, that is an affirmation of meaning) and Qoheleth (despair, criticism of God for not caring, the denial of divine justice, hence of meaningful existence). The two approaches are expressed in a Doxology of Judgement or Judgement through fire, a popular denial of meaning in life and the justice of God to which the prophets reacted.

Culley, Robert C. (1980) "ACTION SEQUENCES IN GENESIS 2–3. *Semeia* 18:25–33.

Explores one aspect of structural exegesis in Gen 2–3, that of narrative action sequences, which could form a basis for a discussion of characters and roles.

Cuva, Armando. (1980) "GENESI, ISTANZE DI FONDO E ARTICOLAZIONE DELLA ISTRUZIONE SULL FORMAZIONE LITURGICAL NEI SEMINARI (CON RASSEGNA DI DOCUMENTI) (Genesis, Basic Modalities and Structuration of the Instruction on Liturgical Formation in Seminaries. (With annotated documents)). *Salesianum* 42(4):807–833.

Seeks to deepen an appreciation of the 1979 Instruction on Liturgical Formation in Seminaries. (1) Examines the genesis of the document—emphasizing its attempt to meet the need for an adequate liturgical formation of priesthood candidates that reflects the important of liturgy in the life of the church and in priestly formation. (2) Points out the desired complimentary relation between liturgical life and the teaching of liturgy in seminaries, the mystagogic character of liturgical formation and its pedagogic bases. (3) Shows that the plan and development of the instruction is logical and simple. Appends a detailed review of 32 documents issued by the competent authorities from 1903 to 1980 on liturgical formation in seminaries. (Italian)

Dahood, Mitchell (1980) "ABRAHAM'S REPLY IN GENESIS 20, 11. *Biblica* 61(1):90–91.

The word amar in Gen 20:11 should be translated "see," like the Akkadian amaru and the Ugaritic amr, and raq should be repointed as riq. Thus this verse is to be rendered, "And Abraham replied, Indeed I have beheld worthlessness: there is no fear of God in this place, and they will kill me because of my wife'. This is supported by understanding amar as "see" in Gen 4:8: "Cain was watching for his brother Abel."

Dahood, Mitchell (1977) "POETRY VERSUS A HAPAX IN GENESIS 27, 3. *Biblica* 58(3):422–423.

Gen 27:3 should be read as poetry. The MT telyeka should be repointed as tolik, hiphil imperfect of halak, "to go." Then the text may be translated: So now take your weapons,/ bring your bow as well,/ then go out into the field/ and hunt me some game./ The generic "weapons" is used here of "arrows."

Dahood, Mitchell (1980) "NOMENOMEN IN GENESIS 16, 11. *Biblica* 61(1):89.

The reading sama el in Gen 16:11 is still preferable, as Dahood proposed in 1968, in spite of Strus' recent rejection of it. Strus' appeal to Gen 21:17 is not convincing, as the apparatus in BHK3 shows. So, one should translate Gen 16:11 "For Yahweh has heard you/El has answered you."

Dahood, Mitchell. (1981) "EBLA, GENESIS AND JOHN. *Christian Century* 98(13):418–421.

During the past four years many claims have been made for cuneiform tablets discovered in 1974–1976, but this is doubtless the first time that their bearing on biblical books composed about a millennium apart—Genesis in the 9th cent. BC and John in the 1st cent. AD—has been urged.

dal Cavolo, Enrico. (1990) "Leone Magno autore dell'eucologia per Lorenzo Martire? Recherche sul Sacramentario Veronese. (Leo the Great, Author of the Eucological Texts for Lawrence Martyr? Research on the Sacramentary of Verona). *Sal*, 52(2):403-414..

Reviews the status quaestionis of the Verona Sacramentary, the genesis and development of the cult of St. Lawrence, Martyr, in Rome, and Leo the Great's involvement in the cult. Studies the interrelationship between Pope Leo's Treatise 75 for the feast of St. Lawrence and various texts of the Verona Sacramentary. Concludes that Pope Leo contributed to the growth of the Roman cult of St. Lawrence hand in hand with the eucological development in the Sacramentary of Verona. (Italian) DJH

Daly, R. J. () "THE SOTERIOLOGICAL SIGNIFICANCE OF THE SACRIFICE OF ISAAC. *Catholic Biblical Quarterly* 39(1):45-75.

Gen. 22 formally rejects human sacrifice. Jewish tradition has consistently spoken of the sacrifice of Isaac as the Akedah, i.e., the "Binding of Isaac," referring to Gen 22:9. In late Judaism, the Akedah became the subject of an extraordinary haggadic development far beyond the data given in the Genesis narrative. Knowledge of this development provides an invaluable aid towards understanding the NT texts which probably allude to the Akedah, and supplies the indispensable background for seeing the Christian Isaac-Christ typology in its proper perspective. The sacrificial soteriology of the NT can no longer be discussed without consideration of the Akedah.

Davidson, Richard M. (1988) "The Theology of Sexuality in the Beginning: Genesis 1-2. *Andrews University Semitic Studies* 26(1):5-24.

An analysis of the high point of creation, the creation of mankind concentrating on the implications of "male and female, he created them" as establishing forever the biblical norm. Sexual distinctions are a creation by God; there is no room for an original androgynous being, the sexes are paired equally with no hint of ontological or functional inequality, and man and woman together make man. The whole man is created in God's image. The purpose is procreation, and the whole is seen as "good." There is no support for any hierarchical view of the sexes.

Davidson, Richard M. (1988) "The Theology of Sexuality in the Beginning: Genesis 3. *Andrews University Semitic Studies* 26(2):121-131.

A study of Genesis 3 in relation to man and woman relationships and the effect of the Fall on that relationship. The subjection/submission prescribed in v. 16 is not presented as applicable to man-woman relationships in general. There is no basis for suggesting that the basic equality between male and female established in creation was altered as a result of the Fall. The context of Gen 3:16 is that of marriage. It does not indicate a general subordination of woman to man beyond the husband-wife relationship, and here it is a "first among equals" role.

Davis, Charles. (1982) "THE THEOLOGICAL CAREER OF HISTORICAL CRITICISM OF THE BIBLE. *Cross Currents* 32(3):267-284.

Suggests that historical criticism may have come to the end of its theological career and needs to make way for literary criticism in the form perhaps as found in deconstructive criticisms (see, Frank Kermode, *The Genesis of Secrecy, On the Interpretation of Narrative*, 1979; Jacques Derrida, *On Grammatology*, 1979; Frank Lentricchia, *After the New Criticism*, 1980). Contrasts the historical method's attempted limitation of a text to a single, original meaning (with its desire for a security overcoming anxiety), with literary criticism's attempt to make the texts transparent not to some final meaning, but to an incessant interplay of significations with a widening flexibility of interpretation. This latter characterized the reading of the Bible before the age of historical anxiety.

Davis, Charles Thomas (1977) "ALIVE TO DEATH-DEAD TO LIFE: A HUMAN DILEMMA. *Perspectives in Religious Studies* 4(3):253-268.

The modern Western model of death is lifeless and abstract mathematics, analysis and a propensity to reduce all reality to matter governs our experience of living. The biblical model stands in radical contrast. Living is community with God, with creation. An exploration of Genesis 1-6 and John 1:1-18 using intrinsic literary criticism and the insights into symbol and myth provided by Carl Jung and Mircea Eliade lay bear the dilemma of academe: by creating a world supposedly devoid of instinct, the unconscious, the dark, the feminine, and the

mythical scholarship creates a world devoid of life, possessed by death.

Davis, Ellen F. (1989) "Messenger of a Metaphorical God: John Donne's Use of Scripture in Preaching *Anglican Theological Review* 71(1):48-62.

The balance between metaphor and allegory in John Donne's homiletical approach is examined in light of Donne's attention to the sense of the text, his views on role of the Bible in the church, and his use of biblical imagery and its application (using Genesis 1:26 as a reference point).

de Moor, Johannes C. (1988) "East of Eden. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(1):105–111.

Two relatively unknown Ugaritic texts contain numerous suggestions that the Canaanites had a paradise story more or less similar to Genesis 2–3.

De Young, James B. (1988) "The Meaning of "Nature" in Romans 1 and its Implications for Biblical Proscriptions of Homosexual Behavior. *J of the Evangelical Theological Society* 31(4):429–441.

The only model of sexual expression contemplated in Scripture is that which is patterned after the creation model of Genesis 1–2. This is the pattern that Jesus and his disciples taught or commanded as well. Since Paul opposes all forms of sexual expression between the same sex in Romans 1, and his judgments are eternally valid, revisionist interpretations must submit themselves to the authority of Scripture.

De Vaux, R. (1965) "LES PATRIARCHES HEBREUX ET L'HISTOIRE (The Hebrew Patriarchs and History). *Revue Biblique* 72:5–28.

The Israelites connect the origins of their people and the beginning of their age with the three patriarchs, Abraham, Isaac, and Jacob. The traditions which they have kept about their ancestors and their age are contained in Genesis. When the literary critic believed at the end of the last century that he had proved that Genesis was a compilation of documents, the most ancient, the Yahwist, had been written a thousand years after the events which it alleged to report. It appeared that it was impossible for science to maintain the historical character of these documents. There are two opposite tendencies in recent studies of the patriarchs. Certain authors, considering the historical complex of the traditions and the long duration of their oral transmissions and their care for religious teaching, doubt that it is possible to determine what historical bases these traditions have. Others, interested in archeological developments and the history of the ancient Near East and finding parallel information in extra-biblical sources concerning these narratives, vindicate a historical basis for each one of them. (French)

De Laubier, Patrick (1969) "LA NOTION D'IDEOLOGIE ET SA GENESE (The Notion of Ideology and Its Genesis). *Nova et Vetera* 44(3):167–189.

It arose in Feuerbach and Comte although Rousseau and Hobbes gave the impetus for the development of the notion with their criticisms of religion. Rousseau especially with his views of Christianity as oppressive by nature. Feuerbach insisted that religion was purely human but was unconscious of this. The forces aroused by religion had to be captured and changed for fulfilling human purposes. This thought was completed by Marx and Engels. Similar but more complete is the thought of Comte who insisted that one must live for the other. All these efforts are marked by attributing an absolute character to a sociological thing: working-class socialism. They postulate an absolute and willfully deny the possibility of a transcendent absolute. (French)

DE MERV, ISODAD. (1959) "LA CREATION DE LA FEMME (The Creation Of Woman). *Bible et Vie Chretienne* 28:9–13.

A 9th century commentary on Genesis 2:2 1. The Lord said, "It is not good that man be alone. I shall make for him a helper like himself." The prophet shows how God exercises a care for woman equal to that for man. God has taken a piece from the right flank of man in order to show: the equality of nature, the need that woman has of man, and that man and woman must mutually love one another. (French)

DE CATANZARO, CARMINO J. (1958) "MAN IN REVOLT: A STUDY IN THE PRIMAEVAL HISTORY OF THE BOOK OF GENESIS. *Canadian J of Theology* ???:285–292.

The literary composition of the Primateval History is considerably simpler than that of many other parts of Genesis. Two strata Only, J and P, are represented in It. Despite marks of primitive origins the Yahwistic writer has harnessed the story of the temptation to a theological purpose. The theme of sin and judgment Is continued In the Cainite Cycle which Is entirely in the hand of the Yahwistic writer. The writer Includes a piece of unreconstructed mythology, the story of the miscegenation between the b'ne elohim, "the sons of God," with the daughters of men, tying It to generous life spans and a prelude to the Deluge. An act of human Insolence for the whole of mankind Is related In the Babel Story. Theological Implications to these Investigations are examined by the author In conclusion.

DE MOOR OZN., (1959) "J. C. DE ROOMS-KATHOLIEKE MARIOLOGIE EN DE UITLEG VAN GENESIS III 15 BIJ EPHRAEM SYRUS (Roman Catholic Mariology and the interpretation of Genesis 3: 15 by Ephraem Syrus) *Gereformeerde Theologisch Tijdschrift* 59:97–117.

Roman Catholic exegesis of Gen. 3: 15, based on a mistranslation ("she-ipsa shall bruise his head") gives Mary an active share in the salvation of mankind. Mariological development has proceeded to a point where the question is no longer whether the dogma of Mary's co-mediatorship will be declared but which Pope will do it. Rome's teaching that the consensus of the fathers is to interpret Gen. 3:15 mariologically is challenged by an examination of Ephraem Syrus who is often cited by Rome to substantiate its position. But Ephraem nowhere treats the text as Rome understands it. Where he gives it a feminine understanding it is Eve who wounds the serpent and not Mary. Rome claims that Eve was unworthy of that honor and that it was given Mary. Both the Biblical and the historical foundation for this Roman dogma are thus called into question. Footnotes. (Holland)

Deist, Ferdinand E. (1990) "Genesis 1-11, Oppression and Liberation. *J of Theology for Southern Africa*, 73:3-10..

Constructs broad outlines for a biblical anthropology that can serve as a theologico-hermeneutic framework for thinking about liberation. Naturalist anthropologies (those derived without due consideration of biblical views) find expression in—inter alia—nationalist and liberal individualist values. Gen 1-11 provides material for understanding life in ethical terms. Nationalism and individualism lead to anthropologies which spell death rather than life—and therefore are not biblical anthropologies. If the concept of life is indeed an integral part of biblical anthropology it may serve as a hermeneutic principle in liberation theologies, and enrich these in various ways. DPW

Derby, Josiah (1990) "The Problem of the Levirate Marriage. *Dor Le Dor*, 19(1):11-17..

The Levirate Marriage Law described in Deut 25:5-10—marriage of the brother-in-law to the widow under special circumstances—is puzzling in many aspects. For example, there is only one instance of a levirate marriage mentioned in the Bible (Genesis 38), and one case of a quasi-levirate marriage (Ruth 4:1-10). This law negates the prohibition against a man's marriage to his sister-in-law under any circumstances (Lev 18:16; 20:21). Yet, the Torah provides an out from the levirate marriage through the act of "unsandaling." Yibbum (levirate marriage), though a positive command, has not been practiced among Ashkenazi Jews since the 11th cent. when Rabbenu Gershom issued his decree against polygamy. It seems that the basis for Yibbum was financial, which is why the widow would enter into it under any circumstances. Not willing to share financially, would also give cause to the brother-in-law to demur and choose the ignominious act of "unsandaling." MC

Derby, Josiah (1988) "Adam's Sin *Dor Le Dor*/89 17(2):71-82.

Adam in the Garden was not a human being but an animal in an advanced stage of development, capable of becoming a human. He had the potential for acquiring self-awareness through the development of an enlarged brain. It is through the knowledge of good and evil that he becomes human. The first 11 chapters of Genesis present an aetiology of human civilization.

Derrett, J. Duncan M. (1979) "HAGGADAH AND THE ACCOUNT OF THE PASSION. *Downside Review* 97(329):308–315.

Suggests possible haggadic influences on the passage in Matt 27:19, "Have nothing to do with that Just man!" Using OT texts, e.g., Genesis, compares the plight of Jesus with that of Joseph, both having been handed over out of envy.

Deshpande, P. Y. (1971) "GENESIS: A HINDU REFLECTION ON THE BIBLE. *J of Ecumenical Studies* 8(3):575–580.

A Hindu attempts to rewrite the essential message of the Bible from the perspective of his own faith.

Detweiler, Robert (1988) "Speaking of Believing in Genesis 2–3. *Semeia* 41:135–139.

Extends the thrust of Susan Lanser's article (same issue of *Se*) to argue that the choice of the approach to Genesis 2–3 should also be determined by an awareness of what kind of literature this passage is. (see abstract #829)

DeWitt, Dale S. (1976) "THE GENERATIONS OF GENESIS. *Evangelical Quarterly* 48(4):196–211.

In the light of the Nuzi/Mari tablets, suggests a written source and structure for Genesis 1–36 as alternative to standard documentary analysis. The key words, "These are the generations of" are parallel to tablet colophons that identify both the history on a tablet and an attached genealogy. Suggests 10 original tablets of this nature as sources for Genesis 1–36. These tablets were probably begun by Abraham for family archives, completed by Jacob, and then came into Moses' possession and were used by him in preparing Genesis. Family records of this nature, in the form of written tablets, were part of the cultural milieu of the Middle Bronze Age in the Near East.

DeWitt, Dale S. (1979) "THE HISTORICAL BACKGROUND OF GENESIS 11:1-9: BABEL OR UR? *J of the Evangelical Theological Society* 22(1):15–26.

The story of the confusion of languages in Gen 11 must be based on a historical event occurring shortly before the patriarchal age. If that period began at 1900 BC or so, the date likely on the basis of a 1280 date for the Exodus, the fall of the Ur III Dynasty is the most likely occasion for the story. The reference to Babylon (Babel) must be a later interpolation. The story does not speak in universalistic terms nor does it imply that diversity of language did not exist previously. It rather reflects the impact of new languages and culture brought into Sumer at ca 1960 BC as an act of God's judgment. Sumerian archaeology and literature support this conclusion and clarify the biblical account.

Di Marco, Angelico. (1975) "DER CHIASMUS IN DER BIBEL 1. TEIL. *Linguistica Biblica* 36:21–97.

A contribution to a "structural stylistics" of the Bible by analyzing all cases of chiasm which have been claimed by scholars. First part of a German translation of a work first published in Italian, containing citation and short theoretical comments on chiasms appearing in Genesis to Obadiah. (German)

Doran, R. (1989) "The Non-Dating of Jubilees: Jub 34-38; 23:14-32 in Narrative Context. *Journal for the Study of Judaism*, 20(1):1-11..

Several passages that reflect a post-Maccabean date for the Book of Jubilees, especially Jub 34:1-9; 46:6-11; 35-38:14; and 23:8-32, can be explained in terms of the literary context of the book of a midrash on Genesis. The emphasis on group solidarity would, if anything, suggest a pre-Maccabean date. SFN

Dorsey, David A. (Evangelical Sch. of Theol., Myerstown, PA) (1991) "Can These Bones Live? Investigating Literary Structure in the Bible. *EJ*, 9(1):11-25..

Rhetorical criticism or discourse analysis is profoundly affecting biblical studies. Investigates structural conventions used in the Hebrew Bible, focusing on Judges, Ezekiel, the Joseph Story (Genesis 37-50), Canticles, Jonah, and Genesis 12-21. This type of analysis provides for: appreciation of literary artistry, relating parts to the whole, perceiving the rationale of a unit's overall arrangement, accounting for apparently misplaced units, identifying boundaries of textual units, providing a check on redaction-critical conclusions, accounting for repetition, explaining differences between parallel books, and discovery of points of emphasis. WSS

Dumbrell, W. J. (1979) "THE COVENANT WITH NOAH. *Reformed Theological Review* 38(1):1–9.

Berith, in Genesis, formalizes and gives concrete expression to a set of existing relationships, but does not initiate them. Heqim berith, in Gen 6 and 9, is the causative of the primary root qum which means to arise or stand up." In causative form, the verb is translated "to cause to stand," "to erect," "to maintain," "to establish," or "to confirm." Here, therefore, God commits himself to a prior undertaking—the establishment of the kingship of God—human sinful disposition notwithstanding. The theme of the Noahic covenant is actually one of covenant renewal.

Dunning, James B. (1979) "THE RITE OF CHRISTIAN INITIATION OF ADULTS: MODEL OF ADULT GROWTH. *Worship* 53(2):142–156.

There are four periods of one's spiritual journey to maturity: questioning, reflection, personal faith commitment, and celebratory thanksgiving (eucharist). They parallel four stages of adult initiation into the Christian community: inquiry, the catechumenate, illumination and mystagogy (sharing the sacramental life of the community). These phases evoke seven imperatives: let these be (1) story telling—sharing one's own saga; (2) questioning; (3) communities of faith; (4) tradition; (5) conversion; (6) celebration; (7) ministries. Overarching them all is the Genesis imperative: Let there be human kind, men and women, made in our (God's) image and likeness.

Dunstan, G. R. (1975) "THE MARRIAGE COVENANT. *Theology* 78(659):244–252.

A sermon on the covenant of marriage, preached by the editor of *Theology* fifteen years ago, now republished, in which two doctrines of marriage; one which rests upon contract, the other which rests upon the Genesis myth, are both set aside for a third, the doctrine of the Marriage Covenant. Five marks distinguish this covenant: (1) an initiative of love, inviting a response, thus creating a relationship between the lover and the beloved; (2) this relationship is made secure by an oath, a moral affirmation; (3) commandments govern this covenant relationship; (4) the covenant promises blessings to those who remain faithful, and, (5) the covenant entails sacrifice.

Durkin, Mary G. (1980) "THE POPE, GENESIS AND HUMAN SEXUALITY. *America* 143(8):166–170.

Attempts an initial study of the correlation between the knowledge of human sexuality provided by modern sciences and Pope John Paul II's interpretation of the Genesis story (expressed in 27 statements during papal addresses), as indications of the basic outlines of a theology of sexuality (Part of a series: The Synod and the Family).

Dyrness, William A. (1972) "THE IMAGO DEI AND CHRISTIAN AESTHETICS. *J of the Evangelical Theological Society* 15(3):161–172.

Genesis 1:26–28, the locus of the doctrine of the imago dei, uses two words, tselem and d'mut, to describe this image, words which are apparently complementary and descriptive of the whole man. Though man fell his valuational and normative sensitivities have been preserved and in this sense the image is intact. Furthermore, Christ, the image of God has restored in Himself and through Himself the original, intended image in every respect. Implications of this view are (1) the unity of the person, (2) the locus of value in the individual, (3) spiritual transcendence, and (4) the image of God as relational—to God, to society, and to creation. Man is suited not merely to enjoy the world, but to tend it and form it in ways that reflect the goodness and beauty of God Himself.

Eaton, John H. (1977) "A NEW GATTUNG IN O.T. LITERATURE? A HEBREW TEACHER'S DREAM. A PRESENTATION OF READINGS IN BIBLICAL HEBREW, ED. J. H. EATON. *J for the Study of the Old Testament* 2:67–74.

Explains the genesis, purpose, and use of a new Hebrew reader, specially compiled by a group of Hebraists for the needs of the 2nd year student, and produced in offset litho (146 pp. A4 size). Lists contents and reproduces three sample pages.

Echeverria, Edward J. (1987) "The Fate of Theism Revisited. *Thomist* 51(4):632–657.

Theism seems to be caught in a dilemma: either it sacrifices its own integrity in order to speak persuasively to the surrounding culture or it affirms its distinctiveness and thereby moves itself to the periphery of the culture. Explores not only the dilemma, but also its genesis. In this connection considers the modern assumptions of foundationalism. The classic foundationalist divides beliefs into those which need support from other beliefs and those which need no support, i.e., basic beliefs which are self-evident, evident to the senses, or incorrigible reports of experience. Finds this basis-restrictive foundationalism internally incoherent and thus itself posing no real dilemma.

Ehlers, Wilhelm (1985) "BIBELSZENEN IN EPISCHER GESTALT: EIN BEITRAG ZU ALCIMUS AVITUS. *Vigiliae Christianae* 39(4):353–369.

Avitus, bishop of Vienne (d. 518), in *De spiritalis historiae gestis* told the story of Genesis and Exodus in epic poetry. It is not a simple biblical paraphrase but rearranges, expands, or abbreviates the biblical text. Books 4 and 5 on the Flood and Exodus are related to the first three on Creation by presenting baptism as the redemption from original sin. (German)

Ellington, John (1979) "MAN AND ADAM IN GENESIS 1–5. *Bible Translator* 30(2):201–205.

The attempt to create a process to determine the proper translation of the Hebrew word adam. Suggests these steps: (1) textual decisions, (2) the article rule, (3) the plural pronoun rule, (4) the negative rule, (5) the proper name rule, (6) translation adjustments.

Ellul, Jacques. (1985) "From the Bible to a History of NonWork. *Cross Currents* 35(1):43–48.

Except for a few, unusual passages, the Bible presents work as a necessity, a constraint, a punishment, not as valuable, good as a virtue. Genesis 2 is ambiguous and after the break work is necessary and harsh. Enthusiasm for work is far from the tenor of the Bible. Contemporary society has abandoned human society's history of non-work in favor of a stance which works more to consume more. Work has become the object of devotion, producing workaholics and burn-outs. (An excerpt from one of seven essays in *Foi et Vie*, July 1980, and part of a special number devoted to Ellul, see abstract)

Emerton, J. A. (1971) "THE RIDDLE OF GENESIS XIV. *Vetus Testamentum* 21(4):403–439.

Offers a reconstruction of the history of the development of Gen. 14. There was a popular oral tradition telling of the hero Abram (vss. 13–17, 21–23, Prob. 10–11). The Melchizedek passage (vs. 18–20) was added, probably in the reign of David, hoping to encourage Israelites to accept the fusion of the worship of Yahweh with the cult of El Elyon. The references to Aner, Eschol and Mamre (13,24) were probably added at the same time to show how the Canaanites and Israelites could unite successfully against a common enemy. The story of the eastern kings was added at the same time or later in order to glorify Abraham as a military leader. The glosses in vss. 2, 3, 7, 8, and 17 were added then or later in order to explain the meanings of archaic names. The references to Lot were added in vss. 12, 14, and 16 to connect Gen. 14 with the tradition, which told how Lot lived in Sodom.

Emerton, J. A. (1988) "An Examination of Some Attempts to Defend the Unity of the Flood Narrative in Genesis. Part II. *Vetus Testamentum* 38(1):3–21.

Continuation from VT, 1987, 37(4):401–420 (see abstract XXXI:4, #2714). The third attempt is by F. I. Andersen, who bases his criticism of source analysis on "apposition sentences" and chiasmus. There are difficulties with his chiasmic structures and with one exception the apposition sentences do not cross J and P source boundaries. The fourth critic, G. J. Wenham, argues that Gen 6:10–9:19 is a palistrophe of 31 items, but the correspondence in the two halves is dubious. The final writer is Y. T. Radday, who develops his chiasmus with accompanying statistics, but some of them are not in chiasmic order. The five writers have not succeeded.

Emerton, J. A. (1971) "SOME FALSE CLUES IN THE STORY OF GENESIS XIV. *Vetus Testamentum* 21(1):24–47.

The two main theories regarding the background of Gen. 14 are: (1) that it had derived from a poetic source, (2) that it was dependent on an Akkadian source. Literary, grammatical, and linguistic considerations, coupled with

archaeological data give cause to reject both theories. The discussion of various aspects of the theories is detailed. The overall aim of the article is to clear the ground for further discussion on the problems of Gen. 14.

Emerton, J. A. (1975) "SOME PROBLEMS IN GENESIS XXXVIII. *Vetus Testamentum* 25(2a):338–361.

Textual questions include the possibility that Chezib and Enaim were not place names, but they fit the general geographical setting around Adullam in the Shephelah. The story of Judah and Tamar was probably part of source J and was placed by its compiler as an interruption of the Joseph story. The investigation of earlier motifs behind the Tamar story leads to unconvincing speculations. It is possible, however, that the description of the birth of Perez and Zerah once circulated independently. The purpose and *raison d'être* of the story will be discussed in a later article.

Emerton, J. A. (1987) "An Examination of Some Attempts to Defend the Unity of the Flood Narrative in Genesis—Part I. *Vetus Testamentum* 37(4):401–420.

In this part, counters the arguments of two writers who challenge the wide agreement that the flood narrative combines two sources known as J and P. Umberto Cassuto's argument that the story is "harmonious in all its details" is unconvincing. His attempts to demonstrate an "architectonic structure" have failed. He does not account for the use of Yahweh and Elohim and for contradictions. Eduard Nielsen favors a theory of oral tradition, but the resulting problems of repetition and contradictions are scarcely evidence of great literary artistry.

Emerton, J. A. (1982) "THE ORIGIN OF THE PROMISES TO THE PATRIARCHS IN THE OLDER SOURCES OF THE BOOK OF GENESIS. *Vetus Testamentum* 32(1):14–32.

The promises of a son to Abraham in Gen 16:11; 18:10, 14, and of the land in 12:7; 28:13, 15 are original, but the other promises of pasture, the divine presence, many descendants, blessing and the covenant were added to JE by someone in the 7th or 6th cent. who shared Josiah's national and religious policy. Deuteronomy seems to be dependent on them. The evidence is insufficient for a precise dating.

Emerton, J. A. (1979) "JUDAH AND TAMAR. *Vetus Testamentum* 29(4):403–415.

The story of Judah and Tamar in Gen 38 is best explained if it first circulated in oral form among the Canaanite neighbors to Judah near Adullam. Then, since it was critical but not hostile to Judah, it passed to the tribe of Judah. Thence it passed to J and was included in Genesis. The outside limits for the oral tradition are the late 11th cent. and the 8th cent. BC.

Engel, David E. (1970) "ELEMENTS IN A THEOLOGY OF ENVIRONMENT. *Zygon* 5(3):216–228.

If biblical religion is to have a place in the contemporary world, it must develop a theology of nature. This requires (1) a critical reappraisal of biblical thought about nature, and (2) the explication of moral guidelines with respect to the current use of natural resources. Considers the accounts of man and nature in Genesis 1 and 2, Psalm 104, and Romans 8 to show that the biblical view is that man is a steward of the natural world; if he is a master, his mastery is limited. Proposes that a starting point in theological reflection and moral development is a recognition that our world is a closed, not an open system, and that the traditional political model of theology must be changed to an ecological model. Man's violence toward his surroundings is just as sinful as his violence toward his fellows.

Erikson, Gosta (1990) "Adam och Adapa (Adam and Adapa). *Svensk Teologisk Kvartalskrift*, 66(3):122–128..

A comparison of the similarities and differences between the Genesis account of Adam and the Babylonian myth concerning Adapa results in the conclusion that while the main motive of the two stories is to a large degree identical, the teaching of the stories is different. (Swedish) DAH

ERNEST, CORNELIUS. (1961) "ANOTHER VIEW OF TEILHARD DE CHARDIN. *Clergy Review* 46:223–234.

The purpose of this short note is to indicate some of the theological difficulties involved in Fr. Teilhard's views primarily exposed in *The Phenomenon, of Man*; theologically relevant difficulties of a scientific and philosophical character are treated incidentally. Fr. Teilhard has been associated with the "new theology," which was so sharply treated in *Humani Generis*, and its views on evolutionary change. In his view temporal succession of forms is a continuing genesis and an ascent. It must be asked whether this process of cosmogenesis, biogenesis, noo-genesis can be allowed to absorb human history, for in the latter instance human freedom enters intrinsically into the movement of the process. Rather there must be an ontological discontinuity between nature and history, deriving from the spiritual transcendence of human freedom. Fr. Teilhard's lack of interest in human morality is exhibited most sharply in his remarks on sin where he has failed to assess properly the goodness accessible to men by nature and by grace. This is his fundamental error, involving a monism not only of nature and history but also of nature and grace.

Eslinger, Lyle M. (1980) "HOSEA 12:5a AND GENESIS 32:39: A STUDY IN INNER BIBLICAL EXEGESIS. *J for the Study of the Old Testament* 18:91–99.

Following Brevard Childs' suggestion that examples of inner biblical exegesis offer a fruitful approach to the understanding of canon, examines Hosea's allusions to the life of the patriarch Jacob. Suggests why Hosea's exegesis, rejected by Israel, was accepted as Scripture by Judah.

Eslinger, Lyle (1979) "A CONTEXTUAL IDENTIFICATION OF THE BENE HAELOHIM AND BENOTH HAADAM IN GENESIS 6:1–4. *J for the Study of the Old Testament* 13:65–73.

Follows the example of Augustine's contextual approach to Gen 6:1–4, but offers a different interpretation of the two titles "son of God" and "daughter of man." From this perspective the passage assumes an important and necessary function in the narrative leading up to the flood.

Estes, Daniel J. (1990) "Looking for Abraham's City. *Bibliotheca Sacra*, 147(588):399-413..

The Genesis texts concerning Abraham (1) are presented as historical narratives but with theological overtones; (2) their ordering serves the theological function of providing the solution to the problem of sin in Genesis 1-11; and (3) the motif of the city Abraham sought (Heb 11:9-10) can be taken to have a possible derivation from the narratives of the Tower of Babel and the call of Abram in Genesis 11 and 12. EHM

Evans, Craig A. (1988) "The Genesis Apocryphon and the Rewritten Bible *Revue de Qumran* 13(1-4):153-165.

The Genesis Apocryphon (1 QapGenesis) belongs to the literary genre of a 'retelling' of biblical stories. J. A. Fitzmyer calls it part of the 'rewritten Bible.' Explores the retelling of the Abraham story in (1) the Bible itself; (2) Jubilees; (3) Pseudo-Philo; (4) Josephus; (5) Philo's narratives, before the allegories; and (6) the Targums. The Genesis Apocryphon retells the biblical story in the first person, and like the other parts of the rewritten Bible, presents Abraham and Sarah in a better light.

Evans, David J. (1974) "EVOLUTION: BEFORE AND AFTER. *J of the American Scientific Affiliation* 26(3):123–125.

The author's original position regarding natural selection and behavioral sciences conflicted with his interpretations of Scripture. Now the truths of evolution and Genesis are compatibly true. Whatever the actual method was, God created. We must never dismiss what science observes, but should always be critical of what science assumes and concludes concerning the nature of man.

Falk, Z. W. (1967) "HEBREW LEGAL TERMS II. *J of Semitic Studies* 12(2):241–244.

In the absence of private records, legal information is derived from semantics. The use of *qanah* and *makar* point to the legal transfer of property both by buying and selling and by other means. Pharaoh's statement to Joseph in Genesis 41:44, "Except for you no man shall lift up hand or foot," is compared with God's entrance into possession of Edom, "Upon Edom I cast my shoe" (Ps. 60:10, 108:10). The lifting of hand or foot is seen as an expression of legal authority related to possession. Finally the root *sh-l-m* in names is seen as parallel in force to the root

`-b-d.

Farrugia, Joseph (1989) "The Genesis of the Conciliar Statements Regarding the Muslims *Melita Theologica* 40(1):1-26.

The textual statements of Vat. II dealing with Islam and the Muslims are an achievement of the Council itself. The Council had no intention of considering Islam or another non-Biblical religion. They did not constitute an object of intent in the preparatory and early stages of the Council. Pope Paul VI's vision and initiatives were the genesis of the conciliar statements, and the initial emergence of the Islamic issue came in the context of Pope John XXIII's desire to speak to Jewish-Christian relations.

Feinberg, Sheldon. (1987) "Isaac Tells the Akeda Story *Dor Le Dor/88* 16(2):116-118.

Retells the story of the binding of Isaac (Genesis 22) from the perspective of Isaac. The nightmarish effects are stressed, as is the inability of Isaac to believe that all this happened. He says, "My mind, to this day, carries the dilemma of determining whether this happening in my life was real or a delusion." After the close of the dream (or reality) Isaac went back to Beersheba, arm in arm with his father.

Feit, Carl (1990) "Darwin and Derash (Homiletics): The Interplay of Torah and Biology. *Torah U-Madda Journal*, 2:25-36..

While the methodologies of science and religious study are considered to be quite different, there are areas in which the Torah recognizes the value of scientific methodology. It accepts that empirical evidence must be decisive. There is no conflict, then, between Torah and evolution. A recognition of randomness does not exclude a faith in God's creative activity. The text of Genesis 1 was never meant to be understood literally. It describes, not a chronological order, but the process of refinement and differentiation. The view that there are periodic catastrophes and new beginnings is consistent with Torah, but the latter adds the dimension of human dignity. NMW

Fenton, T. L. (1984) "'ONE PLACE," MAQOM 'EHAD, IN GENESIS 1:9—READ MIQWIM, "GATHERINGS." *Vetus Testamentum* 34(4):438—445.

After a scribal misreading of miqwim in Gen 1:9 as maqom, a later copyist inserted the "missing" word 'ehad. The LXX translation with an extra clause would appear further to confirm that 1:9–10 originally had three clauses about the gathering of waters.

FERRE, NELS F. S. (1958) "CONTEMPORARY THEOLOGY IN THE LIGHT OF 100 YEARS. *Theology Today* 15:366–376.

A survey of the theological trends of the past 100 years tracing its development from the two main streams of classical Christianity (the theology of authority) and anti-supernaturalism (the theology of autonomy). Briefly traces the fountainhead of these streams from the philosophical thinking of Descartes, Kant, et al. Recounts the genesis of liberalism and fundamentalism, evaluating the place and influence of each. The inner inconsistency of the liberal synthesis between Christian orthodoxy and epistemology was shattered and we witnessed the dramatic rise of Barthian theology of transcendence and an accompanying renaissance of a theology of autonomy from the direction of anti-supernaturalism as epitomized in Paul Tillich and Rudolf Bultmann. Sees the two main streams now as an arbitrary Barthian transcendence and an inadequate anti-supernaturalism with the persistence of two minor movements, fundamentalism and liberalism. Raises the question, Where shall we go in theology?, however, averring that any new approach must center in the incarnation.

Feuillet, Andre (1988) "La connexion de la revelation divine avec l'histoire du salut dans l'annonce prophetique du Saviour messianique et de sa Mere. *Leshonenu* 32(3):643–665.

Protevangile, les oracles messianique d'Isaie et de Michee (Deuxieme Partie) (The Connection between Divine Revelation and Salvation History in the Prophetic Foretelling of the Savior and his Mother. The Protoevangelium, the Isaiah and Michean Messianic Oracles (Part Two). Div, 1988, 32(3):643–665. Concludes a study begun in Div, 1987, 31(1–2). Compares the message of Gen 3:15 and the prophecies of Isaiah 7, 9, and 11 as well as the

corresponding texts in Micah. Shows the intimate relation between the messianic savior and his mother, the reciprocal enlightenment of the prophecies. While the latter are clearer, the ancient text of the protoevangelium is of Christological importance. Underscores the relationship between the woman of Genesis 3 and the beloved of the Song of Songs. The interface of these texts shows the interconnection between different phases of divine revelation and salvation history.

Fischer-Mueller, E. (1990) "Yaldabaoth: The Gnostic Female Principle in Its Fallenness. *Novum Testamentum*, 32(1):79-95..

Considers the figure of Yaldabaoth. Yaldabaoth started out as a male deity, derived in part from the picture in Genesis of Yahweh-Elohim. Yaldabaoth was transformed by the myth makers into a primarily feminine figure who is foolish. The myth reflects tensions in the lives of the myth makers which they projected onto a non-earthly plane. Thus Yaldabaoth stands as a symbol of ordinary life experience. KDL

Fischer, Dick (1990) "The Days of Creation: Hours or Eons? *Journal of the American Scientific Affiliation* 42(1):15-22.

As the apparent end product in God's creation, we humans seem to have an innate curiosity about both natural and scriptural things. Should God's creative days in Genesis 1 be taken to mean periods of long time (eons) or periods of short time, to wit, 24 hours? Presents biblical evidence for applying a long-term definition to Hebrew "yom."

Fishbane, M. (1971) "JEREMIAH IV 23–26 AND JOB III 3–13: A RECOVERED USE OF THE CREATION PATTERN. *Vetus Testamentum* 21(2):151–167.

These two incantations are compared with the Genesis creation account and with other ancient cosmological incantations. The incantations are a reversal of creation, with the end result being destruction. The corresponding Hebrew passages are placed in parallel columns for comparison. The Job passage is compared with Akkadian, Egyptian, and Ugaritic magical incantations where cosmologies are used to insure the participation of deity. The major distinction is the universal nature of Job's incantation. Leviathan and the literary device paranomasia are discussed in light of their importance in curse-incantations, with the conclusion that the understanding of cosmogony and paranomasia will give insight into the interpretation of biblical incantation texts.

Fisher, Eugene (1970) "GILGAMESH AND GENESIS: THE FLOOD STORY IN CONTEXT. *Catholic Biblical Quarterly* 32(3):392–403.

The use to which the Deluge is put in the Gilgamesh Epic and Genesis reveals both deep similarities and differences in the religious approaches of the Hebrews and Babylonians. Both deal with the universal religious themes of divine justice, death, and the relationship between the human and the divine. Both contain an ethical perspective and a demand for divine justice. The true profundity of the Hebrew conception of the ethically-bound God who stands above nature rather than in it can be seen, not by denigrating the tragic quest of Gilgamesh but only by accepting the deep perception of the Babylonian vision.

Fitzmyer, Joseph A. (1960) "SOME OBSERVATIONS ON THE "GENESIS APOCRYPHON." *Catholic Biblical Quarterly* 22:277–291.

The Genesis Apocryphon is a narrative based on several episodes in Genesis; in col. 19–22, Gen. 12–15 is translated, paraphrased or expanded. It is especially significant since it is the only substantial literary text in Aramaic extant from the Biblical Aramaic in Daniel (c. 165 BC) to Megillat Taanit (possibly 100 AD) to the later Palestinian Targums and Christian Palestinian Aramaic. This discovery brings us close to the recovery of the language of Jesus and the Apostles. For the study of the OT, it is important as an interpretive translation of the Biblical text; it also sheds new light on the language of Daniel. For the NT, it parallels the Aramaic verb askah which may underlie Lk 6:7 and Lk 13:24. For the first time, in a Jewish source there is an account of the laying on of hands to heal; there is no other known OT or Rabbinic parallel to this practice. Additional details are given about the translation and transcription of the manuscript.

FITZMYER, JOSEPH A. (1967) "FURTHER LIGHT ON MELCHIZEDEK FROM QUMRAN CAVE II.

*J of Biblical Literature* 86(1):25–41.

A reproduction of the text of Column 1 of 11QMelch, with translation and commentary. It is not possible to say that the presentation of Melchizedek found in 11QMelch has directly influenced the midrash on him in Hebrews 7 which is developed almost exclusively in terms of the classic OT loci, Genesis 14 and Psalm 110. Because 11QMelch associates Melchizedek with the deliverance of divine judgment, with a day of atonement, with a year of jubilee, and with a role that exalts him high above the assembly of heavenly beings, it aids us in understanding how the author of Hebrews could argue for the superiority of Christ the high priest over the levitical priesthood by appeal to such a figure.

Ford, Lewis S. (1987) "The Rhetoric of Divine Power. *Perspectives in Religious Studies* 14(3):233–238.

Some thinkers, responding to the problem of evil, have concluded that God's power is limited. Yet this violates the logic of perfection, which requires that God's power be infinite. Rather than concern ourselves with whether divine power is finite or infinite, we ought to inquire into what kind of power is appropriate. Classical omnipotence conceives this power as fully self-sufficient to achieve its ends. Such self-sufficient power should be contrasted with shared power, which achieves its ends through others. Self-sufficient power is always limited in practice to make room for the freedom of others, which is not necessary for divine shared power. Creation out of nothing is the supreme example of solitary, self-sufficient power, but Genesis 1 can also be understood in terms of shared power in terms of commands to be carried out. A miracle is the manifestation of the divine component in shared power, whereas for self-sufficient power it is an interpretation of worldly powers.

FORMAN, G. G. (1958) "THE PESSIMISM OF ECCLESIASTES. *J of Semitic Studies* 3:336–343. -.

Parallel Ideas and similarities of expression within related cultures render the attempt to prove Influence from an alien and antagonistic culture unnecessary. Koheleth is a son of the Orient and a true Hebrew. The S document of Genesis was the great single source of Koheleth's pessimism, though he had some acquaintance with Egyptian and Mesopotamian epic and wisdom. Denials of old tenets of life and faith, not new influences, are the source of Koheleth's pessimism.

Fox, Everett (1989) "Can Genesis Be Read as a Book? *Semeia*,, 46:31- 40..

Argues for the rich structural unity of all of Genesis in its (1) character development, (2) style, (3) theme, and (4) plot. Accepts the fourfold division of the book (Primeval, Abraham, Jacob, Joseph), notes theme words binding the sections together, and offers a chiasmic outline of some themes. NH

Freedman, David Noel (1978) "THE REAL STORY OF THE EBLA TABLETS: EBLA AND THE CITIES OF THE PLAIN. *Biblical Archaeologist* 41(4):143–164.

Relevant data include the quantity of about 7,000 tablets, which come from the EB Age ending about 2,250 BC, written in Sumerian and Semitic dialects. The chief value of the tablets lies in the information they will provide about the life of Ebla and the Near East of the period. Among the commercial transactions of Ebla the 5 cities of the plain are mentioned. Believes the Genesis stories belong, with Ebla, to the middle of the 3rd millennium BC. Stories in Gen 14 not only correspond in context with Ebla tablets but derive from the same period. While Abraham enjoyed special status before God and achieved a greatness granted to few, he remains identifiable as a real person, now more than ever before.

Freedman, R. David (1983) "WOMAN, A POWER EQUAL TO MAN. *Biblical Archaeology Review* 9(1):56–58.

Deduces linguistic evidences from other Hebrew OT passages to indicate that the usual translation of "helpmate" or similar terms in the Genesis account of the creation of woman should be translated "a power equal to man," i.e., a power superior to the animals. This is supported by the equality of man and woman before the law (covenant code).

FREEDMAN, DAVID NOEL AUSTIN RITTERSPACH (1967) "THE USE OF ALEPH AS A VOWEL LETTER IN THE GENESIS APOCRYPHON. *Revue de Qumran* 6(22):293–300.

Aleph may become a vowel letter by quiescence from consonantal aleph or it may be inserted as a pure vowel letter. In the Aramaic of the Genesis Apocryphon the most common instances of quiescence in columns XX-XXII are the nouns in the emphatic state. There are also a few forms with a medial aleph or with an aleph as the final radical of the root. As a pure vowel letter aleph occurs primarily in final position in the third feminine singular suffix, in infinitives and participles, and in miscellaneous forms. It occurs also medially, in all instances but one, after consonantal waw or yodh.

Friedman, Tuviah (1980) "AND THE SPIRIT OF GOD WAS HOVERING OVER THE FACE OF THE WATERS" (GENESIS 1:2). *Beth Mikra* 83:309–312.

The currently accepted interpretation, that a "mighty wind" was sweeping across the waters, is challenged. The root rhp is not used for wind, and Elohim as an intensifier is only used for psychic states. The preferred translation is "the spirit of God was hovering," in preparation for the act of creation. (Hebrew)

Froehlich, Karlfried (1970) "THE ECOLOGY OF CREATION. *Theology Today* 27(3):263–276.

Ecology comes from oikos as man's natural habitat. The Enlightenment sought to exploit it, but today we realize man and his oikos belong together. Christianity has been blamed for complicity in the ecological crisis because of its rejection of divinity in nature and its use of Gen. 1:28—fill the earth and subdue it." While this is partially true, science was often developed without regard to the Genesis point of view. Certain biblical theses can point to a better way. Among them is the point: God's creation is good. To take this seriously means to sacrifice man's pride in demanding selfishly from the creation. It means to sacrifice not merely in economic restraint, but in ecological restraint.

Frost, Stanley B. (1962) "THE ROLE OF MYTH. *London Quarterly and Holborn Review*:246–252.

*The labors of Wellhausen and Gunkel have indicated the role of myth in the Bible through comparative studies of the role of myth in the ancient world of the second millennium B.C. Most biblical myth is concentrated in Genesis 1-11 and the concept of history replaces myth after this point. Theologically, myth is no problem since it is one of the means whereby God reveals His truth. A greater problem is what to do with the substitute, history.*

Frymer-Kensky, Tikva. (1978) "WHAT THE BABYLONIAN FLOOD STORIES CAN AND CANNOT TEACH US ABOUT THE GENESIS FLOOD. *Biblical Archaeology Review* 4(4):32–41.

An analysis and comparison of the Babylonian flood stories with the biblical account helps us to understand the structure of the Genesis flood story, yet such a comparison also emphasizes how different the Genesis flood story is from anything that preceded it. The Babylonian flood epics indicate a response to the problem of over-population; the Genesis account was concerned with moral evil. The framework is very old, but the biblical account illuminates the fundamental Israelite ideas, that law and the sanctity of human life are the prerequisites of human existence upon the earth.

Frymer-Kensky, Tikva (1977) "THE ATRAHASIS EPIC AND ITS SIGNIFICANCE FOR OUR UNDERSTANDING OF GENESIS 1–9. *Biblical Archaeologist* 40(4):147–155.

The Babylonian Epic of Atrahasis, written no later than 1700 BCE, is an ancient primeval history of man which relates the story of man from the events that resulted in his creation until after the flood. The recent discovery of this epic has enormous importance for understanding the great cosmological cycle of Gen 1–9, for it enables us to appreciate the major themes of this cycle from a new perspective.

Gage, Warren Austin. (1989) "Ruth and the Threshing Floor and the Sin of Gibeah: A Biblical-theological Study *Westminster Theological Journal* 51(2):369-375.

The record in Judges of the sin of Gibeah and the story of Ruth sustain several interconnections: chronological, literary, and political purpose. The most striking evidence of unity between Judges 19-21 and Ruth 3 appears when both are compared to the literary patterns in the accounts of Sodom and Lot in Genesis 19. Highlights these comparisons to distinguish structural parallels in these accounts and validates these associations' literality. The inclusion of the story of Ruth in the same canon with the Judges account of the sin of Gibeah provided a

propaedeutic for understanding the Good News extended to Gentiles in the NT.

Gammie, John G. (1982) "COMMENTARIES IN USE: A MATURE AND SENSITIVE DISTILLATION. *Interpretation* 36(4):390–393.

Commends Rabbi W. Gunther Plaut's *Genesis* (1972) as a modern classic for its spiritual maturity and moral power. Contains Hebrew text, translation from the New Jewish Version, and comments on each section—not necessarily each verse. Finds the commentary unapologetically Jewish. Shows exceptional and perceptive insights in his interpretation. Considers the gleanings to be a distinctive feature. Describes it as reflecting a profound faith in God and a sensitive awareness of the dignity and nobility to which God calls every human being.

Gammie, John G. (1971) "LOCI OF THE MELCHIZEDEK TRADITION OF GENESIS 14:18–20. *J of Biblical Literature* 90(4):385–396.

Considers the evidence for the origin of the Melchizedek tradition at Jerusalem, Shechem, Shiloh. Posits the most likely route which this tradition traveled: Shechem to Shiloh, Shiloh to Nob, Nob to Jerusalem.

Gardner, Anne (1990) "Genesis 2:4b-25: A Mythological Paradigm of Sexual Equality or of the Religious History of Pre-exilic Israel? *Scottish Journal of Theology*, 43(1):1-18..

Examines Genesis 2 and 3, criticizing Phyllis Trible's interpretation. Assumes the stories are redactions of older Mesopotamian and Canaanite myths (which are similar in many ways), and notes the de-feminization of the gods and their worship in Genesis. Concludes that Genesis 2-3 is strongly sexist compared to Ancient Near Eastern mythology and worship. AP

Gehrke, Ralph (1970) "THE BIBLICAL VIEW OF THE SEXUAL POLARITY. *Concordia Theological Monthly* 41(4):195–205.

Holds up (1) Gen. 6:1–4 and (2) Gal. 3:26–28 as representing two 'breakthroughs' concerning sex. Genesis reinterprets a fertility myth (typical of the pagan view), which commended the use of sex to participate in the divine world-process and increase life-potency, in order to show that Yahweh frustrates such efforts. Paul sees Christ transcending not merely social, but crested polarity and making it possible for Christians, unlike those under the law, to fulfil the Creator's purpose when he declared (Gen. 1:27ff) sex good.

Gehrke, Ralph D. (1965) "GENESIS THREE IN THE LIGHT OF KEY HERMENEUTICAL CONSIDERATIONS. *Concordia Theological Monthly* 36 (8):534–560.

Views Genesis 3 in the light of three key hermeneutical considerations: history, literary analysis, and theology. Historically the source of biblical primeval history is not found in the revelation which was given to Israel, i.e., Israel came to its knowledge of these primeval events by means of historical experience of God and centuries-long wrestling with great problems of life. The literary nature of Gen. 3 indicates that common Near Eastern elements were utilized in order to present a distinctively OT view of primal history. Theologically Gen. 3 teaches that the present ruined condition of the world is the result of man's sin and not of God's creative activity, and indicates hope that judgment is not the last word.

Gehrke, Ralph D. (1965) "GENESIS THREE IN THE LIGHT OF KEY HERMENEUTICAL CONSIDERATIONS. *Concordia Theological Monthly* 36:534–560.

Views Genesis 3 in the light of the considerations of history, literary analysis, and theology as they play into its interpretation. The teaching concerning man's original condition is a teaching of faith which cannot be empirically either proved or disproved. God did not abandon man the sinner, but sought a new way to actualize what man had lost. He concerned himself with man, and in man the need for the expectation and hope for salvation lived on. This universal human situation found its most meaningful expression in the Protoevangelium.

Geller, Stephen A. (1990) "The Sack of Shechem: The Use of Typology in Biblical Covenant Religion *Prooftexts* 10(1):1-15.

The account of the rape of Dinah in Genesis 34 is to be understood not only on a narrative level, but on a typological level as foreshadowing events in Israel's national life. The people of Shechem are Canaanites. They represent crossing over all legitimate boundaries separating man and god, that is, immanence. This contrasts with the Deuteronomic emphasis on transcendence. The Canaanites combine religion and sex, whereas the Deuteronomic theology desexualizes religion. In their fertility rites, the Canaanites crossed over the gulf separating man and nature. The Deuteronomic theology declares Israel's conquest of the land.

Gervitz, Stanley (1987) "Asher in the Blessing of Jacob (Genesis XLIX 20). *Vetus Testamentum* 37(2):154–163.

Suggests reading Genesis 49:20 as: 'aser emminah lahmo weh' yitten ma'adann melek, and to render it "Asher, who rations his bread, he gives delicacies to (the) king!" Submits as the interpretation that after Solomon surrendered "20 cities," many of which were in Asher, the requirement to supply provisions for the palace for one month per year became excessive. The appendix contains a note on the gender of lehem in Gen 49:20 and 1 Sam 10:3–4.

Gherardini, Brunero (1979) "LA GENESI DELLA ENCICLOPEDIA DI SCHLEIERMACHER (The Genesis of Schleiermacher's Encyclopedia). *Divinitas* 23(1):88–107.

After a brief resume of Schleiermacher's curriculum vitae (1768–1834), discusses the preparation and development of the two editions (1811, 1830) of Schleiermacher's *Enzyklopaedie und Methodologie* (Encyclopedia and Methodology), the future *Kurze Darstellung des Theologischen Studiums* (Short Presentation of Theological Studies). (Italian)

Giardini, F. (1960) "LE SPECIE DELL'ORDINE COSMICO A CONFRONTO (A comparative confrontation of the types of order in the universe) *Angelicum* 37:307–335.

In order to demonstrate the interconnection of the various types of order in the universe, it is first necessary to determine the metaphysical contiguity which exists between the entitative and the operative orders by showing how an agent acts or operates through form. By applying this to the order of the universe, it follows that the operative (i.e. final-efficient) order in creatures is dependent on the formal order. Moreover, every act of a form arises from an inclination or appetite and thus the genesis of operation is: form–act of being –appetite–operation. Through the operative order the formal entitative order of the universe is brought to its intrinsic fulfillment. (Italian)

Giblet, Jean. (1960) "TU VERRAS LE CIEL OUVERT (You Will See Heaven Opened). *Bible et Vie Chretienne* 36:26–30.

In Jn. 1:51 Jesus uses the language of Daniel (Son of Man) and Genesis (Jacob's ladder) to announce the last times.

Gibson, Ralph (1988) "Hellfire and Damnation in Nineteenth-Century France. *Catholic Historical Review* 74(3):383–419.

It was in the course of the 19th cent. that the earlier Catholic obsession with hellfire and damnation was decisively weakened in France. This development is seen as a major aspect of the evolution away from the vision of a judicial and even vengeful deity, towards one of a God of love. Some tentative hypotheses are suggested to account for this evolution. The primary material comes from manuscript collections of sermons in the archives of the diocese of Perigueux, backed up by extensive sampling of printed sources from the rest of France. 352 Hennelly, Alfred T. (Fordham U., Bronx, NY) *The Theology of Liberation: Origins, Content, and Impact*. Tho, 1988, 63(249):147–161. Discusses the genesis of the theology of liberation in Latin America, its theological content and method, and its present and future impact on both the Catholic Church and society.

Gilbert, Maurice (1978) ""UNE SEULE CHAIR" (Gn 2, 24). *Nouvelle Revue Theologique* 100(1):66–89.

A review of the meanings of the expression "one flesh" in Genesis 2:24 and in the principal biblical and Jewish traditions. The interpretation of the expression as a reference to the sexual union of spouses does not seem

founded, even though the ancient Jewish tradition assumed this. Rather it seems to refer to the conjugal union in its fullness, to the engagement founded on faithfulness and love of man and woman, an engagement which unites humans more closely than an other in their being. This agrees with the teaching about marriage in the pastoral constitution of Vatican Council II, *Gaudium et spes*. (French)

Gilmont, Jean-Francois (1968) "LA GENESE DU MARTYROLOGE D'ADRIEN VAN MAEMSTEDÉ (1559) (The Genesis of the Martyrology of Adrian Van Haemstede). *Religious Education* 63(2):379–414.

The first Protestant martyrology in Dutch appeared only five years after the first Protestant martyrologies, those of Rabus, Crespin, and Foxe. He treated of the history of Christianity from Jesus until his own sixteenth century. Only those who fit his norms of orthodoxy are included. He seems to have used Rabus and Crespin. Unlike the others he wrote in a place where persecution was being carried out, at Anvers. He died at London in 1562 seemingly. (French)

Giltner, John H. (1966) "GENESIS AND GEOLOGY: THE STUART-SILLIMAN-HITCHCOCK DEBATE. *J of Religious Thought*; 1967 23:3–13 (No. 1).

Between 1790 and 1810, the productive years of geological research, the veracity of the Mosaic account of creation, particularly its chronology, was called into question. Some scientists, like Benjamin Silliman and Edward Hitchcock, tried to bend the text of Genesis in order to harmonize their geological and religious views. Moses Stuart opposes such attempts at accommodating religion and science, maintaining that the text must be taken literally, for the purpose of the Bible is not to teach science. He pointed out that it was the philologist, not the scientist, who was the final judge of the meaning of Scriptures, despite Hitchcock's warning that such conservative literalism would lead to the polarization of science and religion.

Gispén, W. H. (1971) "EXEGETEN OVER GENESIS 1–11 (Exegetes concerning Genesis 1– 11). *Gereformeerde Theologisch Tijdschrift* 71(3):129–136.

What do exegetes say about Genesis 1–11 since 1960? Is there any unanimity among them and, if so, what has brought it about? Genesis 1–11 is a part of scripture as a whole but a special part with a particular character. It has to do with a history of all mankind. There is agreement that it is embedded in the tradition of the Ancient Near East, and especially the tradition of Mesopotamia. An important recent agreement are the striking connections between the Sumerian-Babylonian and the biblical tradition. Concludes that there is an historical kernel in Genesis 1–11 of the writing of primitive history. (Dutch)

Gnuse, Robert (1990) "Dream Genre in the Matthean Infancy Narratives. *Novum Testamentum*, 32(2):97-120..

Considers the idea that the dreams in the infancy narratives are based on Genesis, using form-critical analysis. Examines dream report genres, Matthew's dream reports and Matthew's use of dream reports. Matthew's dream reports are a sophisticated literary genre through which Matthew communicates theological insights. KDL

Goettmann, Jacques. (1960) "L'ARBRE, L'HOMME ET LA CROIX (The Tree, Man, and the Cross). *Bible et Vie Chretienne* 35:46–59.

Psychology and pedagogy, art and poetry, the history of religions and mystical experience, the Bible and the liturgy, all recognize the life-giving power of the tree-archetype. The fruitful tree receives the gifts of God humbly and gratefully and multiplies them manifold. The tree in Genesis represents man as he refuses to live by God's gifts. Christ, his mother, his cross and his church are the new trees whose final fruition is symbolized in the trees of the Apocalypse. The symbol of the tree invites us in our century of speed and efficiency to live and grow not only for God, but, first of all, from God, our root and source. (French)

Goldin, Judah (1977) "THE YOUNGEST SON OR WHERE DOES GENESIS 38 BELONG? *J of Biblical Literature* 96(1):27–44.

That the firstborn should succeed the father and inherit the great share was orderly and right by law. But in time the oldest sons begin to lord it over the brothers and demand an obedience second only to the father's. To counter

this flaw, and keep man where he belongs, God chose the patriarchs as He pleased, sometimes passing over the oldest for a younger. This is the reason for the placement of Gen. 38. Joseph has vanished; Reuben is scorned as first-born; Simeon and Levi are unquestionably disqualified. Who but Judah is left? Forthwith the editor inserts ch. 38 to inform us of events in Judah's life. Here the vita of the chosen one belongs. And what do we find? Twins are born, and the younger gets ahead of the older. The pattern survives.

Goldstein, David (1981) "THE COMMENTARY OF JUDAH BEN SOLOMON HAKOHEN IBN MATQAH TO GENESIS, PSALMS AND PROVERBS. *Hebrew Union College Annual* 52:203–252.

Presents the commentary of selected verses from Genesis, Psalms and Proverbs by Judah (who lived in Toledo ca. 1250) in Hebrew where Judah attempts to substantiate his philosophical views (tri-partite system of the world) from Scripture. In Proverbs he recognizes physics (musar), mathematics (bina h) and metaphysics (hokhm ah); in Ps 150 he relates 9 types of musical instruments to the 9 spheres.

Golka, Friedemann W. (1978) "DIE THEOLOGISCHEN ERZÄHLUNGEN IM ABRAHAM-KREIS. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(2):186–195.

Westermann has defined a certain group of texts in the Abraham cycle as theological narratives: (Gen 22:1–19, 18:17–33, 12:1–3, and 15:1–6). They consist of narrated theology and belong to the youngest layer of the Pentateuchal tradition. Argues the same case for Gen 23 and 24 and that the strict classification of "narrative" should only be applied to these two chapters and Gen 22:1–19. In this case more attention must be paid to the literary element in Genesis (theological concepts and sources), and Gunkel's thesis that Genesis is a collection of sagas would have to be modified. (German)

Golka, Friedemann (1970) "ZUR ERFORSCHUNG DER AETIOLOGIEN IM ALTEN TESTAMENT. (On the Investigation of Aetiologies in the OT) *Vetus Testamentum* 20(1):90–98.

Surveys the history and progress of aetiological research in OT studies from Gunkel's commentary on Genesis down to B. O. Long's PhD. Yale thesis published in 1968. Included are the names and positions of Albright, Alt, Noth, Mowinckel, Westermann, Fichtner, Childs, Seeligmann, Bright, vonRad, and Smend. (German)

Goodman, Marvin L. (1973) "NON-LITERAL INTERPRETATIONS OF GENESIS CREATION. *Grace Theological J* 14(1):25–38.

The literal interpretation of the creation account is now under intensive attack by scientists, theological liberals, and even some evangelicals. The three story universe theory is discussed. The dual revelation theory that denies Biblical authority in scientific matters is discussed and rejected. Pressures built up by scientific theories of origins have contributed significantly to the proliferation of non-literal theories of creation among Bible scholars. Science is intolerant of any literal interpretation of Scripture. It demands that religion conform to scientific theories. Concessions by evangelicals to scientific conclusions have been followed by demands for more concessions. The influence of the Bible upon even evangelical ideas about human origins has decreased. The change in emphasis within the American Scientific Affiliation reflects this development.

Gordis, Robert. (1972) "A CRUEL GOD OR NONE—IS THERE NO OTHER CHOICE? *Judaism* 21(3):277–284.

A third choice to seeing the holocaust as just judgment upon a sinful generation and to atheism is missed because of disappointment with excessive Voltairesque optimism. Biblical faith is a balance of (1) the glory of life and the goodness of God, (2) man's rights and duty to confront evil, (3) the core of mystery surrounding evil, (4) man's freedom, and (5) the interdependence of mankind. It is never pleasant platitudes, but hard reality—pain and destruction before justice and peace in the Messianic age. The rabbis say the Hebrew of Genesis declares that God called even death good; it is part of the world made by the God of Life.

Gordon, R. P. (1976) "TARGUM ONKELOS TO GENESIS 49:4 AND A COMMON SEMITIC IDIOM. *Jewish Quarterly Review* 66(4):224–226^^

Gordon, Robert P. (1975) "PREACHING FROM THE PATRIARCHS: BACKGROUND TO THE

## EXPOSITION OF GENESIS 15. *Themelios* 1(1):19–23.

Surveys archaeological and theological insights relevant to Gen. 15 to provide a solid preparation for exposition.

## Goshen-Gottstein, M. H. (1959) "PHILOLOGISCHE MISZELLEN ZU DEN QUMRANTEXTEN (philological Miscellany Relating to the Qumran Texts) *Revue de Qumran* 2:43–51.

Meyer (Von Ugarit nach Qumran, Beihefte ZAW, LX XVII, 118f.) claims that his hypothesis about the Qumran form yaqotlehu is the basis for a new assessment of Hebrew among the Semitic languages. His West Semitic parallels to the Akkadian verb-form iparas suffer from defects, the Qumran ones because of suffixes. (4) The head-to-be description of Sarah's beauty in 1Q Genesis Midrash is an extracanonical Hebrew example of the traditional Semitic wasf, a type of marriage song. (5) Ben Hayyim's arguments (*Rev. Qumran*, 1:423–424) for dating the scrolls before the destruction of the second temple indicate the possibility, not the necessity, of such a date. Continuation of article in *Rev. Qumran*, 1958, 1:103–112 (German)

## Gottfriedsen, Christine (1990) "Beobachtungen zum alttestamentlichen Segensverständnis (Observations Regarding the OT Understanding of Blessing). *Biblische Zeitschrift*, 34(1):1-15..

Analyzes the passages which speak about man blessing man in the Patriarchal narratives and accepts Genesis 24 as allowing some ancient rite to shine through; however, nothing exact can be said about the dissemination at that time. Argues that the yahwist knew of no specific tradition of a blessing deity nor of a pre-cultic rite by which the power of blessing was transferred from father to son but merely the concept of blessing which people pronounced for each other and through which they opened themselves to each other. Such a word of blessing is then placed by the Yahwist at the beginning of the patriarchal stories (Gen 12:3a), introducing a new perspective by combining blessing with promise and history. (German) HHPD

## Gounelle, Andre (1990) "Theologie du process et creation (Process Theology and Creation). *Revue d'Histoire et de Philosophie Religieuse*, 70(2):181-197..

For process theology creation is God's continuous and essential activity. Genesis does not deal with a starting point, but with what is happening at all times. The doctrine of creation dominates and embraces that of alliance. This results in a dynamic vision of the world which has a notable contribution to make to the thinking started by the World Council of Churches on Peace, Justice and Integrity of Creation. (French) WSS

## Graham, Pat (1976) "THE REMNANT MOTIF IN ISAIAH. *Restoration Quarterly* 19(4):217–228.

The remnant motif plays a vital role in God's dealings with his people and the nations. The remnant idea begins in Genesis with Noah and Lot, appears again in the Elijah cycle, and is used by Amos. However, the greatest development is in Isaiah 1–12 and 28–29. The passages cover the five major stages of Isaiah's career. As a military motif the remnant describes the physical survivors of Jerusalem, Assyria and Judah. As a spiritual theme the remnant relates to the penitent survivors among God's people. It is always used as a crucial turning point in a history directed by God in which doom is announced or hope is offered.

## Grant, Alison M. (1977) "'ADAM AND 'ISH: MAN IN THE OT. *Australian Biblical Review* 25(1):2–11.

While it is clear that adam is more frequently used in a collective sense and ish in an individual sense, it is usually assumed that within these two categories the two common Hebrew words for man are synonymous or at least overlap to a large extent in meaning. Suggests that the two words may be sharply distinguished in meaning, with 'adam being used for human beings in a general sense while ish is used of particular individuals or those belonging to particular groups of men. The distinction is preserved almost without exception throughout the whole of the Hebrew OT. Studies the Hebrew concept of man and the interpretation of the stories in the early chapters of Genesis. Concludes that the Hebrew speaking people of ancient Israel could not have understood the Genesis creation story in any sense as historical, or even as a narrative in the ordinary sense of the word.

## Greenberg, Irving (1968) "JEWISH VALUES AND THE CHANGING AMERICAN ETHIC. *Tradition* 10(1):42–74.

The affluence of America is changing our society from an ascetic, producing one to a more hedonistic, consuming one and this influence has been felt throughout the American Jewish Community. Withdrawal is one means of combating the trend but it is virtually impossible to implement in light of the impact of mass media. An alternative is to separate Judaism from the older culture and pave the way for the restoration of the Torah in the new emergent culture. Judaism needs to recapture the vision of Genesis—viewing the whole world as God's creation and the object of redemption. The Jewish school must be challenged to strike a proper balance in relating Judaism to the general culture.

Greenfield, Jonas (1979) "EARLY ARAMAIC POETRY. *J of the Ancient Near Eastern Soc., Columbia U* 11:45–51.

Poetic style and rhetorical devices can be observed in the Old Aramaic inscriptions, in the book of Daniel and the Genesis Apocryphon. These include parallelism, the break-up of stereotyped phrases borrowed from the Bible and elaborated upon, and the repetition of verbs, e.g., "became angry and enraged" (Dan 2:12).

Greengus, Samuel (1975) "SISTERHOOD ADOPTION AT NUZI AND THE "WIFE-SISTER" IN GENESIS. *Hebrew Union College Annual* 46:5–31.

A re-examination of the Nuzi evidence for ahatutu, the institution of sisterhood adoption, disputes the assumptions of Koschaker and Speiser that it was used to create a fraternal marriage bond between a man and his exogamous wife, which conferred high social status. Rather, ahatutu was a lower class business transaction typically involving manumitted slaves or unattached women who needed familial protection. Consequently, there is no Nuzian basis for assuming the presence of a wife-sister tradition in the narratives of the patriarchs Abraham and Isaac. An appendix transliterates and translates the relevant Nuzi texts.

Greeven, D. Heinrich (1969) "EHE NACH DEM NEUEN TESTAMENT (Marriage According to the New Testament). *New Testament Studies* 15(4):365–388.

It is difficult to construct a full scale view of marriage in the NT because of the basic nature of the documents. Reviews the background to Jesus' statements on marriage and divorce and points to the Lord's dependence upon the one-flesh notion of Genesis. Discusses eunuch-saying in Matt. 19:12 in the context of a gift and indicates the conflict nature of the saying. Analyzes Paul's statements in I Cor. 7 in terms of motive. Comments concerning Eph. 5:22ff. (German)

Grelot, Pierre (1975) "ARIOK. *Vetus Testamentum* 25(4):711–719.

The name Arioch in Gen. 14, Dan. 2 and Judith 1 belongs to Hurrian onomastics. It represents one of four allied kings of the 17th cent. in Genesis. Daniel and Judith use the name in contexts surrounding Nebuchadnezzar. R. Schmitt sees it as an old Persian name, popularized later in the Persian empire. A study of Mari and Nuzi texts also show some difficulty for such an ending if it is a Hurrian name. In the first part of the second millennium an Indo-European aristocracy infiltrated not only to form a Hittite empire and a Hurrian milieu in Mitanni and among the Cassites, but to lead the conquest of Babylon in the 16th cent. (French)

Grelot, Pierre (1971) "UN NOM EGYPTIEN DANS L'APOCRYPHE DE LA GENESE (An Egyptian Name in the Genesis Apocryphon). *Revue de Qumran* 7(28):557–566.

In the Genesis Apocryphon the patriarch Abraham is met in Egypt by three envoys from the Pharaoh headed by a personage with the name Hrqnws. One group of commentators see an apparent resemblance to the Greek name Hyrkanos. It is derived from Iranian vrka-, "wolf." Yet from neither Greek nor Iranian can the initial h and the final s be adequately explained. A more satisfactory hypothesis is to derive the name from three Egyptian elements: HR-QN-WS, "Horus the Strong is honored." (French)

Grosso, Giuseppe. (1987) "Il modello veritativo. La teologia come scienza dopo la svolta antropologica e linguistica (The Verity-based Model. Theology as Science, Anthropologically and Linguistically Oriented). *Salesianum*, 49(4):718-745..

Studies a model of theology whose function is to re-inforce the credibility of the believer. Considers the scientific

aspect from the perspective of the anthropological and linguistic thrust since Vat. II. (1) Discusses the genesis and identity of theology; (2) offers an interpretation of the history of theology—the double regimen of theology: spiritual- pastoral and activity/classroom study; (3) inspects the point of departure for theology and its basic function; (4) looks at the scientific character of theology; (5) discusses theological research and the unity of theology; (6) concludes by reviewing theological pluralism and theology and historicity, i.e., as an activity in a given historical setting. (Italian) DJH

Gross, Walter (1988) "Israel's Hope for the Renewal of the State *Journal of Northwest Semitic Languages* 14:101-133.

Deals with the question: Which social and political dispensation was hoped for in Israel after her existence as a state had finally been destroyed in the breakdown of Judah and the devastation of Jerusalem? Reconsiders the standpoints of Lohfink and Zenger in 1983 who maintain that P (the priestly document) did not suppose the future existence of Israel in her land in the form of a state. Discusses a variety of texts of different times of origin: from P (Genesis 17, 28, 35, 48), passages from Jeremiah (23:5,6; 33:14-26) and Ezekiel (34:23-34). Concludes that these texts are all distinguished by a very positive assessment of state and kingdom in Israel's future hopes.

Guillebaud, Philippa. (1965) "SOME POINTS OF INTEREST AND DIFFICULTY EXPERIENCED IN TRANSLATING GENESIS INTO BARI. *Bible Translator* 16:189–192.

Translating Genesis into Bari proved of great interest since so many instances of famine, migration, betrothal, marriage, etc. spoke to the life and environment of the Bari people. Because some of the Hebrew ways of expression were similar to the Bari idiom, both may share the same primitive background.

Gutierrez, Gustavo (1975) "FAITH AS FREEDOM: SOLIDARITY WITH THE ALIENATED AND CONFIDENCE IN THE FUTURE. *Horizons* 2(1):25–60.

Discusses Christian perspectives on freedom and considers the developments that preceded the genesis of Liberation Theology. Wrestles with such issues as: given the complexity of contemporary structures in a technological society where the number of those marginalized by the system has become acute, who is my neighbor and how do I concretely love him or her? How does one announce God as Father in a non-human world? What are the implications when we tell a non-person that he or she is a son or daughter of God? To be a church is to be in solidarity with all who suffer but we must remember that the gospel message is not ideological since it does not identify with any social form. It hopes against hope.

Hamlin, E. John (1989) "Three Metaphors for the Inhabited Earth. *Proceedings (Eastern Great Lakes Biblical Society)*, 9:49-58.

Examines three lists of nations (Genesis 10, Jeremiah 25, and Exodus 27), showing them to be neither random nor limited, but comprehensive, and hence symbols of, or expanded metaphors for, the entire inhabited earth. Each list reveals a worldview in which the nations have a particular place. TEP

Hammer, Margaret L. (1984) "BIRTHING: PERSPECTIVES FOR THEOLOGY AND MINISTRY. *Word and World* 4(4):391–400.

The alternative childbirth movement raises questions for the church. Explores biblical resources (Gen 3:16, Leviticus) for an understanding of birthing in the Hebrew world view; considers the impact of Augustine's doctrine of original sin, Kierkegaard's thoughts on birthing in *The Concept of Anxiety*, and Luther on Genesis. Birthing is approached theologically in terms of the experience of limitations, pain, anxiety and self-identity, and the experience of awe. Concludes with a sketch of possible directions for ministry.

Hardacre, Paul H. (1973) "THE GENESIS OF THE DECLARATION OF BRED A, 1657–1660. *J of Church and State* 15(1):65–82.

The Declaration of Breda declared "a liberty to tender consciences," but the meaning of that phrase was far from clear. Used by Sir Edward Hyde in 1642 with reference to ceremonies and "things indifferent," it became a catchall term which seemed to promise many things to many people. Hyde, a leading spirit in formulating a series

of draft statements for the restoration of Charles II, deliberately included this ambiguous phrase to win support from varied religious parties. After the settlement, Hyde's religious policies backfired because of the expectations it had raised, and especially with respect to Puritanism whose strength he had misjudged.

Harris, R. Laird (1968) "THE MIST, THE CANOPY, AND THE RIVERS OF EDEN. *Bulletin of the Evangelical Theological Society* 11(4):177–179.

Liberals consider the second chapter of Genesis mythology and have claimed various contradictions with the so-called "other creation story" in Gen. 1. Conservatives have not been as reserved as they should have been in the interpretations. Concludes that the first chapter deals with the great work of cosmic and terrestrial creation and that Gen. 2 deals exclusively with the settlement of our first parents in Eden. This is supported by the translation of Gen. 2:5: "There went up a mist from the earth and watered the whole face of the ground." The common interpretation is that the mist was world wide and that there was no rain until the flood. Speiser finds the term mist referring to mythological parallels in Akkadian and Sumerian backgrounds. Harris describes Gen. 2 as non-mythological straight geography and should not be used as a basis of unusual theories of cosmology. There is no need to rule out rain before the flood.

Harris, J. G. (1960) "THE BOOK OF GENESIS IN THE CURRICULUM OF THE UPPER SCHOOL. *Religion in Education* 28:17–21 (Autumn).

The teaching of Genesis raises the problem of answering those fundamental questions on literature, scientific knowledge, chronology and interpretation which the book itself evokes. Cites four examples of how the above difficulties and the principles dealt with may be treated in the classroom.

Harrisville, Roy A. (1977) "GOD'S MERCY—TESTED, PROMISED, DONE! (AN EXPOSITION OF GENESIS 18:20–32; LUKE 11:1–13; COLOSSIANS 2:6–15). *Interpretation* 31(2):165–178.

Examines the individuality and interrelationships among three biblical lectionary texts for the tenth Sunday after Pentecost (Genesis 18:20–32; Luke 11:1–13; Colossians 2:6–15). Acknowledges the probability that none of these texts was intended to be set in relation to any other. Rejects the thematic approach as discussing historical, critical, and exegetical questions in an attempt to achieve formal connections. Rejects the thematic connections of petitionary prayer, persistence, community, morality, and merit. Presents exegetical comments on each passage. Suggests that the transcendent motif of God's gracious activity, tested in Genesis, promised in Luke, and christologically defined in Colossians, may be the authentic theme of these passages. Suggests two hermeneutical considerations in approaching OT and NT texts.

Hartman, Thomas C. (1972) "SOME THOUGHTS ON THE SUMERIAN KING LIST AND GENESIS 5 AND 11B. *J of Biblical Literature* 91(1):25–32.

Calls attention to the similarity between the Sumerian King List and the genealogies of Genesis 5 and 11b. Presumes that Genesis 5 and 11b originally formed a continuous document, which has been forced apart at the point of the optimal number of ancestors, which is ten; and the long account of the flood has been inserted, disrupting the continuity of the list. However, apart from the superficial difference in format, i.e. listing flood, listing—the Sumerian King List and Genesis 5 and 11b seem to differ significantly enough as to suggest a denial that the Sumerian document served as a source for the latter.

Hartman, Lars. (1983) "AN EARLY EXAMPLE OF JEWISH EXEGESIS: 1 ENOCH 10:16–11:2. *Neotestamentica* 17:16–27.

Examines how the author of 1 Enoch 10:16–11:2 uses the Genesis story of Noah's salvation, thereby silently interpreting it. Several interpretive devices are used that are also encountered in later Jewish and Christian texts, such as typology, finding more than one meaning in a text, adducing other biblical passages, allegory. The interpretation reflects the social and theological crisis of the author and his readers. 1 Enoch 1–36 is discussed in an additional note, taking into regard the interests of the implied readers.

Harvey, John (1965) "A NEW LOOK AT THE CHRIST HYMN IN PHILIPPIANS 2:6–11. *Expository Times* 76(11):337–339.

A new exegesis of Philippians 2:6–11 with a view to overcoming the difficulty of communicating to modern man when he no longer accepts such ideas as pre-existence. The kenotic theory is also a grave stumbling block. In the light of passages such as Romans 5:12–21 and I Corinthians 15:21f, 45–47, it would not be un-Pauline to interpret the Christ hymn by comparing it with the story of the Creation and Fall of the symbolic first man in Genesis 1–3. Born to humanity, he did not attempt to become God, as Adam did, but he became completely unconcerned with himself, to such an extent that he became a slave to other people, involving death on a cross. So God rewarded him with exaltation for obedience in contrast to Adam, who was cast out of the Garden for disobedience.

Hasel, Gerhard F. (1974) "THE POLEMIC NATURE OF THE GENESIS COSMOLOGY. *Evangelical Quarterly* 46(2):81–102.

Compares key elements in the Genesis creation account with other Near Eastern cosmogonies, showing that Genesis, instead of borrowing or demythologizing, consciously polemicizes against them. Examines *tehom* (deep), *tannin* (large water creatures), the separation between heaven and earth, the function of the luminaries, the purpose of man's creation, and the concept of creation by word. Genesis sees creation as an effortless act, contradicting the notion of struggle found in pagan battle myths; also opposes ancient cosmogonies in emphasizing the creatureliness of all creation and man's glory and freedom to rule the earth.

Hasel, G. F. (1971) "RECENT TRANSLATIONS OF GENESIS 1:1 A CRITICAL LOOK. *Bible Translator* 22(4):154–167.

A critical review of the major arguments lying behind modern translations of Gen. 1:1–3 is made under four headings: (1) lexical and grammatical arguments; (2) syntactical arguments; (3) arguments based on parallels; (4) stylistic arguments. The thesis that translation cannot rest alone on 1 and 2, but on the combined interplay of all four leads to the conclusion that Genesis 1:1 is the main clause of those sentences. The major points under each heading are: (1) whether *beresit* is in construct or absolute state; (2) whether vs. 2 is a parenthetic clause; (3) whether Gen. 2:4b–7 or the Sumerian-Babylonian myths provide parallel structure; (4) regular use of brief sentences.

Hasel, Gerhard F. (1975) "THE MEANING OF "LET US" IN GENESIS 1:16. *Andrews University Semitic Studies* 13(1):58–66.

After a survey of the various interpretations of the plural in Gen. 1:26, viz., trinitarian, mythological, address to earthly elements or a heavenly court, plural of majesty, and a plural of deliberation, with an indication of the inadequacy of each, argues for its being a plural of fullness, with a plurality of persons being involved in a latent or germinal way.

Hasel, Gerhard F. (1972) "THE SIGNIFICANCE OF THE COSMOLOGY IN GENESIS I IN RELATION TO ANCIENT NEAR EASTERN PARALLELS. *Andrews University Semitic Studies* 10(1):1–20.

After a brief survey of the theories postulating the dependence of Gen. 1 on other ancient, particularly Babylonian, cosmologies, analyzes similarities and differences item by item: *Tehom-Tiamat*, separation of heaven and earth, creation by Word, creation and function of the luminaries, purpose of man's creation. Covers literary, linguistic, and theological motifs. Concludes that though the author of Gen. 1 sometimes used terms and motifs, he fills them with new meaning consonant with his aim and world-view. Moreover, Gen. 1 includes a deliberate anti-mythical polemic that has its roots in the Hebrew understanding of reality which is fundamentally opposed to the mythological one.

Heck, Joel D. (Concordia U., WI) (1990) "A History of Interpretation of Genesis 49 and Deuteronomy 33. *BS*, 147(585):16–31.

EHM

Helm, Paul (1978) "ARGUING ABOUT ORIGINS. *Themelios* 4(1):20–24.

A response to the article by Noel Weeks concerning the correct method of biblical hermeneutic regarding Gen 1–11. While Weeks maintains that other scriptures take Gen 1–11 literally, attempts to show that there are several

other options open to the would-be interpreter of Genesis, and maintains that Weeks has not adequately covered these.

Helmbold, Andrew K. (1970) "THE APOCRYPHON OF JOHN: A CASE STUDY IN LITERARY CRITICISM. *J of the Evangelical Theological Society* 13(3):173–179.

This document can be utilized objectively as a case study in literary criticism because there is no theological predisposition toward it. Most scholars agree that there are three main subjects in the text, the basic one being cosmogony. Kragerud, however, views the anthropological-soteriological sections as basic because they constitute a continuous commentary on Genesis. There is also vast disagreement as to the priority of the available texts of the document. It is a literary unit, however, and any attempt to see in it a Gnostic Grundschrift disguised as a Christian work is questionable. Finally, there is no way to determine which text is purest. Conflicting opinions in the analysis of this document demonstrate the uncertain fruits of literary criticism.

Hendel, Ronald S. (1987) "Of Demigods and the Deluge: Toward an Interpretation of Genesis 6:1-4 *Journal of Biblical Literature* 106(1):13-26.

The Nephilim, the warriors of old in Gen 6:1-4, are intended to be destroyed by the flood and the destruction of these demigods was an authentic motive for the flood in early Israelite oral tradition. The Genesis passage presents a mixing of categories—of gods and mortals—and the procreation of hybrid demigods. The sexual mingling of the Sons of God and the daughters of men creates an imbalance and a confusion in the cosmic order. The natural response in myth, as exemplified by the Babylonian flood and the Greek Trojan War traditions, is to suppress the imbalance by destroying the cause. In Genesis 6 the Yahwist has transformed the old myth according to his plan for the Genesis Primeval Cycle. The myth has been detached from the flood narrative, though it still precedes it, and a new motive for the flood has been supplied—the increase of mankind's evil on the earth, not the increase of population, nor the mixing of gods and mortals.

Henkin, Alan (1983) ""THE TWO OF THEM WENT TOGETHER" (GENESIS 22:6): VISIONS OF INTERDEPENDENCE. *Judaism* 32(4):452–462.

Jewish institutions, especially synagogues, should be much more responsive to the needs of the disabled, overcoming traditional attitudes of ignorance or callousness of their problems. All people are created in God's image, and the disabled can make contributions to society.

Hess, Richard S. (1989) "The Genealogies of Genesis 1-11 and Comparative Literature *Biblica* 70(2):241-254.

One cannot determine the characteristics of a genre called "genealogy" on the basis of comparative studies of ancient Near Eastern and biblical examples because: (1) none of the ancient Near Eastern examples proposed by scholars has a precise parallel in the genealogies of Genesis 1-11; and (2) the primary functions of the ancient Near Eastern genealogies are significantly different from those of Genesis 1-11. The ancient Near Eastern king lists move backward in time, whereas the genealogies in Genesis 1-11 move forward. An examination of the relation between the names, the genealogical forms, and the narratives of Genesis 1-11 is needed.

Hess, Richard S. (1990) "Genesis 1-2 in its Literary Context. *Tyndale Bulletin*, 41(1):143-153..

Observes the place of the creation account in its literary context in Genesis 1-11 and examines the dual nature of the account and its designation as one of the 'toledoth'. Observes the remaining toledoth in Genesis 1-11 and notes the similarities which the creation account shares with them in both form and purpose. Observes implications for the literary structure of the first 11 chapters of Genesis. Finds similarities in the creation doublet and in the genealogical doublets of Genesis 1-11. The intent of the writer was to weave an account of the creation of the world and humanity using doublets of repetitive patterns which serve to focus on a particular theme of the narratives and to provide the major means of moving events forward into the history of a world known to the early readers of the text. WSS

Heumann, Fred S. (1982) "SOME MAJOR BIBLICAL SOURCES IN THOMAS MANN'S JOSEPH TETRALOGY. *Notre Dame English J* 14(2):87–112.

Discusses Mann's complex handling of the biblical sources in Gen 1–36, the background of the Joseph story proper, set against numerous other non-biblical sources. Appendix compares Mann's work with the book of Genesis. Shows that Mann's use of the whole range of the OT and non-biblical material brings to life the biblical account of the Joseph story.

HINCKLEY, NORTON G. (1959) "CREATION, NATURE AND HISTORY. *Anglican Theological Review* 41:303–312.

To attempt to "reconcile the Bible with science" is a counsel of despair. The writer of Genesis 1 accepted the world-view of his times; what is more important, however, is the use he made of it. The differences and similarities between the Genesis and Babylonian accounts indicate that the Bible "spiritualized" the concepts of the Babylonian myth by taking the myth out of its cyclical conception of constant renewal and making it the "downbeat" for the history of mankind. To describe creation we today also make myths which have the same functions as the Babylonian, although they are based on different "scientific" data. But for the Bible, creation-faith is subsidiary to election-faith, and the Biblical understanding of life is that it is lived under a covenant with God.

Hobbs, Hershel (1979) "SOUTHERN BAPTISTS AND CONFSSIONALISM. *Review and Expositor* 76(1):55–68.

Two Southern Baptist confessions exist: the 1925 and the 1963. The 1925 confession was written to respond to other Baptist bodies and to the rising criticism of evolution by Southern Baptists. The 1963 confession responded to criticism that Southern Baptists were drifting into liberalism. The publication of *The Message of Genesis* in 1961 was a catalyst. Predictions of a split in the convention at San Francisco in 1962 was not fulfilled, but a motion to re-affirm faith in "the infallible Word of God" was passed. The selected committee carefully examined the 1925 statement, eliminating no basic truth from it, but bringing it up to date and spelled out certain changes. Only by the abuse of this document can it become a source of strife.

Hocherman, Jacob (1990) "Comments on Several Verses in Genesis. *Beth Mikra*, 36(124):20-28..

Offers philological interpretations of verses in Genesis. The verb qnh "acquire" (Gen 4:1) is to be connected with qn', "be jealous." The adverb yahdaw, which usually means "together," can also mean "alone," as in Gen 22:6. A root `sh, "cover," must be recognized in the name of Esau, and tarid (Gen 27:40) means "be in sorrow." (Hebrew) NMW

Hogan, Maurice (1987) "Paradise Revisited. *Irish Theological Quarterly* 53(3):219–233.

Expounds the story of the Fall of man (Gen 2:14–3:24) in the light of the literary analysis offered by C. Westermann, *Genesis 1–11* (ET London, 1984).

Holmgren, Frederick C. (1990) "Holding Your Own against God! Genesis 32:22-32 (in the Context of Genesis 31-33) *Interpretation* 44(1):5-17.

Summarizes Jacob's relationships with Esau and Laban. Examines the story of Jacob's wrestling with a divine-human assailant. Suggests that God likes Jacob's assertive ways in dealing with God and men, showing respect for Jacob in changing his name. Understands the Jacob-Esau story to picture the relationship between two nations, Israel and Edom. Pictures both Jacob and Esau as wise, crafty, deceptive men whose actions did not completely express their motives and attitudes. Asks whether Jacob's opponent was God, noting the directness of OT statements about God and his actions. Notes the element of struggle in the relationship between God and his servants.

Hong, Joseph (1989) "Problems in an Obscure Passage: Notes on Genesis 6:1-4 *Bible Translator* 40(4):419-426.

Gen 6:1-4 is not just a myth. It is a prelude to the story of the Flood, establishing the sinful setting for that account. In Jewish traditions, the "sons of God" refers to "sons of princes and judges." Christian tradition identifies them as descendants of Seth. Identifying them as celestial beings presents problems also. The words dun and beshaggam are discussed. The number 120 refers to a period of probation for repentance. Nephilim refers to

either giants (offspring of mixed marriages with "sons of God") or mighty men of great stature.

Hopkins, D. S. (1980) "BETWEEN PROMISE AND FULFILLMENT: VON RAD AND THE "SACRIFICE OF ABRAHAM." *Biblische Zeitschrift* 24(2):180–193.

G. von Rad's last work before his death, the "Sacrifice of Abraham," sets in high relief a number of important characteristics of its exegetical method. (1) He insists on encountering the text in its final form, and grants only minimal significance to its prehistory. (2) He concerns himself with the "Sacrifice of Abraham in its context in Genesis as a whole, in order to appreciate its kerygmatic thrust. (3) In his tendency to seek theological maximization, he concentrates on the actions of Abraham. Unfortunately, he tends to neglect the theological importance of "the inner level of the narration" in Gen 22, where man finds himself in a theologically important zone between promise and fulfillment. Any formulation of a unified theology of the OT must take account of this neglected area.

HORNER, GEORGE R. (1967) "THE BIBLE AND HUMAN EVOLUTION: PROBLEMS IN THE CLASSIFICATION AND CHANGE IN MAN. *J of the American Scientific Affiliation* 19(4):105–110.

Genesis does not give many details about the biology or earliest history of man—or if there were many "Adams and Eves;" or just one original pair. The Bible is very clear that man was created in God's image but we do not yet know what this fully means. On one point we are sure, like his Creator, man can create. It would seem that man's biological structure has little relationship here. Man is a rational, symbol making creature. The first man (Adam) mentioned in Scripture is perhaps best considered as our Spiritual First Ancestor, rather than our biological first ancestor. The Bible is a record of man's spiritual history, from Adam to Christ, rather than his biological development. The implanting of a soul, and symbol making capabilities in man, was a miracle, a creative act.

Hoss, Irmgard (1963) "ZUR GENESIS DER WIDERSTANDSLEHRE BEZAS. KARL GRIEWANK ZUM GEDACHTNIS (On the Origin of Beza's Teaching About Resistance. In Memory of Karl Griewank). *Archiv fur Reformationsgeschichte* 54:198–214.

A comparison of the doctrine of resistance which Beza first formulated in 1554 in his treatise "De haereticis, a civili magistratu puniendis" with the views of Calvin, Luther and especially the Lutheran theologians in Magdeburg. There is a surprising similarity between the ideas of Beza and the formulations of Amsdorf and his fellow controversialists, who (in 1550) just like Beza four years later, approved the right of the lesser officials to offer armed resistance to the higher officials in case they violate the natural law or should demand the forceful destruction of the evangelical doctrines. (German)

House, H. Wayne (1988) "A Biblical View of Women in the Ministry. Part 3 (of 5 parts): The Speaking of Women and the Prohibition of the Law. *Bibliotheca Sacra* 145(579):301–318.

The speaking referred to here (1 Cor 14:33b-35) is teaching doctrine in the congregation of the church. On the basis of the Law, probably referring to either Genesis 2 or 3:16, Paul prohibits such a practice lest the woman fall and lead men astray as did her mother Eve.

House, Colin L. (1987) "Some Notes on Translating w'et hakkabm. *Andrews University Semitic Studies* 25(3):241–248.

An analysis of the use and meaning of the object marker 'et or 'et, in various contexts in Genesis with a final application to Gen 1:16. Comparison with Akkadian indicates that there were two orthographically similar words, one an object marker and the other the preposition "with." When brought over into Hebrew in an unpointed text they cannot be distinguished. In Gen 9:10, 44:2, and 46:15 the 'et is translated "with"; so also in 1:1, 3:24, and 49:31 it is a possibility. In 1:16 translating as "with" removes the anomaly of the stars being created on the fourth day of the creation week.

Houtman, C. (1977) "WHAT DID JACOB SEE IN HIS DREAM AT BETHEL? *Vetus Testamentum* 27(3):337–351.

The sullam in Genesis 28, usually rendered "ladder," is probably the "way" which gave entry to the later sanctuary at Bethel, consequently, the slope of the mountain. Thus Yahweh appears "by him," not "above him," at the far end of a ladder. There is a connection with Gen. 11:4, where mankind tried to build a citadel "into the heaven." Here the sullam sets its ascent "towards the earth." The communication initiates on the part of God.

Houtman, C. (1978) "JACOB AT MAHANAIM. *Vetus Testamentum* 28(1):37–44.

It is probable that the concept of a place where heaven and earth were in contact is true not only of Bethel (Genesis 28:10–22 in VT, 1977, 27:337–351) but also of Mahanaim (Genesis 32:2–3). Jacob was met by messengers of God at Mahanaim, a place of encampment. The Peniel scene shows that the dual ending on Mahanaim refers to the camps of Jacob and of God. Thus the brief passage is integrated into the whole complex of stories about Jacob.

Huehnergard, John (1985) "BIBLICAL NOTES ON SOME NEW AKKADIAN TEXTS FROM EMAR (SYRIA). *Catholic Biblical Quarterly* 47(3):428–434.

Four of the five recently published Akkadian texts are wills, and these shed light on biblical topics such as household gods and the right of inheritance (Genesis 31), the levirate law (Deut 25), and the treatment of an adulterous wife (Hosea 2).

HUGHES, GERARD. (1960) "DIVINE PROVIDENCE AND GERMANY'S TRAGEDY. *Clergy Review* 45:214–224.

The dispersion of Catholics in Germany amongst areas which are predominantly Protestant has been attended with untold individual and family suffering. Yet in God's providence the words of Joseph in Genesis: "You thought to do me harm but God turned it all to good account, I was to be raised up in greatness, as you see, for the saving of a multitude of people" can be applied to the Church in Germany today. The *Una Sancta* movement was immeasurably strengthened by Catholic-Protestant collaboration occasioned by the resettlement of approximately 4 million Catholics in sections of traditionally Protestant Germany. Both churches have come to know one another in charity and the simultaneous presence of the two faiths has tended to strengthen religious observance on the part of all. Both Catholics and Protestants are coming to realise that each party must assume a share of the blame for the tragedy of the Reformation and there is a growing dialogue between the two parties. Reunion, based on charity, must build on the foundation of prayer and penance and this is the primary aim of *Una Sancta* today.

Hummel, Charles E. (1986) "Interpreting Genesis One. *J of the American Scientific Affiliation* 38(3):175–185.

Like other parts of Scripture, Genesis 1 must be interpreted in terms of its historical and literary context. This creation account was given to the Israelites in the wilderness, after the exodus from Egypt but before the conquest of Canaan. What the message meant then to the original hearers must govern the application of what it means now to us today. The historico-artistic interpretation of Genesis 1 does justice to its literary structure and to the general biblical perspective on natural events.

Hummel, Horace D. (1972) "CRITICAL METHODOLOGY AND THE LUTHERAN SYMBOLS' TREATMENT OF THE GENESIS CREATION ACCOUNTS. *Concordia Theological Monthly* 43(8):528–547.

'Critical' in the confessional context implies the use of all tools, ancient and modern, to comprehend the sacred text better, not to sit in subjective judgment upon it. The Lutheran Symbols are understandably silent about present-day theories concerning Gen. 1–3, but their accent in discussing creation is primarily existential. The most basic clash between creationism and evolutionism is that of grace versus works, not other secondary points of disagreement which often attract more attention.

Hyers, Conrad (1980) "PROMETHEUS AND THE PROBLEM OF PROGRESS. *Theology Today* 37(3):323–334.

A plea for balance in the age-old tragedy of man's achievements and the ambiguity and relativity of them. Delineates the accounts of creation in Genesis one and two as expressive of man's godliness and earthly dominion.

with their origin and destiny being the very dust of the ground. Realizes that to lose sight of either side of our Adamic nature is to invite disaster, especially in the epoch of man's greatest heights of achievements but fantastic depths of savagery. But to acknowledge both sides is to be whole, to be fully human.

Hyers, Conrad (1984) "THE NARRATIVE FORM OF GENESIS 1: COSMOGONIC, YES; SCIENTIFIC, NO. *J of the American Scientific Affiliation* 36(4):208–215.

A basic mistake through much of the history interpreting Genesis is the failure to identify the type of literature and linguistic usage it represents. This has often led, in turn, to various attempts at bringing Genesis into harmony with the latest scientific theory or the latest scientific theory into harmony with Genesis. Such efforts might be valuable, and indeed essential, if it could first be demonstrated (rather than assumed) that the Genesis materials belonged to the same class of literature and linguistic usage as modern scientific discourse. A careful examination of the 6-day account of creation, however, reveals that there is a serious category-mistake involved in these kinds of comparisons. The type of narrative form with which Genesis 1 is presented is not natural history but a cosmogony.

Hyers, Conrad. (1982) "BIBLICAL LITERALISM: CONSTRICTING THE COSMIC DANCE. *Christian Century* 99(25):823–827.

Religious expression trembles with a sense of the inexpressible mystery which nevertheless addresses us in the totality of our being. Literal clarity offers only a false security and temporary bastion. The result is to move in the opposite direction from religious symbolism, emptying symbols of their amplitude of meaning and power, reducing the cosmic dance to a calibrated discussion. To suggest that the first chapters of Genesis ought to be read as an alternative to evolutionary theories presupposes that these chapters are yielding something comparable to scientific theories. While it is true that the biblical view of creation sanctifies time and nature as created by God—and therefore good—it does not follow that the creation accounts as such are to be understood chronologically or as natural history.

Hyman, Ronald T. (1987) "Questions by the Serpent and the Ass *Dor Le Dor* 16(1):18-28.

The questions asked by the serpent (Genesis 3) and by Balaam's ass (Numbers 22) can be classified in terms of current educational theory. There are here interaction questions, manipulative questions, and leading questions. The "fielding" of the response is also discussed.

Israel, Martin (1979) "THE SELF IN MYSTIC CONSCIOUSNESS. *Review and Expositor* 76(2):179–184.

Presents the view that the Genesis record is a mythical representation of the discovery and growth of self-consciousness. Psychotherapy seeks to effect a discovery of personal self and build upon this foundation an efficient ego-structure. Ego must be carefully controlled to aid in the discovery of the spiritual self.

Istavrides, Vasil T. (1961) "THE CONCEPT OF THE NATURE OF MEN AND WOMEN WHICH ALLOWS US TO ENVISAGE PARTNERSHIP. *Greek Orthodox Theological Review*; 1962 7:14–21.

A summary of teachings on the subject as found in Genesis 1–2, the Old Testament, the New Testament, the early Church, and the modern Eastern Orthodox Church. Bibliography.

Jacobsen, Thorkild (1981) "THE ERIDU GENESIS. *J of Biblical Literature* 100(4):513–529.

Sets forth the so-called Eridu Genesis, translating certain portions and commenting on them. Interprets the three main motifs of nature versus culture; the founding of the first cities and their rulers; and the account of the flood. Sees striking similarities to the biblical P account of beginnings.

James, Ralph E., (1969) "GENESIS AND APOLLO 11. *Religious Humanism* 3(4):172–176.

Analyzes the problem of theological models used to explain the cosmology of the universe, the point of departure being Neil Armstrong's citation of Genesis on the Apollo 11 flight. The problem essentially is miracle vs. reason. The mythological cosmology of Genesis will not fit contemporary conceptual spaces. They are no longer useful,

and a Whiteheadian cosmological model should be used in place of a theological model.

Jansma, T. (1970) "AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS: SOME REMARKS ON THE SYROHEXAPLARIC READING OF GEN. 1:2. *Vetus Testamentum* 20(1):16–24.

In a comparison of Paul of Tella's Syriac translation from the Greek with the commentaries of Ishodad of Merv and Barhebraeus, the variant rendering of the verb "hovering" forces a decision concerning the original rendering of Gen. 1:2. Jansma suggests two possible alternatives after examining the MS evidence and history of Biblical exegesis: (1) Paul of Tella had the original and Ishodad's source was incorrect. While the latter was a rendering of the Greek, it was not by the translator of Origen's Hexaplaric recension of the LXX, but by the translator of Theodore's commentary on Genesis. (2) Ishodad's choice was the original reading and a scribe later replaced the word. This hypothesis is based on the assumption that the scribe, in adopting the Peshitta word, also accommodated it to the grammatical gender of the Syro-Hexaplaric reading. Adopts the second alternative.

Jeansonne, Sharon Pace (1988) "The Characterization of Lot in Genesis. *Biblical Theology Bulletin* 18(4):123–129.

Examines the content and context of the texts in Genesis which focus on Lot to understand the narrator's use of this character in the presentation of Israel's ancestral origins. Lot's actions and dealings with Abraham, his response to the divine messengers, and his treatment of his daughters present a powerful characterization of a man who increasingly falls away from righteous behavior. The use and placement of these accounts enable the narrator to present important themes about the role of God as merciful judge.

Jenkins, Allen K. (1978) "A GREAT NAME: GENESIS 12:2 AND THE EDITING OF THE PENTATEUCH. *J for the Study of the Old Testament* 10:41–57.

A systematic study of references in the Pentateuch to giving or seeking a name shows that this element of the promise is used in a significant way, primarily in the Yahwistic tradition, to provide a redactional and theological link between the primeval history, the patriarchal narratives, and the Sinai tradition.

Jensen, Hans Jorgen Lundager. (1981) "REDEN, ZEIT UND RAUM IN GENESIS 28, 10–15. *Linguistica Biblica* 49:54–70.

An analysis of Gen 28:10–15 based on the semiotic theory of Greimas as interpreted by Per Aage Brandt. Stresses the marks or surface-signs of the relation between the act of saying and its product, the proposition. Analyzes the time-system of the text as well as its three sections (v 10–12a; 13b–15; and 12b–13a, a "zero-position"). Concludes that this analysis sees the text as a perfect "semiotic cube" in which all dimensions of space are represented. This three-dimensional space is transformed into a text as the "space of reading" in the present narrative.

JESI, Furio. (1964) "THE THRACIAN HERAKLES. *History of Religions* 3:261–277.

The documented presence of a cult of Herakles on the island of the Thracian sea and Thasos in particular, arouses discussion of the origin and genesis of the hero-God. Of the two theories as to the origin of the cult, the traditional sees the fusion of this deity with a local hero, and the other as a deity brought in by Cretan settlers. Studies by Launey work out a fusion in the earliest times with a Dionysian cult in which Herakles takes on some of the character of an infernal deity. Herakles' rescue of Alcestis, and his entering into the lower world and returning without difficulty to the world of mortals is a function opposed to the character of the psychopompos, but indicate the character of an infernal deity.

Jobling, David (1980) "THE MYTH SEMANTICS OF GENESIS 2:4b-3:24. *Semeia* 18:41–49.

Offers a semantic model evoked by Gen 2:4b-3:24 and capable of giving a comprehensive account of the text. Seeks a structural account of the tensions between model and manifestation.

JOHNSON, S. LEWIS, (1965) "THE GENESIS OF JESUS. *Bibliotheca Sacra* 122:331–342.

Jesus' miraculous birth is witnessed to by various Scriptures. Objections based on the alleged mythological origin of the accounts, its purported violation of natural processes, and/or the supposed contrary witness of other passages, are in error. Matthew stresses Joseph's inward struggle, the angelic interpretation of Mary's pregnancy, the significance of Jesus and Immanuel, and the fulfillment relation to Isaiah 7:14. The dependability of the Word of God is at stake, and rejection implies the illegitimacy of the child, and, through sin, his disqualification as our Savior. Jesus' regal prerogative to David's throne is established without involving him in the curse imposed on Coniah's direct line of descent. Our view of Christ's uniqueness governs our response.

Jones, W. Paul (1963) "EVIL AND CREATIVITY: THEODICY RE-EXAMINED. *Religion in Life* 32:521–533.

If we reinterpret Genesis mythically for the sake of understanding human evil we incapacitate the Genesis account as a theodicy in regard to physical evil. The divine incompleteness of creation becomes an evil incompleteness only when finitude is accepted as an end rather than a means. The ultimate meaning of experience, especially aesthetic experience, is dependent on the "religious" context in which it occurs or from which emerges from it as interpretation. Creation is teleological, purposeful. In it man has been offered a central vocation, that of being "lord of creation," tilling it and bringing it to the fulfillment which is possible only through free, loving response. Such a process requires incompleteness, unrealized potential; this is not an evil incompleteness but the incompleteness entailed by creativity.

Journet, Charles. (1973) "LA REDEMPTION DRAME DE L'AMOUR DE DIEU. *Nova et Vetera* 48(2):81–103.

In the folly of God's love, the original catastrophe related in Genesis was permitted for a greater good. The incarnation was ordained to the redemption as a plenitude to its superabundance. The whole life of the redeemer is gathered into his, passion where it is given in ransom for man, and the blood of Christ is carried into the celestial sanctuary. Through sprinkling with blood and the sacrifice of Isaac the Jewish people were initiated to the value of redemptive blood, a theme which fills, the NT and is witnessed in the church by martyrdom. (French)

Joy, Donald M. (1985) "TOWARD A SYMBOLIC REVIVAL: CREATION REVISITED. *Religious Education* 80(3):399–412.

Ultimately the search for peace, justice and human rights lead to the fixed point: the value of persons. A call to APRRE for a symbolic revival. Presupposes that Scripture, Incarnate God and God's creation witness to revelation and truth. Based on Genesis 2 and 5, argues that the "splitting of the Adams" occurred in creation and still occurs in every procreation. Affirms that the divine intention was that male and female be taken together, not individually.

Judisch, Douglas McC. Lindsay (1988) "Theological Observer: The Length of the Days of Creation. *Concordia Theological Quarterly* 52(4):265–271.

The Word of God requires us to interpret the days of creation as days of ordinary length. The word, which Genesis 1 uses to denote each of the six days of creation, ordinarily means a day of what we would call 24 hours. Exod 20:8–11 also treats the days of creation as days of ordinary length. Those who propose to interpret the days of creation as eras often admit that this interpretation springs not from the testimony of Scripture but rather from an evolutionary theory of origins. However, to interpret Genesis 1 on the basis of modern evolutionary theory is to overthrow the sola scriptura principle of theology.

Kabakoff, Jacob (1990) "B. N. Silkiner and His Circle: The Genesis of the New Hebrew Literature in America *Judaism* 39(1):97–103.

The publication of two of B. N. Silkiner's works in 1910 ushered in a new period in American Hebrew writing. Silkiner never ceased to hope for the establishment of a vital center of Hebrew literature in America, where Hebrew writing flourished in the 1920s and 30s.

Kahn, Jean Georges (1971) "LA PARABOLE DU FIGUIER STERILE ET LES ARBRES RECALCITRANTS DE LA GENESE (The Parable of the Sterile Fig Tree and the Refractory Trees of

Genesis). *Novum Testamentum* 13(1):38–45.

The parable of the sterile fig tree in Lk. 18:6–9 is matched by the cursing of the fig tree in Matthew and Mark. Most commentators take this to be a rejection of the Jews, but this anti-semitic interpretation does not explain several details, especially that it was not time for figs. Seen against the Jewish tradition that Gen. 1:12 shows a partial disobedience by the trees and that Gen. 3:16 is deserved by the world precisely in that fruit comes only occasionally, the real parabolic meaning of the resistance of the world to God and his salvation appears. (French)

Kaiser, Walter C. (1985) "Inner Biblical Exegesis As A Model For Bridging The "Then" And "Now" Gap: Hos. 12:1–6. *J of the Evangelical Theological Society* 28(1):33–46.

Hosea based the authority for his message in this passage on seven events in the life of Jacob as recorded in Genesis. He contemporized the biblical events but not by reinterpreting or transforming the biblical tradition. His approach was effective only because his audience knew the Genesis texts and agreed with his single-meaning interpretation of them. The gap between "then" and "now" can be bridged exactly as Hosea did it, by refusing to impose values or meanings where there are none or that are different from those of the authoritative texts themselves.

Kapelrud, Arvid S. (1980) "CREATION IN THE RAS SHAMRA TEXTS. *Studia Theologica* 34(1):1–11.

The texts published so far do not contain any narrative of the same kind as the creation narratives in Enuma Elish and in Genesis. El is called "creator of creatures" and Ashirat "creatress of the gods," but nothing is said about any creation of cosmos or of the earth. Creation as an idea, event, and necessity was of no importance in ancient Ugarit. The ancient Ugaritic myths were used with the intention that the land should be well defended and not first and foremost to explain how the world was created.

KATSH, ABRAHAM I. (1957) "FROM THE MOSCOW MANUSCRIPT OF DAVID HANAGID'S MIDRASH ON GENESIS. *Jewish Quarterly Review* 48:140–160.

A discussion of the literary merits of the midrash and the problems involved regarding authorship and date of composition. Several sample passages of the Parashat Wa-Yeslieb in Aramaic with accompanying Hebrew translation and notes, as well as a specimen of the Moscow Ms. No. 101 in Arabic are included.

Katzoff, Louis (1987) "Purchase of the Machpelah *Dor Le Dor* 16(1):29-31.

Genesis 23, the purchase of Machpelah, can be read from three points of view. One is the "gallant approach," where Ephron speaks kindly and still Abraham pays heavily. There is the "field scenario": Ephron, following Hittite law, wishes to sell the entire holding, thus freeing himself of the feudal tax. Abraham wants only the cave. Finally there is the "possession claim": the purchase of a plot of ground by Abraham becomes a permanent holding. A parallel is David's purchase of the field from Arauna, which field became the site of the Temple.

Katzoff, Louis (1985) "FROM THE NUZI TABLETS. *Dor Le Dor* 13(4):216–219.

Reviews biblical passages in the light of accepted ideas of Hurrian influences upon the Bible. He discusses the wife-sister motif, legal principles of inheritance as applicable to Genesis 15, and Sarah's treatment of Hagar.

Kaufman, Stephen A. (1973) "THE JOB TARGUM FROM QUMRAN. *J of the American Oriental Society* 93:317–327.

Review article of the long-awaited, recently published edition of the Targum of Job from Qumran Cave XI (van der Ploeg, J. P. M., van der Woude, A. S., and Jongeling, B. *Le Targum de Job de la grotte XI de Qumran*, 1971). The review is composed of three parts: (1) notes and corrections to the text edition; (2) a brief outline of the grammar of the text (as compared to that of the Genesis Apocryphon); and (3) comments on the dating of the Targum and some of its implication for Aramaic and targumic studies. The Job Targum and the Genesis Apocryphon are seen to be representatives of two different traditions of literary Aramaic which, however, together with the Onkelos and Jonathan Targums, share in a strong heritage of Official Aramaic; a sharing in which the subsequent Palestinian targum traditions have no part. The Job Targum is to be dated to the first century BC, and

the date of the Genesis Apocryphon must be reassigned to the first century

KEATING, JOHN. P. (1968) "THE CRISIS OF FAITH AND CULTURE. *Religion in Life* 37(2):245–260.

The prevailing cultural motif of America is pragmatism and success at making things work has produced a mood of optimism and confidence in man with God seen as irrelevant. If Christianity is to speak to America it—like the Scriptures—must present a pragmatic gospel. From Abraham through Paul, revelation was presented as answering the questions man was asking. Pragmatic evangelization involves: acceptance of culture as it is; speak to the questions culture is asking; address these questions by presenting the challenge of the gospel. Americans need to see sin in terms of alienation—as Genesis describes it—and to be shown that the Christian gospel meets the need. As of yet, Christianity has not passed this pragmatic test.

Keightley, David N. (1978) "THE RELIGIOUS COMMITMENT: SHANG THEOLOGY AND THE GENESIS OF CHINESE POLITICAL CULTURE. *History of Religions* 17(3/4):211–225.

Discusses the interrelations between the development of Chinese religion and Chinese culture.

Keightley, David N. (1973) "RELIGION AND THE RISE OF URBANISM. *J of the American Oriental Society* 93(4):527–538.

Spengler's dictum that "Weltgeschichte ist Stadtgeschichte" is admirably and convincingly supported by Wheatley's book *The Pivot of the Four Quarters: A preliminary Enquiry into the Origins and Character of the Ancient Chinese City*, which analyzes the evolution of the Chinese city—and thus the evolution of related Chinese values and institutions—as part of the mainstream of human development. Students of comparative urbanization will benefit from the light the book throws on Chinese experience. Sinologists will benefit further from the exposure to the history of other cultures and to the generalizing, comparative methods of sociology which the book provides as it surveys the primary genesis of urban forms throughout the world.

Kendrick, W. Gerald (1990) "Selected Translation Problems in Genesis. *Bible Translator*, 41(4):425-431..

In Gen 21:9, the words "with her son Isaac" may be added to make the referent explicit, and the term *metsacheq* may be translated "mocking" or "playing." Gen 24:62-63 may read: "Isaac had come from the well...and was staying in...Canaan." It is unclear why he was in the field. In 26:8, Isaac was likely "tenderly caressing" Rebecca, not "making love." In 29:17, Leah's eyes were probably "lovely," but not as beautiful as Rachel's. The term "weak" may be misunderstood. EC

Kennedy, James M. (1990) "Peasants in Revolt. Political Allegory in Genesis 2-3. *Journal for the Study of the Old Testament*, 47:3-14..

Assuming the contents of Genesis 2-3 to be allegorical literary embodiments of the social values of the Israelite monarchy, analyzes the passage to see how it functioned as a legitimation of power and domination in ancient Israel. NH

Kerr, David (1989) "Pauline Teaching on the Order of Creation and the Subordination of Women: Its Implications for Christian Education. *Journal of Christian Education*, 94:41-52..

Examines Paul's teachings on the order of creation, male and female and the lower status given to women. Analyzing key Pauline writings, Gal. 3:23-29, 1 Thes 4:1-8, 1 Cor 11:2-16, 20-40, Eph 5:21-6:9 and 1 Tim 2:2-15, challenges the traditional view of headship reflected in church and society on a hierarchical structure and provides a model of equality related to giftedness. Citing Jewett, presents the image of God in Genesis 1 and 2 as androgynous understanding; men and women both participate alike in the divine image. Provides implications of this model of equality for Christian education with the affirmation of dignity of both male and female in God's image. BT

Kessler, Martin (1969) "THE SIGNIFICANCE OF JER. 36. *Zeitschrift für die Alttestamentliche Wissenschaft* 81(3):381–383.

Jer 36 is usually considered to be an account of the genesis of the entire book. Its significance lay in the deliberate creation of a "holy book."

KESSLER, MARTIN (1965) "GENESIS 34—AN INTERPRETATION. *Reformed Review* 19:3–17 (No. 1).

After Schechem, a local prince, rapes Dinah, Jacob's sons take revenge by killing the entire male citizenry of the town. Israel is seen as taking its first step toward becoming sedentary in Canaan. The narrative seems to justify, albeit tacitly, the Israelites' fierce revenge; as far as he was concerned, Schechem's evident subsequent generosity of marriage proposal cannot undo his untraditional, immoral act of violating an Israelite girl. Israel, having intended to become permanent settler, was alarmed at this first encounter with the Canaanites as (intended) permanent neighbors. The alarm had been sounded, and though intermarriage was not always condemned per se, a foundation was laid for subsequent polemic against it.

Key, Thomas (1984) "HOW LONG WERE THE DAYS OF GENESIS? *J of the American Scientific Affiliation* 36(3):159–161.

Discusses seven traditional and four recent theories of "day" in Genesis. Argues for Creative Days as vast periods of time.

Kikawada, Isaac M. (1972) "TWO NOTES ON EVE. *J of Biblical Literature* 91(1):33–37.

In a comparison between the Old Babylonian version of the Atra-hasis epic and the first eleven chapters of Genesis, two points emerge that concern Eve in her role as a creatress of man. (1) Both in Atra-hasis and in Genesis, three-element names of the same type are used as honorary titles for great ladies in the context of the creation of mankind and are used at the same position in the topical progression of the stories. Suggests that behind the character of Eve was probably hidden the figure of the creatress or the mother-goddess Mami, and that hawwah, Eve, was an onomastic form derived from her title, 'em kol-hay, mother of all the living. (2) Both ladies are engaged in the activity of bringing forth a new life into the world, creation for Mami and procreation for Eve. But, both ladies by themselves are inadequate in their creative ability, both requiring male divine help for their success. So, in Gen. 5:1, "I have gained a man with the help of Yhwh."

King, J. Robin (1987) "The Joseph Story and Divine Politics: A Comparative Study of a Biographic Formula from the Ancient Near East *Journal of Biblical Literature* 106(4):577-594.

The Joseph story (Genesis 37-50) follows a narrative sequence characteristic of a special kind of hero tale, one that recounts the life of a young man who is exiled from his home because of a dynastic struggle and later is reconciled with his people, through divine guidance, for the good of all. The comparison highlights the extent to which the Joseph narrative is connected to the sweep of the biblical epic that surrounds it. A. Meinhold suggests that the Egyptian story of Sinuhe was the prototype of the Joseph story. It would not be unexpected that the Israelites adapted an archetype from the world of divine politics and kingship. In telling of the lives of Jacob, Joseph, Moses, and David they did use this pattern of a subject's being guided by a divine helper through exile and reconciliation. This makes Joseph, like Jacob, Moses, and David, a paradigmatic figure.

Kingsbury, J. D. (1973) "THE STRUCTURE OF MATTHEW'S GOSPEL AND HIS CONCEPT OF SALVATION-HISTORY. *Catholic Biblical Quarterly* 35(4):451–474.

Matt. organizes his Gospel into three main sections which are marked by "superscriptions" (4:17; 16:21 cf. also 1:1) he has composed to inform the reader of his purpose, which is to set forth: (a) the genesis and significance of Jesus (1:1–4:16), (b) the nature and effect of his proclamation (4:17-16:20), and (c) the reason and finality of his suffering, death, and resurrection (16:21-28:20). For Matt. the events surrounding Jesus are of ultimate meaning, for Israel and for all mankind. Because of his view of salvation-history, Matt. employs a chronological scheme that divides history into two epochs after the fashion of promise and fulfillment. Thus in the first Gospel one finds a penetration of a carefully developed topical outline by a precise conception of history, and both are rooted in Matt.'s christology.

Kirschner, Robert (1988) "Three Recensions of a Baraita: An Analysis and Theory of Development. *J of Semitic Studies* 33(1):37–52.

Different recensions of a baraita from Tosefta Terumoth, Palestinian Talmud Terumoth, and Genesis Rabbah may reflect opposing strategies of survival, one accommodating, the other resistant. The debates concern the extent to which the concept of holiness may take precedence over community welfare. Between the Roman wars (74–132), the conflict is represented in the second generation of tannaim by Joshua b. Hananiah and Eliezer b. Hyrcanus. After the second war (140–165), it is seen in the fourth generation in Judah b. Ilai and Simeon b. Yohai. During the decline of Roman authority, it is seen with the 3rd cent. amoraim in Resh Laqish and Johanan.

Kitchen, Kenneth A. (1971) "THE OLD TESTAMENT IN ITS CONTEXT: I. FROM THE ORIGINS TO THE EVE OF THE EXODUS. *Theological Students' Fellowship Bulletin* 59:2–10.

First in a series of articles which attempt to present an appreciation of the OT books and data in the context of the world in which they came to be, i.e. the world of the Ancient Near East. The primeval traditions of Gen. exhibit individual features similar to those traditions extant in Mesopotamia of the 2nd millennium BC. An over-all primeval tradition also existed in Mesopotamia. Certain stylistic points also invite comparison. Yet the Hebrew tradition is unique in many ways, notable, e.g. in the narrative of the Fall and sense of sin. Abraham could be postulated as bringing the basis of Gen. 1–9 and 10–11 westward as family tradition. Recent discoveries have shown that there is every reason to regard the patriarchal narratives as authentic traditions about real people. Considers the mode of transmission of the traditions from the time of Joseph in Egypt (ca. 1700 BC) to the time of the Exodus, some 400 years later. Concludes with a discussion of the emphasis and purpose of the book of Genesis as a whole and its composition in its present form.

Klein, Ralph W. (1982) "LIBERATED LEADERSHIP: MASTERS AND "LORDS" IN BIBLICAL PERSPECTIVE. *Currents in Theology and Mission* 9(5):282–290.

The OT had little patience with oppressive masters, as is shown by the parable of Jotham, Samuel's critique of the monarchy, and the stories of Solomon, Naboth, and Jehoiakim. But the Bible did urge people to be responsible individuals capable of independent action. God needs human lovers of the poor and human peacemakers if his will is to be done on earth. Such "Lords" have their job description filled out in Genesis 1, Psalm 72, the messianic promises, and the Yahwist's theological interpretation of the patriarchs and the Exodus. True liberated leadership is kingship like that of Yahweh, passionate for the weak and intolerant of social inequities.

Klein, Ralph W. (1988) "Call, Covenant, and Community: The Story of Abraham and Sarah. *Currents in Theology and Mission* 15(1):120–127.

Abraham and Sarah were called to be a blessing to the nations, a vocation shared by Jews and Christians. Jews and Christians find divergent meaning in the phrase, "Abram believed in the LORD, and he reckoned it to him as righteousness," though it may be hoped that Jews and Christians today will see their differences as complementary, or at least as occasions for understanding the other more sympathetically. The covenant with Abram in which the LORD invokes on himself a curse (Genesis 15) is structurally similar to a common understanding of the significance of the crucifixion, and therefore a point of convergence today for Jews and Christians.

Klein, Michael L. (1978) "A GENIZAH FRAGMENT OF PALESTINIAN TARGUM TO GENESIS 15:1–4. *Hebrew Union College Annual* 49:73–87.

Offers an introduction, transcription, translation, synoptic table of parallels, and photographs of MS 1134 (obverse and reverse).

Kline, Meredith G. (1968) "ABRAM'S AMEN. *Westminster Theological Journal* 31(1):1–11.

Examines Genesis 15:6, alert to the desirability of discovering some outward occurrences that will account for what is said about Abram and Yahweh, and suggests that this verse states not (explicitly) that Abram's inner attitude was one of faith but that Abram voiced his "Amen" in audible response to the word of God. The meaning is that Abram declared "Amen" in the name of Yahweh, a confession of faith in the promises of God. The covenant servant who offers such a confessional witness in sincerity receives blessing from Yahweh. Genesis 15:6 records the Lord's verdict of justification pronounced in Abram's hearing during the course of the covenantal ceremony. To read Genesis 15:6 as a general tenet distilled from the theological reflections of the prophetic period is a misreading of a simple narrative description of an external occurrence.

Kline, Meredith G. (1962) "DIVINE KINGSHIP AND GENESIS 6:1-4. *Westminster Theological J* 24:187-204.

The "Sons of God" passage in Genesis 6:1-4, variously interpreted as the cohabiting of angels with humans, the intermarriage of the Cainite and Sethite lines, or, more recently, as a post-deluvian expression in mythological terms of man's demonic potentialities for good or evil, refers rather to the antedeluvian sacral kings or "sons of the gods" much discussed in recent Ancient Near Eastern studies. The sinfulness of their marriages was not that they were mixed, but that they were polygamous. The validity of this interpretation is born out both by comparing the passage with the Sumero-Babylonian flood tradition and by relating it to the broader context of the book of Genesis.

Kline, Meredith G. (1977) "CREATION IN THE IMAGE OF THE GLORY-SPIRIT. *Westminster Theological J* 39(2):250-272.

When defining the imago Dei dogmatic theology traditionally tended to engage in an analysis of what constitutes humanness. To discern what the biblical idea of the image of God is, it is necessary to abandon the traditional dogmatic wineskins, go back to the beginning of Genesis, and start afresh. A key new element emerges in the exegetical picture: a theophanic presence of God at the creation—the specific divine model or referent for the creation of man as image of God.

KLING, MEREDITH G. (1958) "BECAUSE IT HAD NOT RAINED. *Westminster Theological J* 20:146-157.

An exegetical interpretation of Genesis 1. In light of Genesis 2:5, with regard to the question of a chronological or non-chronological order of the first chapter. The question is whether the Scripture justifies the traditional assumption of supernatural providence for the creation era or whether they contradict it, or leave it an open question. A clear answer is discovered in Genesis 2:5 and that answer constitutes a decisive word against the traditional interpretation.

KLING, MEREDITH G. (1965) "OATH AND ORDEAL SIGNS. *Westminster Theological J* 27:115-139.

Extra-biblical materials regarding the ancient vassal treaty, the oath-curse and the water ordeal combine with biblical-theological evidence to indicate that the sacrament symbols of circumcision and baptism involve not merely blessing (as is usually held) but a curse as well. The passing of Jesus through the divine judgment in the water rite in the Jordan meant to John's baptism what the passing of Yahweh through the curse of the knife rite of Genesis 15 meant to Abraham's circumcision. In each case the divine action constituted an invitation to all recipients of these covenant signs of consecration to identify themselves by faith with the Lord himself in their passage through the ordeal. So they might be assured of emerging from the overwhelming curse with a blessing. First of two parts.

Klug, Eugene F. (1985) "HOLY SCRIPTURE: THE INERRANCY QUESTION AND HERMANN SASSE. *Concordia J* 11(4):124-127.

The question of Scripture's inerrancy cannot be swept under the theological rug. Inerrancy stands squarely along Scripture's teaching of its divine inspiration, authority, and clarity. Hermann Sasse's 1981 volume, *Sacra Scriptura*, holds that the early chapters of Genesis must be understood not only as pre-history, but as history of a different sort than we find in the books of Kings and Chronicles. Sasse comes very close to supporting the views—if in fact he does not do so—of the school which finds these accounts to be mythological reporting for the sake of the Heilsgeschichte. What now worries confessional Lutheran churches is that inerrancy is considered merely a pious deduction, neither taught by Scripture, nor necessary for its defense as the inspired Word of God.

Knauf, Ernst A. (1985) "ALTER UND HERKUNFT DER EDOMITISCHEN KONIGSLISTE GEN 36, 31-39. *Zeitschrift für die Alttestamentliche Wissenschaft* 97(2):245-253.

The Edomite king list in Gen 36:31-39 derives from the end of the 6th or the beginning of the 5th cent. By that time the Edomite Kingdom had vanished, and local rulers shared in the government of the country. These conclusions are supported by the history of settlement in southern Jordan and by a study of the personal and place

names in the list. The reference to Midian in v. 35 and the note that the list antedates monarchy in Edom were attempts to make it fit the context in Genesis. (German)

Knight, George A. F. (1977) "A THEOLOGY OF SEX. *Reformed Theological Review* 36(1):1–7.

Begins with the OT rejection of the immortality of the soul and its doctrine of man as nephesh, i.e. a unified being including body, soul, spirit, mind, sex, etc. Describes the early OT concept of the perfect union of a whole man with a whole woman in self-giving love as an aspect of being in the image of God. Understands this concept as underlying Genesis 2:23–25 and 2 Samuel 13:1–15. Contrasts this with the Canaanite fertility religion's overemphasis upon orgasm that is paralleled in recent Playboy philosophy. Understands sexual promiscuity as morally and socially disastrous in destroying human wholeness and producing a death-like condition (Prov. 7:6–27). Describes God's revelation of His relationship to Israel as a father (Ex. 4:22), as a bridegroom (Hos.), and as completed in Christ.

Koch, Klaus (1987) "P–Kein Redaktor! Erinnerung an zwei Eckdaten der Quellenscheidung. *Vetus Testamentum* 37(4):446–467.

Two central passages from the books of Genesis and Exodus, the picture of human creation and the timeconditioned meaning of Yahweh's name, make it improbable that the priestly document is a supplement to an older text (JE). The opposition between the two linguistic strata is so sensational that we must reckon that we are dealing with two distinct sources. Rejects the criteria such as breaks, doublets and contradictions in the analysis of authorship. (German)

Koole, J. L. (1963) "HET LITTERAIR GENRE VAN GENESIS 1–3. (The Literary-Types of Gen. 1–3.) *Gereformeerde Theologisch Tijdschrift* 63:81–122.

In the Reformed Churches (not the Dutch Reformed Church) of the Netherlands in 1926 a synodical declaration was adopted affirming "that the tree of knowledge of good and evil, the serpent and its speaking, and the tree of life according to the clear intention of the scriptural narrative of Gen. 2 and 3, is to be understood in a real or literal sense and therefore were sensual observable realities." The author questions the propriety of interpreting Gen. 1–3 as though it was history as we usually understand it. Theories that one encounters here, such as vision, porting of history, myth, saga, and legend are examined. The theory that we have here in Genesis a report of early data held in common with other ancient religious traditions is rejected because of a lack of sufficient evidence. The position is taken that Gen. 1–3 relates early history made known to the sacred chronicler or his predecessors in a particular manner and that it must therefore, unlike other literary types, be read with this in mind. The author finds literary connections between Gen. 1–3 on the one hand, and the wisdom literature, Psalms, and prophetic literature, on the other. (Dutch).

Kornfield, William J. (1973) "THE EARLY-DATE GENESIS MAN. *Christianity Today* 17(18):931–934.

A response to "The Late-Date Genesis Man" by R. Brow (CT, Sept. 15, 1972). Man's uniqueness is best reflected in the fact that he alone was made in the image of God. That uniqueness is seen in Neanderthal man, Cro-Magnon man, and the many examples of early man in the New World—whose burial offerings and cave morals seem to indicate an intelligent belief in the supernatural, whose cranial capacities and skeletal morphology are clearly within the scope of present-day man and whose skills were highly developed. All this places Genesis man early and not late in time. In light of these facts, the 3900 BC date projected by Brow is untenable.

Kortepeter, C. M. (1964) "ANOTHER LOOK AT THE TANZIMAT. *Muslim World* 54:49–55.

This article is a review and appraisal of a book by Serif Mardin, on *The Genesis of Young Ottoman Thought*. The author assigns himself two major tasks in the book: The first is the need of looking at the Young Ottoman movement from inside the Turkish chrysalis and evolving a physiology of Turkish reforms. The second is to recapture and describe the process by which certain Western political concepts were introduced into Turkey. With the aid of the "operative ideals" set forth by Lord Lindsay, Dr. Martin investigates both the influences to which these were subjected and the changes they brought about. The second half of the material contains writings of the Young Ottoman's (1867–78) with appropriate comment.

Kovacs, Brian Watson (1980) "STRUCTURE AND NARRATIVE RHETORIC IN GENESIS 2–3:

REFLECTIONS ON THE PROBLEM OF NON-CONVERGENT STRUCTURALIST EXEGETICAL METHODOLOGIES. *Semeia* 18:139–147.

Reviews articles by Culley, Jobling, and Boomershine (same issue of *Se*) which represent attempts to convert systematic structuralism into a critically and exegetically relevant method.

Krieg, Matthias (1985) "MOCEDNAQAM–EIN KULTDRAMA AUS QUMRAN. *Theologische Zeitschrift* 41(1):3–30.

To answer the question which Sitz im Leben 1QM 15–19 ("The Scroll of War") assumed in the life of the Qumranic community discusses (1) the three sources' (viz. M1:11–17; Numbers 10:1–10; Deut 31–32), (2) the unity of this passage and (3) the genesis of 1QM (earlier than M2–14 and still earlier than M15–19). (German)

Kuiper, F.B.J. (1970) "COSMOGONY AND CONCEPTION: A QUERY. *History of Religions* 10(2):91–137.

There is a remarkable parallel between the conception and the embryonic state of the human being and, on the other hand, the genesis of the Cosmos as related in the Indian cosmogonical myth, which to some extent can be read as a tale of cosmic ovulation and conception. The fact that in the Old Egyptian religion cosmogony and embryology were much the same thing, strongly supports this. According to a psychiatric theory, recordings of the prenatal state are preserved in the subconscious mind. If this be accepted, it can account for the paramount religious importance of the cosmogonical myth: if everyone bears with him a subconscious knowledge of his own embryonic life, one of the functions of the myth could be that it enables people indirectly to reexperience, via the macrocosmic projection, their prenatal state as a means of reintegration.

Kulling, Samuel R. (1972) "THE DATING OF THE SO-CALLED "P-SECTIONS" IN GENESIS. *J of the Evangelical Theological Society* 15(2):67–76.

The Genesis P sections were first dated in the exilic-postexilic era in 1869 by K. H. Graf, though Reuss, Graf, Hupfeld, and Kuenen earlier, paved the way by challenging the traditional Mosaic date of the so-called "fundamental document." The P sections were dated late only because they were considered part of a corpus of late materials and not because of independent evidence. There are, however, no valid reasons to assign P to a late date. Comparative ancient Near Eastern studies argue always for the fact that the P sections are no later than the remainder of the Pentateuch.

KUNTZ, PAUL GRIMLEY (1966) "RELIGION OF ORDER OR RELIGION OF CHAOS? *Religion in Life* 35(3):433–449.

Two powerful myths are competing to control our investigations, activities and religion: the older, found both in Genesis and Greek thought, views God as creating order out of chaos; the newer pictures the world as chaos. After describing both views, concludes that powerful as these images of order and of chaos are, the most powerful image is of nature and the good as tension and balance of opposite tendencies. Hence the truth of the religion of order and the truth of the religion of chaos may be grasped coherently together in a synthesis.

Kurz, William S. (1986) "Genesis and Abortion: An Exegetical Test of a Biblical Warrant in Ethics. *Theological Studies* 47(4):668–680.

Tests typical ethical arguments based on the Genesis theme of the dominion of God's human image to justify abortion. Concludes that there are problems when such themes are isolated from their biblical contexts, and conflicts with more pervasive biblical themes such as the limitations of human freedom, human life as sacred and belonging to God, and God's forming and electing human beings even from the womb.

Kussrow, Van C., (1973) "MIME AS MIRROR OF THE WORD. *Response* 13(3):30–34.

An account of the visual reinforcement of the reading of Genesis 22:1–2, 9–18 by the use of miming which was performed simultaneously with the reading. The actors were non-professionals. Several photos are included.

Kutscher, E. Y. (1960) "DAS ZUR ZEIT JESU GESPROCHENE ARAMAISCH (Spoken Aramaic at the Time of Jesus). *Zeitschrift für die Neutestamentliche Wissenschaft* 51:46–55.

Kahle has misunderstood and unfairly treated Kutscher's work on the provenance of the Genesis Apocryphon from Qumran. Some of Kahle's assertions are more in the nature of ex cathedra pronouncements than scientific documentations. A brief response from Kahle is appended: Kutscher is operating with the results of research from 20 years ago, ignoring the discoveries and work that have ensued since then. (German)

KUTSCHER, E. Y. (1957) "DATING THE LANGUAGE OF THE GENESIS APOCRYPHON. *J of Biblical Literature* 76:288–292.

The Genesis Apocryphon, an Aramaic scroll from Qumran containing legends of the Patriarchs, is dated on the basis of language as early as the first century C.E. or possibly the first century B.C.E. The date assigned by S. Zeitlin, as much later than the second commonwealth, is rejected.

KUYPER, LESTER J. (1980) "INTERPRETATION OF GENESIS TWO-THREE. *Reformed Review* 13:17–29.

This article, a continuation from the previous issue, deals with the Fall of man. It consists of a careful exegesis of Genesis chapters two and three. The serpent who possesses a divine nature challenges man's dominion over him. He calls into question the Word of God to man. The author is here attacking the popular serpent worship cult which viewed the serpent as the embodiment of wisdom and life. The temptation involved the entire man. His ego reaches beyond his finiteness to seize the powers of God. The shame which followed emerged from the breach made between man and God and not between the sexes. Self-justification followed. But God comes to man in his guilt, and curses the serpent—the manifestation of evil. The seed of the woman is to crush to death the serpent with his heel, but in doing so, he will be struck by the venom of death. Thus is described mankind's severe conflict with evil. The writers of the N. T. do not appeal to this passage as predictive of the conquering Messiah.

Labuschagne, Caspar J. (1982) "THE PATTERN OF THE DIVINE SPEECH FORMULAS IN THE PENTATEUCH. *J for the Study of the Old Testament* 32(3):286–296.

The key to the literary structure of the Pentateuch is the distinct pattern in which YHWH is the subject of four verbs of speech in clusters. By this key it is possible to solve the question of the relationship of Deuteronomy to the Tetrateuch, for its pattern of divine speech formulas has series of ten and eight while Genesis is in clusters of seven and four and Exodus, Leviticus and Numbers total four series of seven clusters of seven formulas. Moreover, the idea of a separate priestly document should be abandoned in favor of a radical redaction or rescension of existing material. Synopsis of formulas.

Labuschagne, C. J. (1986) "Neue Wege und Perspektiven in der Pentateuchforschung. *Vetus Testamentum* 36(2):146–162.

The new perspectives on the construction plan of the Pentateuch take into account the frequency and length of speeches by God, times his name and his glory are mentioned. Discovers group patterns of 7 + 4, 17 + 26, and 23 + 32. Recommends selection of criteria and the counting of words and frequencies in finding the techniques of composition. By this method the tetrateuch and Deuteronomy show different patterns. Seven of the 11 speeches of God are in the prehistory, Genesis 1–11. (German)

Lackner, Wolfgang (1973) "ZUM ZUSATZ ZU EPIPHANIOS' VON SALAMIS PANARION, KAP. 64 (On the Appendix to Epiphanius of Salamis' Panarion, Chapter 64). *Vigiliae Christianae* 27(1):56–58.

An 11th cent. codex contains an appendix to the Panarion, chapter 64, charging Origen with teaching subordinationism, pre-existence of souls, salvation of the Devil, and an allegorical interpretation of Genesis 1. The passage is later than Epiphanius but was made by someone who knew Epiphanius' letter to John of Jerusalem in 394. (German)

Lambert, W. G. (1965) "A NEW LOOK AT THE BABYLONIAN ACCOUNT OF GENESIS. *J of*

*Theological Studies* 16:287–300.

Earlier borrowing of the Genesis material is ruled out because Genesis shows no knowledge of Mesopotamian matters before 1500 BC. The description of Nimrod's kingdom and the account of the Tower of Babel both presume a period when the legends were clustering around the city of Babylon. Babylon up to its rise under Hammurabi (c.1750) was an obscure place. Negatively, the case is equally strong. Genesis shows no knowledge of Mesopotamian matters prior to about 1500. The very existence of the Sumerians is nowhere hinted at. While the borrowing may have been more complex and involved than we are aware, all the known facts favor the idea that the traditions moved westward during the Amarna period and reached the Hebrews in oral form.

Lance, H. Darrell (1989) "The Bible and Homosexuality *American Baptist Quarterly* 8(2):140-151.

Provides an impression of the major changes that have occurred in the understanding of some biblical texts usually referred to regarding homosexuality. Raises several hermeneutical questions which these texts present and offers bibliographical resources for further study. The number of texts in the Bible which refer to same-sex behavior is small. No Hebrew or Greek word is the equivalent of our modern word homosexuality. Discusses Genesis 19, Judges 19, Leviticus 18-20, Deut 23:17-18, 1 Cor 6:9-11, Rom 1:26-27 and Jude 6-7.

Landy, Francis (1979) "THE SONG OF SONGS, AND THE GARDEN OF EDEN. *J of Biblical Literature* 98(4):513–528.

Suggests, and develops, a comparison between the Song of Songs and the myth of the Garden of Eden in Genesis, whose preoccupations it shares, and of which it is an inversion, since it portrays Paradise in this world, rediscovered through love.

Langkammer, Hugolinus (1966) "'DEN ER ZUM ERBEN VON ALLEM EINGESETZT HAT" (HEBR 1:2) ("To the One Whom He Has Appointed to be the Heir of All Things" (Heb. 1:2). *Biblische Zeitschrift* 10(1):273–280.

Hebrews 1:2 points out that God has given all things to Christ as an inheritance. By an examination of the text and by a comparison of it with the texts of Genesis which promise an inheritance to the descendants of Abraham and to Abraham himself, we will see more clearly the universality of Christ's inheritance and the importance of it for Christology. (German)

Langlamet, Francois (1990) "Arithmetique des Scribes et Texte Consonantique: Gen 46, 1-7 et 1 Sam 17, 1-54 (Arithmetic of the Scribes and the Consonantal Text: Gen 46: 1-7 and 1 Sam 17:1- 54). *Revue Biblique*, 97(3):409-413..

Biblical numerology raises allergic reaction from most exegetes and many contestable interpretations are based on it. Yet the consonantal text of Gen 46:1-7 and 1 Sam 17:1-54 shows the presence of alphabetical arithmetic "games" useful in the professional training of young scribes in superior scribal schools and in the verification of "authentic" copies. For instance, the Genesis passage has 9 lines of 43 letters each. Other regularities include letter values and positional correspondences. 8 tables. Note by Etienne Nodet. (French) SJS

Lanser, Susan S. (1988) "(Feminist) Criticism in the Garden: Inferring Genesis 2–3. *Semeia* 41:67–84.

Explores the implications of two linguistic models for reading Genesis 2–3, one the model proposed by Phyllis Tribble and Mieke Bal (ascribing sexual equality rather than male superiority) and the other the more traditional reading (which is consistent with the model of communication proposed by speech act theory) whereby meaning always depends on specific contexts of language use in which inference plays a powerful role. Suggests that a deeper understanding of gender relations in Genesis 2–3 might be revealed by the tensions between the text's formal structures and its structures of inference.

Lanzetti, Raul. (1989) "L'indole secolare propria dei fedeli laici secondo l'Esortazione Apostolica post-sinodale "Christifideles laici" (The Secular Nature Characteristic of the Lay Faithful According to the Post-Synodal Apostolic Exhortation "Christifideles Laici"). *Annales Theologici*, 3(1):35-51..

Compares the text of the Apostolic Exhortation "The Vocation and Mission of the Lay Faithful in the Church and in the World" with the debate which has ensued. Examines (1) the Christian notion of secularity, (2) secularity and community within the church, (3) the vocational dimension of the secularity of the laity, (4) the definitive eschatology and spiritual life of the laity, and, (5) the genesis of the vocation of the laity. (Italian) BDL

Larsson, Gerhard (1983) "THE CHRONOLOGY OF THE PENTATEUCH: A COMPARISON OF THE MT AND LXX. *J of Biblical Literature* 102(3):401–409.

All chronological differences between the MT and LXX can be explained as rational alterations from MT to LXX while alterations in the other direction make no sense. Defends this contention through a comparison of the relevant materials in the genealogies of Genesis and other chronological data of the Pentateuch. Further concludes that the system of MT seems to be rather late and probably from the latter half of the 3rd cent. BC, indicating that the P source may be late and never existed as an independent text before the main redaction.

Lavallee, Lovis (1989) "Augustine on the Creation Days. *Journal of the Evangelical Theological Society*, 32(4):457-464..

Augustine promoted the view that the days of creation in Genesis were epochs and not literal days. He based his conclusions on the Old Latin version and the Apocryphal writings as well as on the scientifically outmoded ideas of spontaneous generation and geocentrism. He attempted to harmonize Scripture with science but could do so only by adopting an allegorical hermeneutic. His error lay, then, in giving science equal authority and credence to the Word of God. EHM

Lawless, George P. (1987) "Approaches to Christian Life in Augustine's Early Writings. *Angelicum* 64(3):376–394.

Four of Augustine's works are examined to examine his view of Christian life: Greatness of the Soul (387/8), True Religion (389/90), Reply to the Manichaeans on Genesis (389), and The Lord's Sermon on the Mount (393/4). Certain elements of Platonic thought, such as the descent-ascent scaffold, and the purification of the soul, loosened their grip on Augustine and were replaced with scriptural images, such as the Beautitudes, the gifts of the Holy Spirit, the seven petitions of the Matthaean version of the Lord's Prayer. But the Neoplatonic hierarchy of existence was never wholly abandoned and is incorporated into Augustine's interpretation of biblical images.

Lawlor, John I. (1980) "THE TEST OF ABRAHAM: GENESIS 22:1–19. *Grace Theological J* 1(1):19–35.

Structurally, Gen 22:1–19 reads like a two-act play with a prologue and epilogue. Act 1 consists of Ordeal/Crisis (22:2–10) and Act 2 consists of Resolution (22:11–18) with v 10 being the pivot point. Analyzed diachronically the story is to be seen as the climax of the Abraham cycle. Everything that precedes it leads up to this event and what follows is anticlimatic. Analyzed synchronically the episode stands as a paradigm on certain socio-religious issues; God/man relationships, father/son relationships, and more.

Lawton, Robert B. (1989) "1 Samuel 18: David, Merob, and Michal *Catholic Biblical Quarterly* 51(3):423-425.

The story of David, Merob, and Michal parallels Genesis 29, the story of Leah and Rachel. Thinks of Jacob's great love for Rachel, expecting to see something similar in 1 Samuel 18 between David and Michal. Yet what we find is that "Michal loved David," not "David loved Michal." Merob is mentioned, therefore, for only one reason: to underscore what David lacks in his relationship with Michal: love.

Lazarte, Rolando (1990) "Detras de las paredes: el hombre en la sociologia (Behind the Walls: Man in Sociology). *Cristianismo Y Sociedad*, 28(2):79-91..

Critiques the predominant sociological way of viewing the world which tends to ignore the multi-dimensionality of the human being. Clarifies the difficulties and possibilities of the development of a sociology radically overlapped with the human task of being. Sociology's greatest shortcoming is its contribution to the genesis and maintenance of a society in which man is progressively less man and more a piece of man. It has produced a conceptual picture of man and of society which "naturalizes" the alienation of the concrete man of flesh and

blood. Suggests reasons for this deficiency by looking at the way sociology has been done historically. Issue dedicated to "Sociology, Religion, and the State." (Spanish) BDL

LE ROUX, J. H. (1983) "THE USE OF SCRIPTURE IN 1 ENOCH 6–11. *Neotestamentica* 17:28–39.

According to the Shemihaza narrative incorporated in 1 Enoch 6–11, pain and sorrow are to be ascribed to the angels who rebelled against the Most High, and their offspring. The archangels reported their devastating work to the Most High who decided to punish them. Although this narrative is characterized by extensive use of myth, it is primarily based on Gen 6–9. The Genesis narrative only serves as a starting point and the different events described in the Shemihaza goes far beyond the OT passage. To highlight this difference, attention is paid to the Yahwist's description of the fall of the sons of God and the Flood story, and then compared to the Shemihaza narrative. Brief reponse by S. W. Theron.

Lebeau, Jean. (1983) "THEOLOGIE LUTHERIENNE ET THEATRE: LE "JEU DIVIN" DE LA JUSTIFICATION (GEN. 37–50). *Revue d'Histoire et de Philosophie Religieuse* 63(1/2):33–47.

Luther soon realized the value of the theater for teaching the young and spreading the new faith; as early as 1534 he warmly encouraged performances of plays drawn from the Bible. Shows how Luther in his Second Commentary on Genesis (1535–1545) presents a dramatic setting of the conversion of Joseph's brothers using the criteria of classical comedy to explain the movements of the "comperre." (French)

Lee, Archie C. C. (1990) "Genesis I and the Plagues Tradition in Psalm CV. *Vetus Testamentum*,, 40(3):257-263..

Psalm 105:27-36 puts the plague of darkness, the ninth plague in Exodus, first in its list. It omits the fifth and sixth plagues. This pattern can be explained as a parallel to the creation story of Genesis 1, as analyzed by B. Anderson. Days 1 and 4, light and luminaries, are in contrast with darkness. Days 2 and 5, water and its population, are in contrast with water turned to blood and the death of fish. Days 3 and 6, dry land, living creatures, vegetation and man, are in contrast with land swarmed with frogs, gnats and flies, with vegetation destroyed and the death of the firstborn. SJS

Lee, Jung Young. (1976) "MAN IS WOMAN, AND WOMAN IS ALSO MAN. *J of Religious Thought* 33(2):26–33.

Offers the tao as basis for understanding the two stories of man's creation in Genesis. Yin and yang are equal, defining each other. Wholeness incorporates and transcends both.

LEHMANN, MANFRED R. (1958) "1Q GENESIS APOCRYPHON IN THE LIGHT OF THE TARGUMIM AND MIDRASHIM. *Revue de Qumran* 1:249–263.

The Genesis Apocryphon fits squarely into the main stream of Targumim and Midrashim. Many parallels in the running translation can be shown with either or both Targum Onkelos and Targum Jonathan in Genesis. Also in its digressions from the N. T. the new scroll has its parallels with various Midrashim. Therefore it can be described as a prototype of both kinds of literature, existing before the Targumim became standardized. A thorough knowledge of the Talmudic literature is an indispensable requirement for scholars doing primary work on the Dead Sea Scrolls.

Letson, Douglas R. (1989) "The Fruit of Solidarity: The Social Justice Teachings of Pope John Paul II *The Conrad Grebel Review* 7(1):25-39.

Both continuity and renewal--the philosophical and functional hallmarks of a living tradition-- characterize the writings of Pope John Paul II. John Paul argues for the absolute equality of all people insofar as everyone images the divine; and he argues for collegiality, union, communion, community--in a word, solidarity--as the relational resolution to interpersonal and international problems pertaining to issues of human justice. By expanding the hints of a Genesis anthropology and by fusing that anthropology with the suggestion of human solidarity to be found in the conciliar documents and the writings of Paul VI, John Paul has put his own mark on Roman Catholic social thought and has moved the debate on matters of social justice, also for women, responsibility forward.

Lewis, Jack P. (1989) "The Days of Creation: An Historical Survey of Interpretation. *Journal of the Evangelical Theological Society*, 32(4):433-455..

Bible readers have never been in agreement concerning the nature of the days of Genesis. The various interpretations have never been in isolation from the general approach to Scripture of the individual interpreters. As with many other parts of the Bible, eisegesis has been as common as exegesis. EHM

Lichtenstein, Murray (1989) "Idiom, Rhetoric and the Text of Genesis 41:16 *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:85-94.

The phrase bldy 'lhym ycnh 't lm prch (Gen 41:16) is difficult, and the Masoretic vocalization is problematic. There is an ellipsis here, and the verse should read, bilcadey 'Elohim mi yacaneh 'et selom Parcoh, "except for God, who can pronounce Pharaoh's well-being?" This is supported by a parallel passage from Ludlul Bel Nemeqi. A parallel to cnh slm is dbr slm in Ps 85:9.

Lichtenstein, Aaron (1985) "Noahide Laws from Genesis to Genizah. *Dor Le Dor; 1986* 14(2):88–93.

Surveys the different talmudic views on the basic laws for Noah and his offspring, whether they are six, seven or thirty. Samuel Ben Hophni, a Babylonian Gaon, counted 30 such laws, as seen from a Geniza document. His understanding is based on a variant text of Hullin 92.

Lichtenstein, Aaron (1985) "REDEEMING CAIN: A COMPARATIVE LITERARY READING OF GENESIS. *Dor Le Dor* 13(3):199–200.

Disagrees with Goodnick (Fall, 1984, DID). The future generations which follow Cain are involved in a process of redemption and atonement for his sin. The Sumerian Dispute between the Shepherd-God and the Farmer-God is relevant to understanding this story. Both stories have the theme of the expiation of guilt. Women are loathe to marry Lamech, so two wives share the danger. Their sons, Jabal, the father of shepherdry, and Tubal-Cain are atonement for Abel and an improvement of Cain. Naamah, meaning 'pleasant' indicates a reversal of aggressiveness.

LIGNEE, HUBERT (1958) "CONCORDANCE De "1Q GENESIS APOCRYPHON" (Concordance of 1Q Genesis Apocryphon) *Revue de Qumran* 1:163–186.

(Concordance, without context, based on the portions of the Aramaic scroll from the first cave at Qumran published by Avigad and Yadin. It is arranged alphabetically by words rather than roots. (French)

Lipinski, E. (1966) "NIMROD ET ASSUR (Nimrod and Assur) *Revue Biblique* 63:76–94.

Genesis 10:8–12 as a whole must be examined in order to see if an explanation of it can be given which will conform to the grand line of Mesopotamian history, for, a philosophical point of view is at stake. (French)

Lipschutz, Abraham (1984) "NOTES ON THE COMMENTARY OF MOSES BEN NACHMAN ON GENESIS AND EXODUS. *Beth Mikra* 100:200–225.

Notes, corrections and comments on various items in the commentaries of Moses ben Nachman (Ramban) and to the notes of the editor, Charles Chavel. Notes contain much comparative material from other medieval commentators. (Hebrew)

Liptzin, Sol (1980) "PRINCESS HAGAR. *Dor Le Dor* 8(3):114–126.

Various authors have interpreted the story of Hagar. Philo allegorized Hagar, seeing her as a symbol of the liberal arts, grammar, astronomy, rhetoric, music, and Sarah, the higher level of wisdom and virtue. Jewish legendary literature, exemplified by Genesis Rabbah, Pirke de-Rabbi Eliezer and the Yiddish women's commentary, Tseno Ureno, attributed Hagar's independence to the fact that Sarah cast an evil eye upon Hagar, causing a miscarriage. American, English, Scottish and German poets have dealt with the Hagar theme. Two Canadian novelists have

treated the story in the light of the Habiru movements.

Livingstone, David (1987) "Preadamites: The History of an Idea from Heresy to Orthodoxy. *Scottish J of Theology* 40(1):41–66.

Reviews the history of the Preadamite theory from the 16th cent. to its incorporation into contemporary evangelical treatments of Genesis and anthropology. Traces its apparent usefulness in bridging the perceived conflict between science and theology, particularly as this relates to the matter of human origins. Although used at times to support racist concepts in the 18th-19th cent., its modern exponents distance themselves from any such suggestions. As a theory it may have special significance for those who consider Adam to be an historical figure; for those to whom Adam means mankind, such a theory is unnecessary.

Livingstone, David N. (1990) "Evolution, Eschatology and the Privatization of Providence. *Science & Christian Belief*, 2(2):117-130..

The view of science and religion as being in conflict is revised. Encounters are seen to have a social context which does not begin with a defense of Genesis necessarily. Many religionists of the 19th cent. were theistic evolutionists, but opposed Darwinism for its rejection of design. Opposition from evangelicals arose from the perceived conflict of naturalism versus certain doctrines of providence and eschatology (especially premillennialism). Later, a groundswell of fundamentalist opposition developed against the moral implications of evolution (cf. William Jennings Bryan). TM

Lloyd, Gwilym (1971) "THE CREATION STORIES OF GENESIS—A BASIS FOR A THEOLOGY OF NATURE AND OF MAN'S RESPONSIBILITY FOR HIS ENVIRONMENT. *J of Religion* 7(1):11–28.

This article examines the two Creation accounts in the book of Genesis, the Priestly (1:1–2:4a) and the Yahwist (2:4b-25) in order to determine what is said about man as God's creature, and about his relationship to God's creation in which he had been placed. The conclusion arrived at is that there is a fundamental unity running through the whole biblical estimate of God, man, and the created universe, and that the central and regulating conviction is that God is the Creator and Lord of all that exists. The affirmations of Genesis 1 and 2 are basic and fundamental for the establishing of an ecological theology.

Loader, J. A. (1978) "ONQELOS GENESIS I AND THE STRUCTURE OF THE HEBREW TEXT. *J for the Study of Judaism* 9(2):198–204.

Examines the interpretative method of Targum Onqelos on Gen 1. In Gen 1:14, where the Hebrew text is ambiguous, Onqelos offers the same kind of translation as the Palestinian targums, virtually an abbreviation of Targum Yerushalami I. In Gen 1:31 however, Onqelos appears to substitute a semantic alternative (taqqin lahada) to the Hebrew "very good" (toh meod), which reflects an independent appreciation of the orderly structure of the creation account, not a compressed haggadic interpretation.

Loewenstamm, Samuel E. (1984) "DIE WASSER DER BIBLISCHEN SINTFLUT: IHR HEREINBRECHEN UND IHR VERSCHWINDEN. *Vetus Testamentum* 34(2):179–194.

While Genesis 7 and 9 give two sources, rain and the opening of the windows of heaven and of the fountains of the deep, for the water of the flood, the rain was introduced into the prose account in a late reworking of the narrative. From the flood stories of Jubilees 5:24 and I Enoch 89:2–4, 7–8, it is clear that the water is related to cosmological waters in the creation history. The two motifs there are a divine battle against the water and an architectural construction by the divine architect on foundations so as to stand above the water. The biblical flood story brings the two motifs together. (German)

Lonergan, Bernard J. F. (1976) "THE ONGOING GENESIS OF METHODS. *Studies in Religion/Sciences Religieuses*; 1977 6(4):341–355.

Within the different forms which theology and religion now take, methodology is most important. Underpinning special methods is generalized empirical method. It is an appeal to individual subjectivity, not to the subjectivity which is correlative to the world of immediacy (sense data) but to the individual subjectivity that is correlative

to the world mediated by meaning and motivated by value. Experimental method reveals nature. Historical method reveals man, the self-completing animal.

Long, Ronald D. (1975) "A REVOLUTION IN ANCIENT RADIOCARBON CHRONOLOGY. *J of the American Scientific Affiliation* 27(1):24–32.

Disregard for the divine inspiration of the Bible and its historical accuracy has resulted in error. Dangers in the indiscriminate use of radiocarbon determinations have been overlooked, and this has led to serious and premature alterations in the prehistoric chronology of Southeast Asia and Europe. Without proper consideration of the geophysical evidence, and lingering problems in the carbon 14 dating technique, theories are being formulated which completely change and distort the prehistory of these two areas. Within the historical framework of Genesis, however, we can view the early beginnings of world civilization in a valid context.

Longacre, Robert E. (1979) "THE DISCOURSE OF THE FLOOD NARRATIVE. *J of American Academy of Religion* 47(1):Suppl. B.

Applies the techniques of discourse analysis in a somewhat routine way to the Genesis flood narrative without resort to ad hoc procedures. These insights contribute to the understanding of the narrative and the appreciation of its unity. At the peak of the narrative (Gen 7:17–24) a special feature of event-line paraphrase sets in, so that explanatory and depictive material, instead of being off the line, is expressed in the waw plus prefixal verbs which are elsewhere restricted to the event-line. The effect is like that of slowing down the camera at the high point of a movie. The redundant nature of the pre-peak episodes reflects overlay and need not reflect divergent sources.

Loss, Nicolo M. (1982) "I PRIMI CAPITOLI DEL LIBRO DELLA GENESI NELLE CATECHESI SETTIMANALI DI GIOVANNI PAOLO II. *Salesianum* 44(1/2):3–34.

Examines 23 addresses or catecheses of Pope John Paul II delivered at his regular Wednesday audiences from Sept. 1979 through April 1980, in which he dealt with the church's doctrine of marriage and the family. The catechesis proceeds through several phases. (1) Christ's attitude toward marriage as presented in the dispute reported in Matt 19:3–9 and Mark 10:2–12. (2) The beginnings, that is, human origins as described in the accounts of the first chapters of Genesis whose authority Christ acknowledges. Singles out the principal themes of the pope's teaching and tries to uncover the basic criterion used to interpret the Genesis texts. The pope finds in these texts a surprisingly adequate anthropology on which to base a theology of the body and its values, including human sexuality and its humanizing functions. (Italian)

Loth, Heinz-Jurgen (1982) "TORAH UND CHASSIDUS: JIDDISCHKEIT AUS DER SICHT VON LUBAVITCH-CHABAD. *Zeitschrift für Religions und Geistesgeschichte* 34(4):324–346.

Presents the genesis of chassidism and chabad beginning with the Russian pogroms of 1648 and 1654. Chabad is a mixture of mysticism and rationalism, a system of Jewish religious philosophy. Discusses the understanding of Torah and yiddishness as practised and legislated by the spiritual descendants of Schneur Salman, who taught in the Bielo-Russian town of Bubavitch (Ljubawitsch). The present Lubavitch rabbi is Menachem Mendel Schneerson of Brooklyn, NY, who tries to stem the tide of assimilation by teaching a return to God and His Torah. (German)

Lucas, E. C. (1987) "Some Scientific Issues Related to the Understanding of Genesis 1–3. *Themelios* 12(2):46–51.

Biblical scholars should take scientific facts into consideration when interpreting the Bible. Particular facts having significance are (1) the age of the earth, (2) the origin of life, (3) the fossil record, (4) the origin of man, and (5) death, as it relates to the Fall.

Luria, Ben-Zion (1986) "Melchizedek King of Salem Priest of God Most High. *Beth Mikra* 32(108):1–3.

Analyzes the geographical setting of Genesis 14 and contrasts the theology of El 'Elyon with the faith of Abraham. El 'Elyon implies a god supreme among many gods, in contrast with Abraham's faith in the one God. (Hebrew)

Mabee, Charles (1980) "JACOB AND LABAN: THE STRUCTURE OF JUDICIAL PROCEEDINGS (GENESIS XXXI 25–42). *Vetus Testamentum* 30(2):192–207.

A detailed outline of the text of Gen 31:25-42 depicts the judicial encounter between Laban and Jacob at the time of Jacob's return home. Laban begins the proceedings as paterfamilias and accuser, complaining that Jacob has stolen his "heart" and his "gods." Jacob is subordinate at first but defends himself against both accusations. After an unsuccessful search by Laban for evidence, the counter-claim of Jacob put them on an equal basis and a covenant was negotiated.

Macqueen, D. J. (1977) "AUGUSTINE ON SUPERBIA: THE HISTORICAL BACKGROUND AND SOURCES OF HIS DOCTRINE. *Melanges de Science Religieuse* 34(4):193–211.

As an adult Augustine firmly believed that from early youth he had been increasingly conscious of an acute moral and intellectual struggle within himself. The opposing tensions in this conflict were his own sinful pride and the love of God who graces the humble. The genesis of Augustine's teaching about pride (superbia) is decisively his conversion. In seeking a resolution to his failure to harmonize his aspirations as a philosopher with his concupiscence, Augustine elaborated on notions of pride he discovered in Paul, in Isaiah, and in Plotinus. (French)

Maillot, Alphonse. (1990) "La femme dans l'Ancien Testament (Woman in the Old Testament). *Foi et Vie*, 89(2):27-45..

The goal of marriage in Genesis 2 was not fertility (vs. governed by descendants of Babylonians and the Code of Hammurabi, not the Torah which was not yet given. In Proverbs, the mystery of female attraction for the male was suspect, and this degradation accelerates in Wis 25:24 where woman is the origin of sin. Fundamental texts affirm the parity of male and female, but have a life and civilization which give it no account. Synthesis is impossible between the two, and Jesus called people to the normative message of Genesis 1-2. (French) CSL

Malchow, Bruce (1987) "Contrasting View of Nature in the Hebrew Bible. *Dialog* 26(1):40–43.

Surveys scattered OT texts that deal with ecology and the environment (other than major units such as Genesis 1–2, Job 38–41, Psalm 104), and orders them around two themes: nature as corrupted and nature as valuable.

Malina, Bruce J. (1969) "SOME OBSERVATIONS ON THE ORIGIN OF SIN IN JUDAISM AND ST. PAUL. *Catholic Biblical Quarterly* 31(1):18–34.

Paul's teaching on the origin of sin is clarified by a study of pre-Mishnaic Judaism. Particularly interesting is the exegesis of Genesis texts to explain man's present plight: (1) Gen. 6:1–4; (2) Gen. 3; (3) Gen. 3 in the Light of Gen. 6:5 and 8:21. Paul made use of this traditional material in Rom. 5:12–21. This is evident in: (1) Paul's concept of the ages of history; (2) his reversal of the rabbinic principle "like the beginning, so the end"; (3) his attempts at depersonifying evil; (4) his general use of the Jewish exegetical tradition. All the material Paul derives from Jewish sources is transformed because everything is interpreted in terms of Christ.

Maller, Allen S. (1990) "The Difficult Verse in Genesis 4:26. *Dor Le Dor*, 18(4):257-263..

Rashi (11th cent.), interprets this sentence "then (God) was profaned by calling (idols) by the Lord's name." Sfomo (16th cent.), on the other hand, reads the text as if it followed a statement that when idolatry arose in the generation of Enosh, the righteous in opposition "then began calling on the name of Lord." According to both views, there was an original monotheism that became corrupt and totally disappeared before the generation of Abraham, or he would lose his uniqueness. How was the true nature of God completely forgotten prior to Abraham's generation? We can say that the first two generations of humans interacted directly with God, Seth only heard about God from his father, and Enosh his son only heard about God from his grandparents. As the original generation passed, the purity and intensity of the religious experience diminished and religious faith in God gave way to idolatry. MC

Malul, Meir (1985) "MORE ON PAHAD YISHAQ (GENESIS XXXI 42, 53) AND THE OATH BY THE THIGH. *Vetus Testamentum* 35(2):192–200.

The expression pahad yisshaq, used twice in Genesis 31, has had two suggested interpretations: (1) the Fear of Isaac and (2) the Kinsman of Isaac, referring to God. Pahad is an Aramaic word meaning "thigh," a euphemism sometimes for genitals. It symbolizes the family and the ancestral spirits of Isaac. It reflects the custom of taking an oath by the thigh. Abraham asked it of his faithful servant and Jacob of Joseph, both at an advanced age when the continuity of the family was at stake. The spirits of the family were to enforce it.

Manor, Dale W. (1984) "A Brief History of Levirate Marriage as it relates to the Bible. *Restoration Quarterly* 27(3):129–142.

The history of the origin and purpose of levirate marriage as it relates to the Bible and its development through the biblical era reflects an evolution in attitude, over a millennium and a half, from strict compliance with the custom (as per the Tamar narrative, Genesis 38) all the way through to an effort to avoid the levirate relation in favor of halisah (during the Rabbinic era).

Marconi, Momolina (1962) "CAN THE COSMOGONY OF THE GREEKS BE RECONSTRUCTED? *History of Religions* 1:274–280.

It is known that the main characteristic of Greek mythology is the variety of the themes and aspects; it is also known that among this variety there is no clear cosmogonic myth. The only exception is the Orphic religion, which is something unique in itself, being a stream with its own origin and development and its own finality: ultra-mundane salvation. But outside of this instance there is no cosmogonic problem; instead the theogonic problem is definitely and specifically emphasized. We do not have the known sequence of the Babylonian Enuma Elish—the New Year festival creation poem to re-enact the transition from chaos to cosmos—or the clear biblical account of Genesis. Therefore we say that the Greek mythology lacks an explicit cosmogonic history.

Marcus, David (1990) "'Lifting up the Head": On the Trail of a Word Play in Genesis 40 *Prooftexts* 10(1):17-27.

The Syriac Peshitta translates Gen 40:13, 20 idiomatically as Pharaoh "was mindful of" the royal cupbearer and the royal baker, that is, he took up and reviewed their cases. This is supported by a similar idiom in Akkadian. However, this understanding does not fit the same expression in v. 19, which refers to the expectation of the royal baker. Thus, in modern translations it would be best to translate the Hebrew literally, and to call attention to the idiom in the notes.

Maritain, Jacques (1967) "'FAISONS-LUI UNE AIDE SEMBLABLE A LUI" ("Let's Make Him a Helpmate Like unto Himself"). *Nova et Vetera* 42(4):241–254.

There is a carnal and a spiritual pole in man. The soul of the human male and female is specified for the sex of the body. The twofold creation story of Genesis teaches the equality of man and woman as human beings and their complementarity as persons of different sex. Human nature is ontologically fuller by reason of this complementarity. The ruling idea today which emphasizes the role of the carnal pole and derives from it all of the differential characteristics distinguishing the man and the woman is false. The domination of the male over the woman is only expressed in Gen 3:16 after their sin. (French)

Marrs, Rick R. (1987) "Sacrificing Our Future (Genesis 22). *Restoration Quarterly* 29(1):47–51.

For many of us, to survive is preferable to loss of life. Because of this Genesis 22 makes us uncomfortable, for it presents us with a reality at odds with the dominant world view and much of modern religion. The passage deals with something larger than child sacrifice. It affirms that the God who gives is the God who demands. The call to sacrifice goes to the core of Abraham's existence. Beyond Abraham, the passage was viewed by Israel as the story of her own relationship with God. We, too, are called by the same God. The God who gives us a future in the miracle of the resurrection also calls us to sacrifice our future. As we sacrifice our very selves, we are given a "future" by God. In an age of self-fulfillment, the call of Jesus remains resolutely firm and radical: He who would save his life must lose it and he who would lose it for my sake will find it.

Marrs, Rick (1980) "THE SONS OF GOD (GENESIS 6:1–4). *Restoration Quarterly* 23(4):218–224.

In Gen 6:1–4 difficulties emerge at every level, as the passage bristles with textual, philological, syntactical, and theological problems. A threefold purpose is pursued: (1) to provide a plausible translation (with textual notes) of Gen 6:1–4; (2) to evaluate the various identifications given for the "sons of God" noting especially the importance of this idea in the ancient Near Eastern world; and (3) to examine the place and function of these four verses within the context of the first eleven chapters of Genesis. The interpretation that the sons of God are divine members of Yahweh's heavenly council is the best alternative.

Marsden, George M. (1982) "A LAW TO LIMIT THE OPTIONS. *Christianity Today* 26(6):28–30.

Discusses participation in the "creation-science" trial in Arkansas (1981). This law is not one that places creationists all on one side, with only evolutionists on the other. It establishes, in fact, arguments offered by only one group of the defenders of the Genesis account, insisting that the "days" refer to 24-hour periods, that the earth is likely no more than about 10,000 years old, and that most of the apparent geological data is explained by the worldwide flood. The Arkansas law would fail to provide a solid Christian response to secular humanism. At most, it would institute a sort of deism by forbidding teaching from referring to the Bible or the God of the Bible as the true authorities on which we ground our belief in creation.

Martin, John N. (1979) "THE CONCEPT OF THE IRREPLACEABLE. *Environmental Ethics* 1(1):31–48.

Shows that the common argument, that something be preserved because it is irreplaceable, depends on modal elements in irreplaceable, existence assumption of preserve, and the logic of obligation. In terms of this theory utilitarianism can account for most, but not all instances of persuasive appeals to irreplaceability. Being essentially backwards looking, utilitarianism cannot in principle justify preservation of objects irreplaceable because of their history or genesis.

Martin, Ernest L. (1976) "THE CELESTIAL PAGEANTRY DATING CHRIST'S BIRTH. *Christianity Today* 21(5):280–284.

The year 3/2 BC was remarkable for its visible astronomical occurrences. And since Genesis says that the heavenly bodies were given for signs, perhaps these unusual conjunctions signaled the advent of Christ into the world.

Martin-Achard, Robert (1988) "Remarques sur Genèse 26 (Comments on Genesis 26). *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):22–46.

Genesis 26 is the only chapter in Genesis devoted exclusively to Isaac. The question of the relative age and importance of this tradition in comparison with that of Abraham deserves to be reexamined. Because this chapter has undergone extensive redaction, it is difficult to speak of it as coming from the Yahwist. Isaac appears in this chapter as the most important witness to the divine blessing. (French)

Martin, Gerhard Marcel (1990) "Eugen Drewermanns "Strukturen des Bösen" als Ausgangspunkt eines umstrittenen theologischen Denkweges (Eugen Drewermann's "Structures of Evil" as the Starting Point of a Controversial Theological Way of Thinking). *Theologische Literaturzeitung*, 115(5):321-332..

Drewermann's "Structures of Evil" is a three volume treatment of Genesis 2-11 of over 1800 pages. He deals with these chapters exegetically, psychoanalytically, and philosophically. He contends that Genesis 2-11 can be understood only in relationship to the call of Abraham (Gen 12:1-3), over against which it describes the history of collective illness of humankind, being a reconstruction of the total escalation of evil. Psychoanalytically, Drewermann emphasizes human anxiety resulting from sin, and philosophically, he treats the question of freedom and sin. JTW

Martin, John Hilary (1990) "Can Religions Change? A Hierarchy of Values in Genesis *Pacifica* 3(1):1-24.

Illustrates from Genesis how a religion can tolerate change and modify some parts of its teaching and structure, while remaining the same religion. Religious identities persist even if challenged by major cultural and environmental changes, provided that the values which are truly central are retained.

Mather, William G. (1978) "SEXISM AND THE TWO GODS OF GENESIS. *Religious Humanism* 12(2):78–83.

Religious opposition to the Equal Rights Amendment is usually based on the writings of Paul. Much of Paul's view of women is, in turn, based on the creation accounts found in Genesis. Both Paul and a good deal of Christian tradition ignore the lofty view of God and creation found in the first chapter and favor the second account in which man is commanded to rule over his wife.

Mathewson, Steven D. (1989) "An Exegetical Study of Genesis 38. *Bibliotheca Sacra*, 146(584):373-392..

Rather than being out of context, as some scholars suggest, Genesis 38 bears distinct chronological, literary, and theological relationships to its context. It has all the marks of being purposely included at its present location in the Joseph story by the writer of Genesis. Its theological message, a further development of the theology of Genesis, has relevance for God's people today. EHM

Matthews, Victor H. (1981) "PASTORALISTS AND PATRIARCHS. *Biblical Archaeologist* 44(4):215–218.

The patriarchal accounts in Genesis have various types of occupational activity—both pastoral and nonpastoral. Subsistence in ancient Palestine was based upon a mixed economy. The patriarchs of the OT worked and prospered within this system.

Mauldin, F. Louis (1983) "SINGULARITY AND A PATTERN OF SIN, PUNISHMENT, AND FORGIVENESS. *Perspectives in Religious Studies* 10(1):41–50.

The Tower of Babel story doesn't end primeval history with punishment which must await transformation in sacred history. The concept of singularity and the story pattern of sin, punishment, and forgiveness presented in Genesis 3–11 indicate that God's judgment is a reconciling judgment. God's holiness and transcendence, the basis of judgment of sin, is always a loving, immanent, and transforming holiness. Within the events of history, both primeval and sacred, God creates again and again concrete, existing individuals, irrepeatable events, or singulars. The last words at Babel are not judgment and punishment but singularity and forgiveness.

May, John (1981) "'MAKING SENSE OF DEATH' IN CHRISTIANITY AND BUDDHISM. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 65(1):51–69.

Brings elements of anthropology and linguistics to bear on two authoritative texts from the Buddhist and Christian traditions. Refers to the relationship between the semantics and the pragmatics of such texts as a possible key to separating what is irreconcilable in them from what they have in common, within the general context of an approach to the genesis of meaning in culture and society.

Mayer, Gnter (1986) "Rabbinica. *Theologische Rundschau* 51(3):231–238.

Among some of the more recent scholarly works, Neusner argues, in his 22 volume series on Mishnaic law, for the thesis that thrt (seder VI) is a closed system, relatively untouched by historical development, but this remains an open question. Other recent works include G. A. Wewers' new translations of tractates hgygh, 'bwdh zrh, and hwryt in the Jerusalem Talmud which well illustrate the Amoraic method of study; K. E. Grozinger's Frankfurt dissertation on the structure and redaction of homily-midrash, esp. psqth rbbty; and M. Aberbach and B. Grossfeld's exposition of the Targum Onqelos on Genesis 49 appropriately illustrates an integrative approach incorporating biblical, septuagintal, rabbinical, and early Christian sources.

MAZAR, BENJAMIN (1969) "THE HISTORICAL BACKGROUND OF THE BOOK OF GENESIS. *J of Near Eastern Studies* 28(2):73–83.

Research in Gen. has progressed significantly in recent years because of the abundance of epigraphic documents and archaeological evidence, shedding new light on many phenomena relating to cultural life in the Near East during the second and early first millennia BC. An examination of this evidence suggests that a reappraisal of the documentary hypothesis is necessary. Suggests that Genesis was given its original written form during the time

when the Davidic empire was being established, and that the additions and supplements of later authors were only intended to help bridge the time gap for contemporary readers, and had no decisive effect on its contents or its overall character. Examines the alleged anachronisms and finds that they do not mitigate against the proposed date of Gen. The ethnographic situation in Canaan as reflected in Gen. can also be explained against the background of the same period.

Mazor, Yair (1986) "Genesis 22: The Ideological Rhetoric and the Psychological Composition. *Biblica* 67(1):81–88.

Among the rhetorical phenomena in the story of Abraham's sacrifice of Isaac in Genesis 22 are these: the author tells the reader the outcome of the story very early (v. 1), he couches the divine command in language similar to that of 12:1 (v. 2), leading the reader to expectations which are frustrated. By examining the deeds of a biblical character, it is possible to decipher his psychological makeup. Thus Abraham procrastinates as long as he can to cleave the wood for the sacrifice, and takes the knife, with which to kill the sacrifice, last (v. 6).

Mazzeo, Joseph Anthony. (1978) "FALLEN MAN: FORBIDDEN KNOWLEDGE, FORGOTTEN KNOWLEDGE. *Notre Dame English J* 11(1):47–65.

Considers the Genesis creation account of the fall of man, along with the myth of Prometheus, and the Phaedrus, finding the common thread of either forgetting of knowledge or the acquiring of forbidden knowledge as the essence of man's "fallen" condition. Further consideration is given to the more recent direction taken regarding man's condition since the ascendancy of the concept of progress, as seen in Kierkegaard, Freud, and others.

McBeth, Leon (1982) "FUNDAMENTALISM IN THE SOUTHERN BAPTIST CONVENTION IN RECENT YEARS. *Review and Expositor* 79(1):85–103.

The escalation of controversy in the SBC in recent years comes from ultraconservative assaults. Fundamentalism seems unable to tolerate diversity of any kind, and often seems determined to rule or ruin its group. The Elliott controversy in the 1960s involved a view of Genesis not acceptable to fundamentalists. His dismissal was a real victory which whetted their appetite for further purging of the SBC. Ten years later, certain volumes of the Broadman Bible Commentary were also assailed. The formation of the Baptist Faith and Message Fellowship gave an organizational base for ultraconservative activities. The current debate focuses on biblical inerrancy. The ultraconservatives have a definite plan to capture control of the SBC.

McCarter, P. Kyle (1988) "The Historical Abraham. *Interpretation* 42(4):341–352.

Describes the patriarchal tradition as defining Israel in terms of her ethnic boundaries and internal tribal organization. Pictures the patriarchal genealogical traditions as constantly changing, reflecting changes in the social realities identified by them. Finds many names in the Genesis genealogies to also identify places. Considers such names as derived from the location of various peoples and their eponymous ancestors. Discusses their identities and locations. Considers Abraham, unlike other prominent patriarchs of Israel whose names also function as tribal or local designations, to have been a historical individual before he became the subject of tradition and legend. Traces the origin of the Abraham tradition to the prehistory of the Israelite community in the late Bronze Age.

MCCARTHY, DENNIS J. (1964) "THREE COVENANTS IN GENESIS. *Catholic Biblical Quarterly* 26:179–189.

Analysis of the covenants of Genesis 21, 26 and 31 lead to the conclusions that since the superior party bound himself by an oath, Deut. 26:17 represents an old tradition; that the peculiarities of the J and E passages help to enlighten similar passages in Ex. 24; that the covenant meal followed by the ceremony of the oath allows Ex. 24:11 to be assigned to J; and that the similarity between E and Deuteronomy are established by the ritual repeat in both writings.

McCoy, Jerry D. (1985) "TOWARDS A THEOLOGY OF NATURE. *Encounter* 46(3):213–228.

The tradition which has so long been dominant in Western Christian thought has been a partial and distorted

reading. It misread the Genesis basis by placing humankind above and separate from nature to such an extent that nature was regarded as having no value and gave rise to exploitation. A more careful reading suggests that the rest of creation has its own value in large part because of the enjoyment it provides to the divine creator. Humanity is given a special role of stewardship. There is the rich heritage of the Benedictines that should inform our practice.

McDermott, Brian O. (1980) "FROM SYMBOL TO DOCTRINE: CREATION AND ORIGINAL SIN. *Chicago Studies* 19(1):35–50.

Traces the formation of a doctrine of creation and original sin: 2 Isaiah, Genesis 1–11, St. Paul, St. Augustine. Briefly outlines a world view which results when the narrative/symbol of the power of sin turns into the theory of original sin. Outlines the retrieval of a doctrine: a lenten liturgy evocative of encounter and reflection, response and responsibility wherein we search our lives for traces of our created self-worth and our free, mysterious embracing of evil.

McEvenue, Sean E. (1984) "The Elohist at Work. *Zeitschrift fur die Alttestamentliche Wissenschaft* 96(3):315–332.

The stories about the patriarch's wife, the Hagar story, and the testing of Abraham in Genesis 20–22 were written by a single author (E), who wanted the reader to discover God's presence in historical events both inside and outside of Israel and to look expectantly for the loving hand of God in daily life, including one's love life. The Elohist's teaching has been preserved—and modified—by the addition in Gen 22:15–18, by the Targumim and by the NT.

McKenzie, Steven L. (1986) "The Jacob Tradition in Hosea XII 4–5. *Vetus Testamentum* 36(3):311–322.

Hosea 12:4–5 is a quotation of or a parody on a piece of liturgical poetry used at the Bethel sanctuary. In the first two lines the people declare that God met Jacob at Bethel and meets them there too. There is no demonstrable, radical difference from the Jacob tradition in Genesis. The liturgy is based on epic tradition as found in the epic sources J and E. The first four lines form a neat chiasmus, since line 4 refer to Jacob's later meeting with Esau. Bibliography on Hosea 12:3–7.

McKenzie, Brian Alexander. (1983) "JACOB'S BLESSING ON PHAROAH: AN INTERPRETATION OF GEN 46:31–47:26. *Westminster Theological Journal* 45(2):386–399.

Demonstrates that the theme of blessing has an important function in the Joseph cycle and how the theme of blessing explains a number of perplexing aspects. (1) Why the author of Genesis included a report of Jacob's audience with Pharaoh, a report which does not contribute to the Joseph story's function of bridging the gap between Gen 12–36 and Exodus. (2) It will explain why the account of Joseph's agrarian reforms is included and given great prominence.

McKinney, Ronald (1982) "LONERGAN'S NOTION OF DIALECTIC. *Thomist* 46(2):221–241.

Examines first the all scissors-like nature of inquiry since dialectic is both the upper and lower blade: a heuristic structure and correlative method of implementation. Then locates three types of dialectical heuristic structure: dialectic as sublation; dialectic as complementarity; dialectic as contradiction. Sublation refers to the genesis of a higher system from a lower. Complementarity refers to the harmonious unfolding of opposed but linked principles of change in any dynamic system. Contradiction refers to the conflict between progressive and distorted systems. Finally examines the three ways Lonergan uses the term "dialectical method."

McKown, Delos B. (1982) "SCIENTIFIC CREATIONISM: THE MODERN MYTHMAKER'S MAGIC. *Religious Humanism* 16(3):134–140.

The alliance of liberal religion and science which followed the Scopes trial of 1925 has waned, due to the unscientific nature of Judeo-Christian doctrines, the increasingly secularized view of nature among scientists, and the revitalization of scriptural literalism. The latter movement is represented in so-called scientific creationism which, by means of verbal magic and mythmaking, intends to convince us that Genesis is science and evolution

is religion.

McLaughlin, R. Emmet (1983) "THE GENESIS OF SCHWENKFELD'S EUCHARISTIC DOCTRINE. *Archiv fur Reformationsgeschichte* 74:94–121.

In the second half of 1525, Caspar Schwenkfeld and Valentin Crautwald developed an independent theology of the eucharist, because of dissatisfaction with the insufficient personal-moral transformation wrought by the Lutheran Reformation. Taking a position with late medieval spiritualistic roots (e.g., Wessel Gansfort) and which mediated between Luther's real presence views and those of Karlstadt and Zwingli, Schwenkfeld taught both a real and spiritual participation of worthy believers in the body and blood of Christ. Crautwald contributed a corresponding exegesis of "This is my body." Schwenkfeld's December 1525 Wittenberg discussions with Luther and Bugenhagen were fruitless. His eucharistic doctrine foreshadowed that of Calvin.

MCNAMARA, MARTIN (1968) "LOGOS OF THE FOURTH GOSPEL AND MEMRA OF THE PALESTINIAN TARGUM (Ex. 12:42). *Expository Times* 79(4):115–117.

Although the current trend in scholarship is to reject any relationship between the Johannine idea of the Logos and the Aramaic Memra in the Targums, the author indicates that the thesis needs to be reexamined. Because scholars found little relationship with Genesis 1 they have turned away from the Aramaic paraphrases, but the midrash on the four nights in the paraphrase to Exodus 12:42 (Exodus 15:18 in the Paris MS. 110) is very suggestive, especially the identification of the "Word" with "Light" which shone on the first (Primordial?) night.

McVEY, CHRYSOSTOM. (1961) "ABRAHAM, FATHER OF BELIEVERS *Dominicana* 144:326–331.

A brief discussion of Abraham in Genesis exhibits him as a model of faith. St. Paul singles him out in the 11th chapter of Hebrews in terms of the promise given to the patriarch and the essence of Paul's own mission to bring salvation to the nations.

Meier, Sam (1989) "Job I-II: A Reflection of Genesis I-III *Vetus Testamentum* 39(2):183-193.

The author of the Job prologue (Job 1-2) exploits the P and J creation accounts of Genesis 1-3. There are primarily parallels in character, geography, and divine action, with occasional contrasts, particularly in the role of Satan. Thus Job answers questions which Genesis left unresolved. Though Job is not Everyman, he demonstrates that the Fall is not the final word and that every man can be Job.

Meier, Samuel A. (1991) "Linguistic Clues on the Date and Canaanite Origin of Genesis 2:23-24. *Catholic Biblical Quarterly*, 53(1):18-24..

Woman ('issa) is so called because she is taken from man ('is). For a man, however, to leave his parents to cling to his woman is a curious inversion of normal custom. The best explanation for it is that a folk etymology reinterpreted the feminine -a as a he locale, perceiving 'issa ("woman") as the one whom 'is ("man") approached. MSM

Meijering, E. P. (1974) "SOME REFLECTIONS ON CYRIL OF ALEXANDRIA'S REJECTION OF ANTHROPOMORPHISM. *Nederlands Theologisch Tijdschrift* 28(4):297–301.

Cyril's interpretation of Genesis 1:26 (the teaching that man has been created in the image of God) is that (1) man is a reasonable living being; (2) he can reflect virtues such as goodness, righteousness, and holiness; and (3) he has authority on this earth. Cyril denies that one may deduce from Genesis 1:26 that God is anthropomorphic. Though Cyril is not an original thinker, his treatise *Adversus Anthropomorphitas* is particularly valuable in refuting some misrepresentations of Platonism and Platonizing Christian theology.

Merrill, Eugene H. (1980) "FIXED DATES IN PATRIARCHAL CHRONOLOGY. *Bibliotheca Sacra* 137(547):241–251.

A careful study of the chronology of the Genesis patriarchs reveals that there is a consistent chronological pattern,

there is increased appreciation for the relationship of persons and events, and certain perplexing passages can be clarified. Its chronological reliability lends support to the overall historical credibility of the patriarch period recounted in Genesis.

Mettinger, Tryggve N. D. (1974) "ABBILD ODER URBILD? "IMAGO DEI" IN TRADITIONSGESCHICHTLICHER SICHT (Image or Prototype? "Imago Dei" in the View of Tradition-History). *Zeitschrift für die Alttestamentliche Wissenschaft* 86(4):403–424.

The passages in Genesis which contain references to the imago Dei belong to P, and must be understood in the light of its theological goal, the institution of the tabernacle and of its worship at Sinai. Moreover they must be considered in a traditio-historical perspective. Behind them lies an old tradition which speaks of man as created in God's own image (be selem elohim). Man is the image of God upon earth, so that there is an identity between man and imago. The passages in Genesis represent a radical reinterperatation of this tradition. The priestly theology of the tabernacle is made the frame of reference for the whole conception: man is a parallel to the tabernacle, which was constructed after/according to (ke) a heavenly pattern. Identify is replaced by analogy between man and imago. The word demut similarly is interperative in character, and modifies the sense of salem. (German)

Meyer, Lester (1984) "LUTHER IN THE GARDEN OF EDEN: HIS COMMENTARY ON GENESIS 1–3. *Word and World* 4(4):430–436.

Luther's Lectures on Genesis constitute the major exegetical output of his latter years. Examines briefly his treatment of Gen 1–3, singling out a number of major themes and identifying several underlying principles of Luther's thought. Themes include: the manner of creation; human nature; women and the relation between women and men; the character of temptation and sin; and the grace and mercy of God. Underlying principles discussed are: the centrality of God's Word; Christ as the content of Scripture; Scripture as its own interpreter; insistence on the literal historical sense; and the kerygmatic function of Scripture.

MEYER, RUDOLPH (1962) "URUK.KI UND `EREK.MAT (GENESIS-MIDRASCH II, 23). *Revue de Qumran* 3:553–558.

The Genesis Midrash, called by its editors N. Avigad and Y. Yadin the Genesis Apocryphon, is not a unit but a collection of traditions in the form of an explanation of Genesis 1–15. Column II has, in a fragmentary text, the story of Noah's birth. Line 23 reads, "And he (Methuselah) came to `Rkmt, to Prwyn, and there he found him (Enoch)." Prwyn is Parvaim (II Chr. 3:6), but `Rkmt is more difficult to identify. It must be the city Uruk, with the usual determinative ki in Akkadian translated to Aramaic mat. Footnotes. (German)

Millard, A. R. (1967) "A NEW BABYLONIAN `GENESIS' STORY. *Tyndale Bulletin* 18:3–18.

The Epic of Atrahasis is the only Babylonian parallel to Hebrew Genesis providing a continuous narrative of the Creation and Flood stories. Similarities and differences are discussed under five headings: (1) The beginning of the world, (2) Paradise, (3) The making of man, (4) The multiplication of mankind and (5) The Flood. While it is concluded that the primeval history is similar in Babylonian and Hebrew overall, there are considerable differences in detail and real agreement is found on only a few points. Direct or indirect borrowing by the Hebrews cannot presently be substantiated. Both accounts of the Flood appear to be independent interpretations of the same historical event. The uniqueness of the Hebrew account is emphasized.

Miller, J. Maxwell (1974) "THE DESCENDENTS OF CAIN: NOTES ON GENESIS 4. *Zeitschrift für die Alttestamentliche Wissenschaft* 86(2):164–174.

Both the Yahwistic and the Priestly writers were dependent (either directly or indirectly) upon a single "stock genealogy" which must have circulated quite early among the tribal groups of Syria-Palestine, and which was comparable to the one preserved in the Hammurapi Genealogy and the Assurian King List. The notations in the Yahwistic version which identify Cain as a city builder and elaborate concerning Lamech's wives and sons may be secondary accretions. The Song of Lamech and the Cain and Abel story originated independently of the genealogy. The content of the Cain and Abel story required that the Yahwist split the list into two family lines. The Priestly writer has preserved the list intact. It must remain uncertain whether the list originally included Noah.

Milne, D. J. W. (1980) "GENESIS 3 IN THE LETTER TO THE ROMANS. *Reformed Theological Review* 39(1):10–18.

By using Romans as an example shows that the Fall narrative in Gen 3 had a heavy influence on Paul's theology. Covers Rom 1:18-32; 5:12–19; 7:9–11; and 8:19–22. The Fall narrative had a pervasive influence on the doctrinal part of Romans. Paul treated the Fall narrative as integral in the biblical narrative and viewed Adam as a representative figure and a natural type of Christ. The Fall story provided Paul with the form of a universal Christology and in it he saw a wider aspect of the Christian eschatological hope of a renewed universe.

Mincy, John. (1974) "THE LITERAL INTERPRETATION OF GENESIS 3. *Biblical Viewpoint* 8(2):145–153.

Although there are figurative elements in Gen. 3, there is not sufficient evidence to show the genre to be that of a symbolic story. Gen. 3 and its immediate context have the characteristics of historical narrative. Confirmation by the NT is the strongest evidence for the literal interpretation of Gen. 3. Christian theology interprets man in the creation-fall-redemption scheme. To deny the Fall is to cause creation and fallenness to coincide, to remove the need of the vicarious atonement, and to render facetious the biblical doctrine of the restitution of all things.

Minear, Paul (1983) "HOLY PEOPLE, HOLY LAND, HOLY CITY: THE GENESIS AND GENIUS OF CHRISTIAN ATTITUDES. *Interpretation* 37(1):18–31.

Offers material on 'the holy' to prepare Christians for meaningful dialogue with Jews and Muslims. Holds that in his resurrection Jesus' holiness became the measure and standard of all holiness. Finds the NT to apply the term 'holy' to God, Jesus, Spirit, new creation, church, Christians. Observes that the NT applies 'holiness' to persons—not things. Understands active holiness to provide significant conflict with opposing forces, redefining defilement as occurring only within the human heart. Shows from the NT how the impact of Jesus transformed the concepts of holy people, holy city, and holy land. Describes the NT as separating the holy from the land while rooting it in the land of Israel.

Minear, Paul S. (1991) "Far as the Curse Is Found: The Point of Revelation 12:15-16. *Novum Testamentum*, 33(1):71-77..

Counters the view that these verses are incomprehensible or pointless. One key to understanding the verses is by seeing how the curses in Genesis 3 are executed and finally reversed in John's vision. The primordial enmity of Gen 3:15 is the backdrop for Revelation 12. The prophet's memories of Gen 3:15-20 shaped chap. 12. Rev 12:15-16 contain subtle allusions to Gen 4:1-16. The curse on the earth, emphasized in Rev 12:12 is reversed in Rev 12:16. KDL

Miscall, Peter D. (1990) "Jacques Derrida in the Garden of Eden. *Union Seminary Quarterly Review*, 44(1/2):1-9..

Develops a reading markedly informed by a principle of difference and by a strategy of close reading that lodges itself somewhere between the establishment of textual meaning and a focus on the material specificity of the words on the page. This reading emphasizes textual difference, division, dispersal, and decentering in Genesis 1-2. But, leaving and expulsion are an illusory solution to division and difference since they do not obliterate that which is left behind. A river still flows from Eden into the world and divides into the literary and the real. That division has no solution. JEC

Moore, Brian H. (1989) "Mutual Encouragement as Husband and Wife in Pastoral Ministry *Ashland Theological J* 21:1-7.

Discusses the problems and tensions that plague the minister and his wife as they serve as parents and church workers. Identifies the failure of many marriages as the failure to do three things mentioned in Genesis 2:24: (1) leaving father and mother, (2) cleaving to one's mate; and (3) becoming one flesh. Asks three questions related to these points. Have we left father and mother? Have we learned the meaning of joint union? Are we experiencing oneness? Suggests that ministers must not let the ministry crowd out their wives and families and destroy or sterilize their marriage.

Moore, Peter D. (1990) "The Exploitation of Forests. *Science & Christian Belief*, 2(2):131-140..

Forests are being destroyed, yet they have a great benefit to mankind. The stewardship demanded of humans in Genesis places an onus on Christians to save forests. TM

Moosa, Matti I. (1968) "STUDIES IN SYRIAC LITERATURE, II: SYRIAC LITERATURE OF THE CHRISTIAN ERA. (Part I). *Muslim World* 58(3):194–217.

There is an extensive body of Christian Syriac literature. It begins with the version of the OT commonly called P'shitto, "simple," with the oldest manuscript going to AD 464. Notable, too, is the Chronicle of Arbela, which has to do with the doctrine of the missionary, Addai. Tatian is said to have compiled his Diatessaron from a presumed Syriac version of the gospels extant in the second century. A dialogue On Fate by Bar Dayson seeks to answer the question of his disciples on fate and free will. St. Ephraim was even more famous as a poet than prose writer and his poems were written in his favorite seven-syllable meter. But he also wrote homilies and commentaries on Genesis, Exodus, the Diatessaron and on the Epistles of Paul. Later came translations from Greek philosophic literature.

Morris, Henry M. (1964) "THE SPIRIT OF COMPROMISE. *Grace Theological J* 5:3–12.

The biblical writers all seem plainly to accept the Genesis creation account as literally and factually true, as well as other great non-uniformitarian events in biblical history. Compromise is necessary to please the real leaders of evolution, but it is a one-way street leading to apostasy. Compromise is unnecessary because biblical revelation of origins is wonderfully satisfying, fully self-consistent and perfectly harmonious with the character and purposes of a sovereign and gracious God.

Morris, Henry M. Whitcomb John C. (1960) "THE GENESIS FLOOD -ITS NATURE AND SIGNIFICANCE. *Bibliotheca Sacra* 117:204–213.

Second article in a series the Genesis flood. The flood incident offers a conclusive negation of the modern philosophy of evolution. Shows how paleontological studies provide the only convincing circumstantial evidence for a theory of evolution; yet these studies also point to conclusive proof of the fact of a divine creation and the Fall. Present trends, even in the last strongholds of evangelical Christianity, indicate a real danger that modern intellectual uniformitarianism and evolutionism, with all the ills that follow in their train may soon dilute and dissipate the last vestiges of truly biblical faith on the earth. Footnotes.

Morris, Henry M. and Whitcomb John C., (1960) "THE GENESIS FLOOD—ITS NATURE AND SIGNIFICANCE *Bibliotheca Sacra* 117:155–163.

An answer to the "uniformitarianism" argument of natural science propounded by Charles Lyell (1797–1875) Offers the Biblical data available concerning the flood concluding that, to our knowledge, no satisfactory explanation has ever been made for the construction of an ark by Noah "to the saving of his house" (Heb. 11:7) other than on the postulation of a universal flood. Offers the biblical testimony to the total destruction of the human race outside the ark as a first argument for a universal flood. The whole tenor of the account demands that the universal terms be understood in the literal sense. First of two articles on the subject.

Moster, Julius B. (1989) "The Testing of Abraham *Dor Le Dor* 17(4):237-242.

Examines Genesis 22 in the light of the covenantal relationship between Abraham and God. A it is not Abraham's obedience which is being tested but his faith in the truth of God's promises. Abraham believed that Isaac would not die. He thus showed himself to be worthy of God's covenant. Genesis 12-22 can be described as "the evolution of the covenantal relationship."

Moster, Julius B. (1987) "Thus They Stripped the Egyptians *Dor Le Dor* 16(1):41-44.

Many interpretations of Exod 12:35, "they stripped the Egyptians," have been given, but they fail to relate the verse to the plague of the firstborn. God disposed the Egyptians favorably to the Israelites by alerting them to the cause of the disaster. The Egyptians realized that the Israelites must be set free and given gifts. The gifts had to

be accepted by the Israelites, who would then intercede with God on behalf of the Egyptians. Thus, the Israelites stripped the Egyptians of the plague (not of their property). Analogies are in Genesis 20 and 1 Samuel 5-6.

Mowrer, O. Hobart (1969) "THE PROBLEM OF GOOD AND EVIL EMPIRICALLY CONSIDERED, WITH REFERENCE TO PSYCHOLOGICAL AND SOCIAL ADJUSTMENT. *Zygon* 4(4):301–314.

There are inherent tendencies in human beings which dispose us all toward both good and evil. The problem is how to capitalize on our propensities for goodness and self-control and minimize our susceptibility to temptation and evil. Setting aside the Genesis account of the Fall of man as "mythical," he considers the problem from the points of intelligence and time. Good behavior is good because the total satisfaction experienced over time tends to outweigh the requisite energy expenditure and gratification postponement, and bad behavior is bad because the total experienced satisfaction tends to be less than what it ultimately costs. But human beings need help in their pursuit after the good. This help is best found in small integrity groups, for the most reliable means for obtaining help in overcoming estrangement and building resistance to temptation comes from commitment to and earnest participation in properly structured peer self-help groups.

MUELLER, HANS-PETER (1968) "IMPERATIV UND VERHEISSUNG IM ALTEN TESTAMENT: DREIBEISPIELE (Imperative and Promise in the Old Testament: Three Examples). *Evangelische Theologie* 28(11):557–571.

Since the relationship between Law and Gospel, or imperative and promise, is important not only for Christian ethics but for theology generally, it is important to determine whether these two modes of divine address are basically analogous or structurally different. In Genesis 12:1–3 and Hosea 14:2–9, a divine imperative is followed by a divine promise, while in Isaiah 7:4–9 these two elements exist side-by-side but unconnected as in the first two passages. Gospel is not simply the chronological successor to Law, but both exist side-by-side in the NT as well as in the OT in a dialectical relationship. (German)

Muller, Hans-Peter (1960) "DIE PLAGEN DER APOKALYPSE (The Plagues in the Book of Revelation). *Zeitschrift für die Neutestamentliche Wissenschaft* 51:268–278.

A formgeschichte analysis of the three plague groups in Revelation, the seven seals, the seven trumpets, and the seven bowls, reveals the major motifs in these visions. The central motif is the mediator who carries out the action. The Sitz im Leben of such sayings is the folk tradition of the activity of a magician. These visions parallel the magical working of Moses and Aaron with the plagues of Egypt, and also the creation account of Genesis 1. (German)

Muncy, Raymond Lee (1976) "RESTITUTION AND THE COMMUNAL IMPULSE IN AMERICA. *Restoration Quarterly* 19(2):84–97.

American sectarian communities of the 18th and 19th cents. were inspired by a common desire for the good life on earth, the perfecting of the saints, and eternal salvation in the world to come. They provided unique laboratories for the testing of social ideas. Some wanted to return to the pure Adamic state of the Genesis record, while others desired the purity of the life-style of the church of the NT. Examines: the Shakers, the Harmonists, the Mountain Cove Community, and the Putney Community which later was transferred to Oneida, New York.

MUNK, ARTHUR W. (1958) "A SYNOPTIC APPROACH TO RELIGIOUS EDUCATION. *Religious Education* 53:304–306.

An article dealing with the problem of presenting religion in a nonsectarian atmosphere in an effort to fend off the trend to secularism. A synoptic approach is suggested in which nonpartisan, nonsectarian courses in religion would be offered in all secondary schools as well as in institutions of higher education. They must be supplemented by greatly improved versions of the various activities which various religious organizations are presently carrying on, much as "released time" or "weekday schools". In addition to these, the total program of religious education must find both its genesis and its consummation in the local church or synagogue. Finally, the place and function of the home must not be forgotten.

Muraoka, Takamitsu (1972) "NOTES ON THE ARAMAIC OF THE GENESIS APOCRYPHON. *Revue*

*de Qumran* 8(29):7–51.

Twenty-seven categories of grammatical analysis are presented here. The first, on gemination/nasalization, is phonological, and the last is lexical notes, but the ones between deal with issues of syntax and inflection. Comparisons are made to Biblical Hebrew and Aramaic, Egyptian, Syriac literature, and other Semitic language materials. A postscriptum gives corrections and comments to Joseph A Fitzmyer's second edition of his commentary on the Genesis Apocryphon.

Murphy, George L. (1978) "SCIENCE AND THE CHRISTIAN TRADITION. *Currents in Theology and Mission* 5(4):222–226.

Newtonian physics has been shown to be inadequate, replaced by Einstein's theory of relativity and by quantum physics. The time is ripe for rethinking the relationship between Christianity and science. To the repeated statements in Genesis that the material creation is "good," the NT adds that the world was created by the Word or Reason of God and that the whole creation coheres in Christ. He is the source of the rational patterns we call laws of nature. The Christian doctrines of the incarnation and resurrection parallel the physicist's picture of matter as embodiment of rational laws and both Christianity and modern science oppose gnosticism.

Naidoff, Bruce D. (1978) "A MAN TO WORK THE SOIL: A NEW INTERPRETATION OF GENESIS 2–3. *J for the Study of the Old Testament* 5:2–14.

The absence of any specific reference to "sin" in Gen. 2–3 opens the possibility of a different interpretation. Claims that the real issue appears to be man's relationship to the soil and its corollary, the procurement of food. The narrative reflects man's coming to realize his utter dependence upon the earth, and his struggle to surmount this limitation.

Naor, Menahem (1984) "'AND KUSH BEGAT NIMROD" (GEN 10:8). *Beth Mikra* 100:41–47.

The genealogy in Genesis 10 shortens the listing of descendants of Noah, so that there will be 70 names, as in the list of Israelites going down to Egypt. Saying that Kush is the father of Nimrod, expanding the list, is problematic. Earlier writers have connected Nimrod and Kush with the Cassites. This is rejected, bringing many examples of names that have been substituted in lists. This may be due to the fact that certain names are paired and appear together. Substitute Put for Kush, and there will be no need to connect Mesopotamian and African peoples. (Hebrew)

Naor, Menachem (1981) "'AND THEY SHALL COME BACK HERE IN THE FOURTH GENERATION (Genesis 15:16); THE TRADITION ABOUT THE RESIDENCE OF "THE CHILDREN OF ISRAEL WHO DWELT IN EGYPT." *Beth Mikra* 88:40–45.

Reviews the various attempts of traditional commentators to explain the years of bondage in Egypt (Gen 15:16). Proposes that Joseph lived 70, not 71 years, after Jacob came to Egypt. The bondage lasted 360 years plus 40 years of wandering in the wilderness. Another tradition states that the bondage was three generations. Its reason was to make Moses the 7th generation after Abraham. (Hebrew)

Narramore, Bruce (1974) "GUILT: ITS UNIVERSAL HIDDEN PRESENCE. Part II. *Psychology and Theology* 2(2):104–115.

The emotion of guilt is to some degree involved in the etiology of all psychological maladjustments. A discussion of the Genesis record of the origin of guilt is followed by a discussion of the major defensive processes utilized to deny and distort the subjective experience of guilt. Considers the psychological and theological implications of the failure to recognize the extent of guilt's involvement in the problems of adjustment.

Neff, Robert (1978) "PARADIGMS OF PEACE IN THE BOOK OF GENESIS. *Brethren Life and Thought* 23(1):41–44.

A peacemaker is concerned for the wholeness and well-being of creation. The earliest patriarchal stories portray

the founders of Israel living a life of reconciliation. Blessing means to live the life of peace. Part of a symposium on peace witness of the Church of the Brethren.

Nelson, Richard D. (1983) "WAS NOT ABRAHAM JUSTIFIED BY WORKS? *Dialog* 22(4):258-263.

This study of the covenants recorded in the Abraham sections of Genesis shows that the concepts of conditional/unconditional do not apply exclusively to any. Both aspects are present, and they point to a more basic promise/belief/further promise pattern which describes both Abraham's and our life with God. The threat of antinomianism implicit in an over-emphasis on the unconditional covenant is due to an improper understanding of faith, and leads to a crypto-universalism. This is corrected not by emphasis on the law but by a clearer preaching of the gospel.

Nethofel, Wolfgang (1989) "Genese und Struktur pneumatologischer Erkenntnis (The Origin and Structure of Pneumatological Experience) *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 31(2):230-249.

Uses structuralism (C. Levi-Strauss, J. A. Greimas) to analyze key biblical texts (Genesis 2, 3, 22, Joshua 2) and themes such as Messiah, Baptism and Holy Spirit, in an attempt to unify exegesis, anthropology and systematics. One unifying paradigm is the victory of the dispossessed younger brother/trickster, which is found not only in Jacob but also in Adam, Abraham, David, Solomon, Tamar, Rahab and the Messiah. Transforms this biblical paradigm into a personal paradigm of spiritual/symbolic encounter with Christ (cf. Romans 7). (German)

Newman, Aryeh (1976) "GENESIS 2:2: AN EXERCISE IN INTERPRETATIVE COMPETENCE AND PERFORMANCE. *Bible Translator* 27(1):101-104.

Presents 9 translations of Gen. 2:2 and then identifies the chief problem in translation as the relationship between the verbs and the adverbial phrase of time. An analysis of the translation possibilities leads to a conclusion about the need for improving the competence of translators.

Newman, Robert C. (1984) "THE ANCIENT EXEGESIS OF GENESIS 6:2, 4. *Grace Theological Journal* 5(1):13-36.

Surveys extant Jewish and Christian sources on the exegesis of Gen 6:2, 4 in ancient times. These interpretations are categorized as either "supernatural" or "non-supernatural" depending upon the identification of the "sons of God." The interpretation of "sons of God" as angels and "Nephilim" as giants dominates. This interpretation also seems to be that of the NT almost certainly in Jude 6 and 2 Pet 2:4 and probably in 1 Cor 11:10 and Matt 22:30. Makes some suggestions regarding the source of this interpretation and its validity.

Newsom, Carol A. (1988) "4Q370: An Admonition Based on the Flood *Revue de Qumran* 13(1-4):23-43.

The Cave 4 scrap of a manuscript designated 4Q370 measures 10 by 19 cms. and preserves parts of two columns of text. It is an admonition in the second column on the narrative of the flood story, and possibly on creation in the first column. Gives transcription, translation and comments, including paleographic and orthographic notes. In addition to Genesis, it relates to Ezekiel 36 and a number of Deuteronomic passages.

Neyrey, Jerome H. (1979) "JACOB TRADITIONS AND THE INTERPRETATION OF JOHN 4:10-26. *Catholic Biblical Quarterly* 41(3):419-437.

The systematic examination of Jacob traditions sheds light on several statements in John 4:10-26: (1) The fundamental point of 4:12 is to assert that Jesus supplants Jacob and all the traditions associated with Jacob. (2) In 4:16-18 the revelation of the woman's confusing matrimonial situation is calculated to evoke echoes of courtship meetings at wells in Genesis, especially Jacob's meeting with Rachel. (3) The background of 4:19-20 would seem to indicate allusions to Jacob both in terms of his vision (Gen 28), and possibly in terms of his knowledge (Gen 49). (4) In 4:21-24 there seems to be an allusion to Jacob's remark in Gen 28:16. (5) Jacob is the patriarch most closely associated with cult (Gen 28:11-17). So he is an apt foil to Jesus for legitimizing Christian practices in John's community.

Nicol, George G. (1980) "GENESIS 29:32 AND 35:22a: REUBEN'S REVERSAL." *J of Theological Studies* 31(2):536–539.

In the former passage, Leah regards the birth of Reuben as an event which signals the reversal of her humiliation ("now indeed my husband will love me!"). But his birth does not bring about such a reversal. In the second passage, Reuben brings about the humiliation of his father by an incestuous act at precisely the time when he is emotionally at his weakest and least able to resist. Structurally and poetically, there is a deep sense of justice in this, as Jacob reaps the bad which he sowed.

Nicol, Georg G. (1983) "THE THREAT AND THE PROMISE." *Expository Times* 94(5):136–139.

Genesis and Revelation speak of the tree of life: the former with a threat, the latter with promise. The Bible offers the two with instructions how to transform the former into the latter. For the threat implies or entails the promise. Procreation overcame the finality of death; the rainbow follows the flood; etc.

Niehoff, Maren (1988) "The Figure of Joseph in the Targums." *J of Jewish Studies* 39(2):234–250.

Attempts to delineate the specifically Targumic image of Joseph and contrasts it with other Hellenistic interpretations. Takes a typological approach in his examination. Examines how each of the extant Targums treats specific items of the biblical text and how each construes the inherent exegetical problems. The Targums agree on the centrality of Genesis 39 for Joseph's character. The targumic focus and this positive evaluation are echoed in Palestinian literature and particular in midrash. Contrary to this religious portrait, Hellenistic interpreters highlight completely different aspects of Joseph.

Nobile, Marco. (1989) "Le "benedizioni" a Giuda et a Giuseppe in Gen 49,8-12.22-26 et in Dt 33,7.13-17, nel quadro della redazione Gen-2 Re. (The Blessings Bestowed on Judah and Joseph in Gen 49:8-12, 22-26 and in Deut 33:7, 13-17, in the Setting of the Redaction of Genesis-2 Kings) *Antonianum* 64(4):501-517.

Discusses the existence of an exilic-postexilic redaction from Genesis to 2 Kings, which develops as a vast, unified historical-theological undertaking. Rather than simply setting aside the diachronic studies of the various stages in the development of the texts, seeks to evaluate carefully the textual indications pointing to redactional efforts at work from chapter to chapter. Offers a sample test in two stages: (1) Analyzes the blessings bestowed on Judah and Joseph in Genesis 49 and Deuteronomy 33, setting forth the respective similarities and differences; (2) reexamines the same texts and problems emerging from the description of the suggested redaction. Sees this as a way of fully explaining the importance, in the blessings, of Joseph's role with respect to Judah, even though the latter represents the patriarch upon whom the redactor depends. (Italian)

Noice, Elizabeth R. (1973) "PRIESTHOOD AND WOMEN: A LAY VIEW." *Anglican Theological Review* 50(1):53–61.

Does Scripture and church practice support the idea of women receiving ordination to the priesthood ministry? Genesis 1 can be interpreted to mean an equality of male and female before God. Jesus elevated the status of women to full personhood. While church practices have frowned upon women priests, these are various emotional attitudes rather than logical arguments. Women should be ordained because of the need and out of obedience to the Holy Spirit.

Noonan, John T. (1980) "THE MUZZLED OX." *Jewish Quarterly Review* 70(3):172–175.

Calum Carmichael's (The Laws of Deuteronomy) thesis that Deuteronomy was essentially a reworking of material found in Genesis, Exodus, and Numbers, is favorably discussed. In addition to accepting Carmichael's link between Deut 22:10 and Gen 34 suggests that Deut 25:4 "you shall not muzzle an ox while it is treading corn," is to be linked with Gen 38, the story of Onan.

Novack, Bill Goldman, Robert. (1971) "THE RISE OF THE JEWISH STUDENT PRESS," *Conservative Judaism* 25(2):5–19.

A survey and assessment of Jewish student newspapers which have recently begun publication. Four most significant and influential papers are: Jewish Liberation Journal, The Other Stand, Genesis 2, and Jewish Radical.

Nowell, Irene (1988) "Biblical Images of Water. *Liturgy* 7(1):41–45.

In Genesis and the Psalms water is a symbol of death and a symbol of life. As the waters of the Red Sea and the Jordan River were for the Israelites, the waters of baptism, suggesting Jesus' living water and His death and resurrection, have become for the Christian the way through death to life.

O'Brien, John A. (1970) "WHY PRIESTS MARRY. *Christian Century* 87(14):415–419.

Recognition of the suitability of the married state for the clergy upgrades marriage as a state consistent with the highest holiness. Compulsory celibacy is in flat contradiction of the guidelines laid down in Genesis. The influence of Manichaeism and Stoicism prompted Christian writers (e.g., Augustine) to frown on the conjugal relationship. With marriage regarded as a concession to human frailty and lust, it is easy to see how the ideal of permanent chastity and celibacy gradually came to be applied to ecclesiastical ministers in the church of the West. Far from quieting the worldwide agitation for optional marriage for the clergy, Paul VI's encyclical Priestly Celibacy (June 1967) intensified the efforts to obtain a change in the present legislation.

O'Donoghue, N. D. (1990) "The Awakening of the Dead. *Irish Theological Quarterly*, 56(1):49-59..

Considers Paul's use of 'spiritual body' in 1 Corinthians 15 to describe those who have been raised immortal in bodily form. This lost category of the material-incorruptible is found in Augustine's Commentary on Genesis and in Aristotle. PNH

O'Grady, John F. (1989) "The Biblical Doctrine of Work *Chicago Studies* 28(1):65-78.

The biblical doctrine of work offers three possible interpretations: the penitential, based on the curse in Genesis related to work; the creationist, based on the call of God giving dominion to humankind; and the eschatological, which sees work as contributing to the new creation initiated in Christ. Rest is also part of the biblical doctrine of work. (Issue on "Religion in the Marketplace")

Oded, B. (1986) "The Table of Nations (Genesis 10)—A Socio-Cultural Approach. *Zeitschrift fur die Alttestamentliche Wissenschaft* 98(1):14–31.

The Table of Nations is the result of a long process of transmission and of changing the principle of classification that was inherent in a proto-text. The table originally divided human society into three types of communities, each with a distinct life-style, each operating in a different setting. Shem represents the migrating segment in the world population; Ham represents the agricultural-urban population and the organized states of the ancient Near East; Japheth represents those who practice seafaring and whose communication was mainly by the sea. The greater the distance in time from the original text, the less the writer was aware of its original form, structure, and tripartite division. Thus in the version of the Table of Nations in 1 Chronicles 1 there are no vestiges of the unique features of each group.

Oeming, Manfred (1983) "IST GENESIS 15:6 EIN BELEG FÜR DIE ANRECHNUNG DES GLAUBENS ZUR GERECHTIGKEIT? *Zeitschrift fur die Alttestamentliche Wissenschaft* 95(2):182–197.

Refutes von Rad's hypothesis that a cultic reckoning process forms the background for Gen 15:6. The original sense of this verse, achieved by a structural analysis, is: "Abram believed Yahweh, and he (Abram) ascribed it (the promise of descendants) to him (Yahweh) as righteousness." Righteousness here means the gracious and beneficent grace of God. The usual understanding of this verse in Judaism and the NT was precipitated by the Septuagint. (German)

Olbricht, Thomas H. (1980) "THE THEOLOGY OF GENESIS. *Restoration Quarterly* 23(4):201–217.

Surveys the manner in which scholars have presented the theology of Genesis in books published since 1960, dividing the works into 3 categories—commentaries, theologies and introductions. Within these works the sections

dealing with purpose, religious values, or theology are developed in 9 basic ways: (1) a comment on overall purposes of Genesis, (2) a discussion of theological topics, and (3) a presentation of the theology of the strands JEPD, in a number of cases with brief comments on the overall theology. The real advancement of insight into the theology of Genesis has proceeded along the lines suggested by Gerhard von Rad and H. W. Wolff. Their discussions seem the most suggestive.

Oldsen, Robert A., (1981) "DIVINE ASPIRATIONS IN ATRAHASIS AND IN GENESIS 1-11. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(2):197-216.

The epic of Atrahasis is chiefly concerned with articulating the development of the distinction between the gods and humans. The "noise" theme in Atrahasis represents an attempt to wipe out this distinction, while the regulations concluding the epic are the divine response which reaffirms and carefully defines the distinction. Hence the epic displays some marked similarities to Gen 1-11.

Oliver, Harold H. (1977) "THESES ON THE RELATIONAL SELF AND THE GENESIS OF THE WESTERN EGO. *Theologische Zeitschrift* 33(5):326-335.

Lists in outline-form: (1) Theses on pure experience. (2) Theses on the genesis of the Western ego derived from the theses of pure experience. (3) Theses on a metaphysics of relations. (4) Theses on the genesis of the Western ego derived from the metaphysics of relation. (5) Theses on the relational self (a) The relational self is the self of pure experience. (b) The relational self is the "I" of "I-Thou." (c) The relational self is the self of Christian self-denial. (d) The relational self is isomorphic with Zen No-Mind.

Olson, Edwin A. (1982) "HIDDEN AGENDA BEHIND THE EVOLUTIONIST/CREATIONIST DEBATE. *Christianity Today* 26(8):26-30.

"Creationists" adhere to a specific chronology of events compressed into perhaps 10,000 years or less. They have a hidden agenda and present a poor strategy for a truly Christian impact on the world. It will not accomplish what its promoters desire—widespread and effective dissemination of the good news of God, including a respect for the divine authorship of the material realm. Scientists in general, and many Christians among them, regard the "creationist" movement as aberrational and cultic, an irritant rather than a force for creating understanding. Creationists are hyper-literalists in their interpretation of the first chapter of Genesis. While no Christian would grant ultimacy to scientific truth, at its core the scientific enterprise is sound. The challenge is to respond precisely and clearly when God's Word is clear, with restraint when dogmatism is biblically unjustified.

Orbe, A. (1964) "EL PECADO ORIGINAL Y EL MATRIMONIO EN LA TEOLOGIA DEL S. 11 (Original Sin and Matrimony in the Theology of the 11th century) *Gregorianum* 45:449-501.

In the eleventh century the theology on matrimony developed from sources that held the marital act to be essentially impure. This was derived from an identification of the Tree of Life in Genesis with Eve. But the first sin was not of sensuality, but of rebellion. The will of man rebelled against God and, consequently, concupiscence rebelled against man, making marriage illicit. (Spanish)

Orbe, Antonio. (1961) "A PROPOSITO DE GEN. 1,3 (FIAT LUX) EN LA EXEGESIS DE TACIANO (Concerning the "Fiat lux" of Genesis 1:3 in the exegesis of Tatian) *Gregorianum* 42:401-443.

According to Tatian, an exegesis of Genesis 1:3 reveals two elements: (1) a supplication on the part of the "creator" to the Most High God (2) to deliver him from darkness, i.e. from an imperfect state. This strange exegesis is today explicable as part of an authentic gnostic tradition, thanks primarily to two recently discovered gnostic documents written anterior to Tatian, documents which treat of the origin of the world and present an exegesis parallel to that of Tatian. The themes of Tatian's exegesis are developed with reference to these and other contemporary sources, both Christian and unorthodox. (Spanish)

Orlinsky, Harry M. (1983) "THE PLAIN MEANING OF GENESIS 1:1-3. *Biblical Archaeologist* 46 (4):207-209.

There is no doubt that a desire for fidelity to the Word of God is commendable. It is something that a great number

of people, notably translators of the Bible, have shared through the ages. This philosophy of translation has persisted and has often resulted in meaningless verbiage, and sometimes even actual perversion of what the Hebrew meant. Sometimes a literal translation is not the best portrayal of the original meaning of a passage. Textual study is the cornerstone of all the tools of biblical research and the key to responsible interpretation.

Osmer, Richard R. (1988) "The Study of Scripture in the Congregation: Old Problems and New Programs. *Interpretation* 42(3):254–267.

Notes the reformers' emphasis upon the Bible alone as the rule of faith and life, and contemporary decline of Bible study in many American mainline churches. Two factors contribute to this decline: (1) the problematic status of Scripture in view of modern critical forms of inquiry, (2) the failures of the teaching office in contemporary American protestantism. Examines such current Bible study materials as Kerygma, the Bethel Series, the ABIL study program, and the Genesis to Revelation series in light of two criteria: (1) its drawing on contemporary biblical scholarship in ways that combine intellectual integrity with clarity of presentation, (2) motivating its users to take seriously the authority of Scripture and to get involved in serious Bible study.

OSSWALD, EVA (1960) "BEOBACHTEN ZUR ERZÄHLUNG VON ABRAHAM'S AUFENTHALT IN AEGYPTEN IM "GENESIS–APOKRYPHON" (Observations concerning Abraham's Egyptian Sojourn in the Genesis-Apocryphon) *Zeitschrift für die Alttestamentliche Wissenschaft* 7:27–25.

Of all the extant versions of Abraham's Sojourn in Egypt, that of the Genesis Apocryphon is the most highly embellished. It is based mainly on the primary version (J) of Gen. 12:9ff. with some borrowings from Gen. 20 and with other unique correspondences with Philo and the Midrash. It strictly follows the chronology stipulated by Jubilees but, as yet, it cannot be decided as to which of the two versions is primary. The later versions (Gen. 20, Jub., etc.) all tone down or eliminate the scandalous implications. But strangely enough, not so with the Genesis Apocryphon, which plainly delights in them. (Ger.)

PAGE, ROBERT M. (1966) "COSMOGONY-SCIENCE, MYTH, AND GENESIS. *J of the American Scientific Affiliation* 18:12–14 (No. 1).

A brief description of the modern exploding universe hypothesis of cosmogony, together with a scientifically plausible account of the formation of the earth as it might have appeared to an hypothetical observer. This is followed by an account of the famous Babylonian creation myth, much of it given by direct quotation, and in turn, by a similar account of the first half of the first chapter of Genesis, dealing with the same subject matter. Attention is called to striking similarities between the first and third accounts and the lack of such similarities between the first and second.

Pagels, Elaine (1985) "The Politics of Paradise: Augustine's Exegesis of Genesis 1–3 Versus that of John Chrysostom. *Harvard Theological Review* 78(1/2):67–99.

The eventual triumph of Augustine's theology of the Fall was seen by most Christians to justify the uneasily forged link between the Catholic churches and the imperial power.

Pagels, Elaine (1985) "Christian Apologists and "The Fall of the Angels": An Attack on Roman Imperial Power? *Harvard Theological Review* 78(3/4):301–325.

Traces the teaching of Christian apologists that believers refuse to perform the token of civic loyalty by offering sacrifice to the Roman emperor's genius because, on the grounds of Genesis 7, they recognized that the power behind such imperial demands was not divine but demonic.

Painchaud, Louis (1990) "Le sommaire anthropogonique de L'écrit sans titre (NH II, 117:27-118:2) à la lumière de 1 Co 15:45-47 (The Summary on the Origin of Man in the Untitled Tractate NH II, 117:27-118:2) in the Light of 1 Cor 15:45-47). *Viligante Christianae*, 44(4):382-393..

Challenges the consensus that the tractate is a syncretistic compilation in which the Christianization is extremely superficial. The passage is an inversion of 1 Cor 15:45-47 and expresses an allegorical exegesis of the two

accounts of creation in Genesis 1-2 whose ultimate source was probably Philo. The text represents a Valentinian exegetical tradition of 1 Cor 15:45-47 and Genesis 1-2 according to a tripartite anthropology. The summary on the origin of man is the keystone of the redaction of the whole treatise. (French) EF

Panedas, Pablo (1989) "La forma de vivir los frailes Agustinos Descalzos de Fray Luis de Leon. Genesis y contenido ("Life Style of the Barefoot Augustinian Friars" by Fray Luis de Leon. Genesis and Content). *Scripta Theologica*, 21(2):607-621..

A theological-spiritual analysis of the work, in which de Leon expounds upon the adequate renovation of the religious life of the Augustinian Order. (Spanish) BDL

PANOSIAN, EDWARD M., et al. (1968) "FOCUS ON GENESIS. *Biblical Viewpoint* 2(2):94-149.

A symposium on the book of Genesis including: the chronology of Genesis 1-11 and geologic time; the sons of God and the daughters of men (Gen. 6:1-4); the sacrifice of Isaac (Gen. 22); the messianic hope in Genesis; NT quotations from Genesis; and the theology of Genesis.

Pappas, Harry S. (1984) "DECEPTION AS PATRIARCHAL SELF-DEFENSE IN A FOREIGN LAND: A FORM CRITICAL STUDY OF THE WIFE-SISTER STORIES IN GENESIS. *Greek Orthodox Theological Review* 29(1):35-50.

Form critical methodology is employed in the study of the three so-called "wife-sister" stories of Genesis (Gen 12:10-13:1; 20: 1-18; 26:1-16). Although no conclusion of recent scholarly discussion as to which of these three is the oldest is completely convincing and the relationship of dependency between them cannot be fully determined, it can be asserted that there is no "original version." Rather, there are various elements which are expanded, emphasized or omitted according to the purposes of the storyteller.

Parkes, William. (1966) "PENTECOSTALISM: ITS HISTORICAL BACKGROUND AND RECENT TRENDS. *London Quarterly and Holborn Review* 191:147-153.

With the entry of the first entirely Pentecostal Churches into the World Council, the pentecostal image must be sharply revised to reflect this desire for catholicity which reverses earlier concerns for separatist principles. In America, the Pentecostal denominations were formed largely from within the membership of the National Association for the Promotion of Holiness, an interdenominational, but principally Methodist group. Similarly in Scandinavia and the British Isles the pentecostal movement originally arose within the existing denominations, but soon gave birth to various sects through a series of separations and schisms. Most recently, however, the trend has reversed itself, and the major communions are experiencing widespread pentecostal influence. As such, it is again, as at first, primarily an experience, and not a separating genesis of yet other denominations.

Paternoster, M. C. (1971) "THY HUMBLER CREATION. *Church Quarterly* 3(3):204-214.

Real ecumenists are concerned with all that concerns the human race and its destiny and therefore with conservation. The Genesis myth confers on man responsibility and stewardship, not irresponsible dominion over the lower creation. Man, whose distinguishing feature is self-awareness, is part of his environment. Distinctions must be drawn between "wilderness," the wild nature untouched by human hand, and "dereliction," the wasteland left by human exploitation. Believes that the understanding of the biblical attitude as a whole can be summed up in three principles of universal validity: (1) God made the world and cares for it. (2) God made man steward and priest of nature. (3) God saves man in and not out of his environment.

Patte, Daniel, Parker, Judson F. (1980) "A STRUCTURAL EXEGESIS OF GENESIS 2 AND 3. *Semeia* 18:55-75.

Aims to elucidate the system of deep values, or semantic universe, presupposed by the text of Gen 2-3. The analysis could serve as a basis for further study of the text's symbolism.

Paul, Andre (1985) "FLAVIUS JOSEPHUS' 'ANTIQUITIES OF THE JEWS': AN ANTI-CHRISTIAN

MANIFESTO. *New Testament Studies* 31(3):473–480.

Evidence is presented from the Antiquities for Josephus' having deliberately edited out from the LXX version of early portions of Genesis certain motifs important to the growing Christian movement. His purpose was perhaps to encourage the now displaced Jewish community, following the loss of the Temple, by attempting to readjust the equilibrium between the two groups. This perspective informs a forthcoming commentary on the Antiquities.

PAYNE, J. BARTON (1965) "THEISTIC EVOLUTION AND THE HEBREW OF GENESIS 1–2. *Bulletin of the Evangelical Theological Society* 8:85–90.

An investigation of those portions of the Hebrew text of Genesis 1–2 that have been seriously proposed as pertinent to the process of creation, specifically those that concern the forming of man. The evidence is presented in two parts: that which is felt to be inconclusive and that which appears to be determinative. It is concluded that the Scripture is opposed to theistic evolution and therefore the Christian cannot be open-minded toward it.

Peacock, Heber F. (1980) "TRANSLATING "MERCY", STEADFAST LOVE", IN THE BOOK OF GENESIS. *Bible Translator* 1(2):201–207.

The Hebrew hesed has a wide range of meaning including love, covenant, steadfastness, loyalty and trust. Careful examination of the social relationships in each context will help isolate the correct specific meaning. Examples are from Genesis.

Pennant, David F. (1987) "Alliteration in Some Texts of Genesis. *Biblica* 68(3):390–392.

Verbs and nouns containing bt and r occur at strategic points in the Genesis narrative. Theologically, these may be summarized as follows. In creation (br'), God blessed (brk) man. From the very beginning (brt), this blessing (brkh) was to multiply (rbh). After the flood, God's blessing was preserved in God's covenant (brt) with Noah. God made a new covenant with Abram ('brm). The divine blessings were not always reserved for the firstborn (bkr).

Perkins, PHEME (1981) "GNOSTIC CHRISTOLOGIES AND THE NEW TESTAMENT. *Catholic Biblical Quarterly* 43(4):590–606.

The Nag Hammadi writings have developed their picture of the Savior from traditions quite different from those which underlie NT christological assertions. They show signs of independent Son of Man traditions, which have been carried in Jewish apocalyptic traditions of Genesis speculation. Liturgical traditions about the highest God and about the Logos have philosophic roots which do not require the identification of the Logos and that God. The gnostic Sophia myth, which also has Jewish origins, has developed a tradition of "I Am" sayings in a baptismal framework quite different from the "I Am" traditions of the Fourth Gospel. Most attempts to accommodate the Christian traditions in gnostic writings seem to represent secondary modifications of an independent system.

Perrin, Norman (1972) "HISTORICAL CRITICISM, LITERARY CRITICISM, AND HERMENEUTICS: THE INTERPRETATION OF THE PARABLES OF JESUS AND THE GOSPEL OF MARK TODAY. *Journal of Religion* 52(4):361–375.

The interpretation of a text involves three distinct aspects: (1) historical criticism establishes the text as an historical entity with definite purposes and meanings; (2) literary criticism treats the text as a literary form apart from its historical genesis, (3) hermeneutics involves the dynamic relationship between the text and the individual reader. Mark and the parables of Jesus are then confronted from these three standpoints. The nature of each text confronted causes the emphasis to be placed on different aspects of the act of interpretation. In the case of the parables, the intensely personal nature of the texts leads us to the last stage of the hermeneutical cycle. Mark calls for consideration of literary criticism because of its relationship to apocalypse and foundation myths (Matt. and Lk.).

Peter, Michal (1979) "WER SPRACH DEN SEGEN NACH GENESIS XIV 19 UBER ABRAHAM AUS? (Who Pronounced the Blessing on Abraham According to Genesis 14:19?). *Vetus Testamentum* 29

(1):114–120.

The third part of Gen 14 tells of the meeting of the victorious Abram with the kings of Sodom and Salem (vss. 17–24). The redaction history reveals that the encounter with the king of Sodom (from J) is older and that the insertion of Melchizedek in v. 18 and the tithe-giving in v. 20b are later (from E). Therefore the blessing came from the king of Sodom. (German)

Peters, Ted (1984) "COSMOS AND CREATION. *Word and World* 4(4):372–390.

Although the Big Bang cosmology appears attractive to theologians because it proffers such things as an absolute beginning to the cosmos, one-directional time, contingency and continuous creation; warns against misleading questions such as: how can we correlate astrophysical theory with the Genesis account? Such a question is misleading because it fails to understand that the Christian doctrine of creation out of nothing first arose not out of scientific knowledge of the cosmos but out of an experience with the saving acts of God. The doctrine of creatio ex nihilo is an explication of the saving Gospel.

Petersen, David C. (1979) "GENESIS 6:1–4, YAHWEH AND THE ORGANIZATION OF THE COSMOS. *J for the Study of the Old Testament* 13:47–64.

Reexamines Gen 6:1–4 from several methodological perspectives and proposes a fresh understanding of the text in terms of the arbitrary exercise of power by Yahweh to emphasize his godness in contradistinction to humanity.

Peterson, Eugene (1990) "Some of My Favorites *Theology Today* 46(4):405–410.

Discusses five of his favorite commentaries: George Adam Smith on Isaiah (1889), John Calvin on the Psalms (1563), Gerhard von Rad on Genesis (1956), Austin Farrer on The Revelation (1964), and Karl Barth on Romans (1921). Part of a symposium on writing commentaries.

Piepkorn, Arthur Carl (1966) "THE GENESIS AND THE GENIUS OF THE EXAMEN CONCILII TRIDENTINI. *Concordia Theological Monthly* 37:5–37.

Martin Chemnitz (1522–1586) was the author of the Examen Concilii Tridentini (A Weighing of the Council of Trent). It was neither the first nor the last non-Roman Catholic critique of that Council. This article treats the historical circumstances surrounding its writing, its theology, translations, method, Roman Catholic reaction, and the evaluation of theologians and historians.

Pinnock, Clark H. (1989) "Climbing Out of a Swamp: The Evangelical Struggle to Understand the Creation Texts. *Interpretation* 43(2):143–155.

Describes the attempt to understand the proper relationship between biblical interpretation and the scientific endeavor as an evangelical problem. Discusses the approaches of both evangelical concordists (narrow and broad) and evangelical nonconcordists. Mentions presuppositions that draw evangelicals to a concordist pattern of trying to harmonize modern science with Scripture. Observes evidence from Genesis 1–2 that it invites a literary reading that does not call for a close scientific concordance. Protests the unnecessary theological and cosmological baggage that has often accompanied evangelical interpretation of these texts. Advocates the principle of allowing the Bible to say what it wants to say and not impose our imperialistic modern agendas onto it.

Pope, Marvin H. (1986) "The Timing of the Snagging of the Ram, Genesis 22:13. *Biblical Archaeologist* 49(2):115–117.

During excavations of the Royal Tombs of Ur (dating from 2650 to 2550 BC), Leonard Woolley discovered a figure of a goat resting on a formalized bush or tree. He identified it as the famous ram in the thicket of Gen 22:13. The object has a wooden core with parts made of beaten gold, silver, shell, lapis lazuli, and cornelian. It is 38 centimeters tall.

Porten, Bezalel and Uriel Rappaport (1971) "POETIC STRUCTURE IN GENESIS IX 7. *Vetus*

*Testamentum* 21 (3):363–369.

Orlinsky's attack on lower textual criticism based on R. Kittel's *Biblia Hebraica* is sustained in reference to Gen. 9:7. Even LXX support for the emendation of this verse proves dubious, thus rendering the idea of purgative epigraphic corruption superfluous. Literary confirmation for the Masoretic reading is provided by textual evidence and parallels with other vss. in the OT. Awareness of the a to b to c to b sequence provides a better understanding of the meaning and context of Gen. 9:7.

Porten, Bezalel (1977) "HISTORIOSOPHIC BACKGROUND OF THE SCROLL OF RUTH. *Gratz College Annual of Jewish Studies* 6:69–78.

The book of Ruth is seen to be a microcosm of Genesis, elaborating the basic theme of seed and soil. Parallel themes such as famine, the divine epithet Shaddai, the marriage of people whose posterity seems to be in doubt, and many linguistic features are noted. The purpose of Ruth is to explain the election of David. His positive qualities are accounted for by the kindness shown in Bethlehem. His negative qualities, as seen in the Bathsheba affair are traced to Moabite ancestry. Negative qualities in Saul and in his tribal background, are brought out by many literary devices.

Portnoy, Stephen L. Petersen, David L. (1984) "GENESIS, WELLHAUSEN AND THE COMPUTER: A RESPONSE. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(3):421–425.

It is improper to maintain that computer technology or statistical analysis has proven that Genesis was written by a single author. While an earlier article in ZAW (1982, 94:467–481) argued that the J-E material is similar when compared with P, statistical similarities and differences are not to be translated immediately into assertions about authorship. Such data may reflect distinctions in various forms of literature or narrative prose versus direct discourse, rather than distinctions in authorship.

Potesta, Gian Luca. (1986) "Rm 13,1 in Ockham. *Christianesimo Nella Storia* 7(3):465–492.

An analysis of the ecclesiological-political writings of Ockham, particularly in the first and third parts of the *Dialogus*, allows one to reconstruct the doctrinal framework into which he placed the Pauline citation: because civil power comes from God, and not from the pope, no ecclesial mediation is needed for it to be legitimate; in delineating the historically determined genesis both of the concept *Christianitas* and the figure *imperator fidelis*, Ockham points out the full legitimacy, as far as natural law is concerned, of the exercise of power by pagans; in a polemic fashion he refers to the behavior of Christians in the first centuries who recognized without reserve the authority of Julian the Apostate. (Italian)

Poulsen, Niek R. M. (1989) "Stad en land in Genesis 10, 1-32 en 11, 1-9: over de gevoelsruimte van de volkenlijst en het torenbouwverhaal (Town and Country in Gen 10:1-32 and 11:1-9: Concerning the Emotional Space of the List of Nations and the Story of the Construction of the Tower of Babel) *Bijdragen* 50(3):263-277.

Explores the modalities of the town/country imagery in Gen 10:1-32 and 11:9. Gen 10:8 introduces the category of land. vv. 10-12 are dominated by the motif of the royal city founded by Cain. Given this friction the duality of town and country reveals itself in Gen 10:9-12 as an unbroken and almost ideological constellation in function of the preceding v. 8. With the destruction of the city (Gen 11:7-9), the organic duality of town and country seems to have been annihilated, but the construction of the Tower of Babel displays something of a symbiosis of town and country, though this time a macabre and apocalyptic one. (Dutch)

Pousset, E. (1969) "LA RESURRECTION (The Resurrection). *Nouvelle Revue Theologique* 91(10):1009–1044.

The resurrection poses three problems: (1) the genesis of the faith in the resurrection on the part of the apostolic witness; (2) the nature of the resurrection as an event that has two aspects—one phenomenal (certain signs: empty tomb and appearances) and another which transcends history and solicits faith; and (3) the relationship of the risen Christ with nature and history. This involves a philosophy of the body as well as a theology of liberty within history. The resurrection as a historical fact and as an event transcending history involves an antinomy that is only

surmounted by an act of faith. The foundation for this faith is in the last analysis the very mystery of the risen Christ whereby he is the center of reconciled mankind in his mystical body. (French)

Prewitt, Terry J. (1981) "KINSHIP STRUCTURES AND THE GENESIS GENEALOGIES. *J of Near Eastern Studies* 40(2):87–98.

An anthropological analysis of the genealogical matters in Genesis shows that the significant factors for determination of marriage preference for an individual of the "Genesis system" include, minimally: (1) the identity of the mother in an alliance group; (2) the identity of the father in a region of potential alliance groups. Further, the factors determining succession in a patrilineal association include: (1) the rank of a brother among brothers born to a particular woman; (2) the rank of brothers born to a man, as determined by the ranks of their respective mothers. The final oral stages of the patriarchal traditions appear to relate solidly to Judah and the Davidic legitimation.

PRIEST, JOHN F. (1964) "HORKIA IN THE ILIAD AND CONSIDERATION OF A RECENT THEORY. *J of Near Eastern Studies* 23:48–56.

Cyrus Gordon of Brandeis has suggested that Greek and Hebrew cultures share a common East Mediterranean heritage. Horkia, "oaths," in the Iliad is often associated with temnein, "to cut," referring to the sacrifice of animals. This parallels the Hebrew berit karat, "to cut a bond," with the same significance. The Greek (Iliad III.271 ff.), the Hebrew (Genesis 15:7 ff.) and the Hittite examples of passing between parts of sacrificed animals in swearing oaths support Gordon's thesis.

Pun, Pattle P. T. (1977) "A CRITICAL EVALUATION OF EVOLUTION. *J of the American Scientific Affiliation* 29(2):84–91.

The abiogenesis of a cell with its highest level of complexity as a self-producing unit is extremely improbable. The naturalistic extrapolation of the theory of evolution into various areas of human experience has led to frustration, confusion, and despair. Accepts the Genesis account because it is exegetically defensible and it is proposed by numerous evangelical theologians. It also provides for the antiquity of the earth.

Rabinowitz, Isaac (1973) "PESHER/PITTARON: ITS BIBLICAL MEANING AND ITS SIGNIFICANCE IN THE QUMRAN LITERATURE. *Revue de Qumran* 8(30):219–232.

Except for Eccl. 8:1, the only Hebrew occurrence of peser in the Bible; all other occurrences (in Aramaic) are with reference to some phenomenon with prophetic significance. Similarly, pittaron in Genesis is used in connection with dreams. If we compare the meaning of peser in the Qumran Scrolls, we discover that it is incorrect to call it "commentary" or "midrash," but as in the Bible it should be "presage" or "prognostic."

RABINOWITZ, L. (1957) "A NOTE TO THE GENESIS APOCRYPHON. *J of Semitic Studies* 3:55–57.

One of the outstanding features of the Genesis Apocryphon is the desire to identify place-names in accordance with the geographical nomenclature of that period. Reference is made to Apocryphon's passage on Gen. 14:1, relating to four place names. Objection is expressed to the translation, by the editors of the Apocryphon, of the word goyim as "nations". Rabbinic and Jewish medieval sources are used in support of this view. Hence goyim should be treated as a proper name "Goiim".

Radday, Yehuda T. (1982) "GENESIS: WELLHAUSEN AND THE COMPUTER. *Zeitschrift fur die Alttestamentliche Wissenschaft* 94(4):467–481.

Statistical linguistics and computer analysis make it extraordinarily improbable that J and E can be separated. P's apparent uniqueness results from the content of this "source." Many of the differences detected by previous scholars result from the shift from a narrator to direct speech; others result from the gradually divergent narrative style that develops as Genesis progresses.

Ramm, Bernard. (1963) "THE FALL AND NATURAL EVIL. *Southwestern J of Theology* 5:21–32.

Natural evil is related to man's "existence unto death," which is God's judgment upon primal sin. The author examines multiple biblical texts and projects the final eschatological solution to natural evil. Those examined are Genesis 3:16–19, Romans 8:18–26, II Corinthians 4:7–18, Romans 5:12–21, I Corinthians 15:21f, and Revelation 21:4. Natural evils are the divine means in terms of secondary causes which bring the divine judgments to pass. Therefore human life is life under natural evils. But the Scriptures do not close until we are given a picture of the triumph of God in the New Jerusalem, from which all the natural evils of this sinful life are forever debarred.

Ramsey, George W. (1988) "Is Name-Giving an Act of Domination in Genesis 2:23 and Elsewhere?" *Catholic Biblical Quarterly* 50(1):24–35.

P. Tribble's argument against reading Gen 2:23 as an instance of name-giving is understandable, yet ultimately wrongheaded. The problem has to do with whether name-giving was perceived as an act of domination (so von Rad and others) or an act of discernment; i.e., the result of determining characteristics already evident in that which is being named. The latter view more closely and accurately interprets the evidence than the former.

Rapaport, I. (1983) "THE FLOOD STORY IN BIBLE AND CUNEIFORM LITERATURE." *Dor Le Dor* 84, 12(2):95–103.

Rejects the accepted ideas about the dependence of the biblical flood story upon Gilgamesh XI. They differ in a number of points, among them about the source of the waters. Rain or water is not mentioned as the source of the upheaval. Rejects the usual translation of abubu as 'flood' and argues for 'cyclone' or 'windstorm'. The episode of the birds dates from Ashurbanipal and cannot have influenced Genesis. The reason for a ship in Gilgamesh is to escape to sea while a windstorm was fanning the flames that destroyed Shurruk, as seen from archaeological evidence.

Rapaport, I. (1984) "THE ENUMA ELISH HOAX." *Dor Le Dor* 13(1):28–34.

Reviews the development of George Smith's ideas about the relationship of the Enuma Elish to Genesis 1, including the assumption that the seven days of creation corresponded with the seven tablets of the Enuma Elish. Denies that the Enuma Elish is a creation poem at all, and takes issue with L. W. King's view that there is a striking resemblance to the book of Genesis.

Rashkow, Ilona N. (1990) "Hebrew Bible Translation and the Fear of Judaization." *Sixteenth Century Journal*, 21(2):217–233..

The Hebrew Bible is the source for the English Renaissance Bibles. The Hebrew that scholars in the Middle Ages had learned had been solely for the purpose of developing a Christian typology. Discusses 16th cent. perceptions of the issue and the approaches taken by the English Renaissance biblical translators to avoid this taint of "judaization." Examines the question in general and focuses specifically on Genesis 34 as an example of how these translators faced this supposed dilemma. MJH

Redworth, Glyn (1986) "A Study in the Formulation of Policy: The Genesis and Evolution of the Act of Six Articles." *J of Ecclesiastical History* 37(1):42–67.

The Act of the Six Articles of 1539 affirmed half a dozen key Catholic beliefs, and their denial was made punishable by law. Some scholars see the Act as predetermined policy by Henry VIII, and give much of the credit to Bishop Stephen Gardiner. Others, of a more "Eltonian" persuasion, suggest that Henry did not possess a plan for a more religious settlement at the beginning of parliament, but that he was influenced to take a hard Catholic line by Gardiner and Norfolk. Argues, instead, that the Six Articles were not a quick victory for Gardiner, but rather the culmination of a longer-standing policy of religious conservatism by the king himself. Moreover, Bishop Cuthbert Tunstall had more to do with it than Gardiner.

Reid, W. Stanford (1986) "Sir J. William Dawson on Creation and Evolution." *Reformed Theological Review* 45(1):13–17.

Sir J. William Dawson was a geologist and contemporary of Charles Darwin. He came from a Reformed and Calvinistic background, and in his book *Archaia* (1860) attempted to reconcile Genesis 1–3 and the hypotheses

of evolutionary science. All of creation is controlled by a sovereign and providential God. Dawson adopted an old-earth view of the age of the earth, and maintained that each day in the creation account corresponds to the various geological ages of the earth. Dawson held that each new species had been created individually and then had died out. This is in contrast to Darwin's theory of species evolving and developing. Dawson attempted to provide a rational model of evolution based on God's providence over against a model of irrational evolution based on pure chance.

Reidel, Carl H. (1971) "CHRISTIANITY AND THE ENVIRONMENTAL CRISIS. *Christianity Today* 15(15):684–688.

The environmental crisis is much much worse than most people think. Environmental evil springs not from technology itself but from love of the affluence technology has spawned and sustains. The command in Genesis to have dominion over the earth is more than balanced in the second chapter of Gen. by the Lord's instruction "to till and keep" the garden of Eden. There is no Christian justification for the accumulation of material wealth at the expense of others. Only when individual Christians make a radical reassessment of their personal values concerning material affluence, and start expressing that commitment collectively through the church, will we see the beginning of world-wide action.

Renaud, B. (1990) "Les genealogies et la structure de l'histoire sacerdotale dans le livre de la Genese (The Genealogies and the Structure of the Priestly History in the Book of Genesis). *Revue Biblique*, 97(1):5-30..

Two indicators of the priestly story of the patriarchs in Genesis (Pg) are the 'elleh toledot formula and the genealogical schema, divided into narrative and enumerator. A primitive history precedes the patriarchal narrative. Pg, before its incorporation into Genesis, was an independent writing with a distinctive theology. It has a precise theological intent, to recognize within a broad universalism a progressive selection process, choosing young sons of the patriarchs and finally the 12 sons of Jacob as "the people of Israel." (French) SJS

Rendsburg, Gary A. (1986) "David and His Circle in Genesis XXXVIII. *Vetus Testamentum* 36(4):438–446.

Various scholars have noted that much in Genesis mirrors the events of the United Monarchy. Against this background, Genesis 38 refers more to David and his circle than to Judah and his, whether or not it is historical. The matchings are (1) Judah = David, (2) Hirah = Hiram, (3) the daughter of Shua = Bathsheba, (4) Er = the deceased firstborn son of David and Bathsheba, (5) Onan = Amnon, (6) Shelah = Solomon, and (7) Tamar = Tamar. Assumes the story to arise in the 900's, when the writer had a readership which could recognize he was poking fun at David.

Rendsburg, Gary (1982) "DOUBLE POLYSEMY IN GENESIS 49:6 AND JOB 3:6. *Catholic Biblical Quarterly* 44(1):48–51.

Explores the use of double polysemy in Gen 49:6 and Job 3:6. Concludes that the original reader in both cases did not have to choose between the double meanings. It is incorrect to ask which of the meanings the author wished to convey; he intended to convey both meanings, or in these instances, with the twofold use of polysemy, all four meanings.

Rendsburg, Gary A. (1988) "Literary Structures in the Qur'anic and Biblical Stories of Joseph. *Muslim World* 78(2):118–120.

The palistropic structure in the Qur'anic Surah of Joseph (12) is strikingly similar to the palistropic structure of the Joseph narrative in Genesis (37–50). This may mean that there is conscious borrowing by the Qur'an and/or that such a chiasmic structure is part of the Near Eastern literary tradition.

Rendtorff, Rolf (1989) "'Covenant' as a Structuring Concept in Genesis and Exodus *Journal of Biblical Literature* 108(3):385-393.

Seeks to show by a study of covenant in Genesis and Exodus that the text of the Hebrew Bible as we have it should be the first and main focus in OT theological interpretation. Examines the covenant and the sign of the covenant with Noah and with the children of Israel. Genesis 1-11 and the Sinai story in Exodus show a parallel structure.

In both the covenant is jeopardized by sin. In both cases God promises not to bring destruction and confirms it with a covenant.

RENDTORFF, ROLF (1961) "GENESIS 8, 21 UN DIE URGRSCHICHTE DES JAHWISTEN (Genesis 8:21 and the Primeval History of the Jahwist) *Kerygma und Dogma* 7:69–78.

The Hebrew word in Gen. 8:21 translated "curse" must be rendered "treat as accursed" for lexicographical. and theological reasons. The word of Jahweh after the deluge closes the pre. patriarchal history of the accursed earth structured on the passages Gen 3:17, 5:29, 6:5 and 8:21. The flood closes Unheilsgeschichte. With Noah the roots of a Heilsgeschichte are being laid which emerge in Abraham. Significantly after the story of Noah there are no major elements of Babylonian or Canaanite primeval myths woven into the Jahwist's account. The end of chapter 8 clearly states that Jahweh controls and order nature. (German)

Rice, Gene (1966) "COSMOLOGICAL IDEAS AND RELIGIOUS TRUTH IN GENESIS I. *J of Religious Thought*; 1967 23:15–30 (No. 1).

The cosmological ideas of Genesis I are the bearers of religious truth. The biblical author sees order, meaning, purpose, and goodness in God's creation. The culmination of the acts of creation is the Sabbath, a time hallowed by God, and thereafter a period in which man may participate in the life and work of God. Because the other nations regarded the heavenly bodies as gods, light precedes their creation, emphasizing that it owes its existence to God and not the stars, moon, or sun. Creation is by the word, pointing to God's deliberate will and freedom to act.

Richard, Lucien (1986) "Toward a Renewed Theology of Creation: Implications for the Question of Human Rights. *Eglise et Theologie* 17(2):149–170.

It is within the context of the theology of creation and creator, of liberation and liberator, that the affirmation of Genesis about the creation of man and woman in the image of God can be understood properly and its relationship to human dignity and rights be perceived correctly. Far from leading to a static understanding of human reality, it implies response. Creatureliness underlies the fact that our humanness emerges as a reality that is contextual, embodied, and conditioned. The claim of the other is essential.

RICHTER, WOLFGANG (1966) "URGESCHICHTE UND HOFTHEOLOGIE (Pre-history and Court Theology). *Biblische Zeitschrift* 10(1):96–105.

The object of this investigation is the understanding of Genesis 1–11 (Urgeschichte) as related by the Jahwist author and their relation to the Court Theology prevalent during the period of the Davidic Kings. For, an investigation of this relationship shows that the Jahwist's theological understanding of "Pre-history" is greatly influenced by this Royal Theology. (German)

Rickards, Raymond R. (1977) "GENESIS 15: AN EXERCISE IN TRANSLATION PRINCIPLES. *Bible Translator* 28(2):213–220.

Genesis 15 is a key chapter in the Bible because of the prominent place Abraham plays in biblical history. Yet, in older translations like the RSV there are serious problems to understanding the chapter. Discusses some of the places where the RSV causes difficulties in understanding and suggests a translation into simple, current English which seeks to remove the problems.

Rigaux, Beda (1976) "LA REDECOUVERTE DE LA DIMENSION ESCHATOLOGIQUE DE L'EVANGILE. *Revue d'Histoire et de Philosophie Religieuse* 56(1/2):3–27.

Albert Schweitzer inaugurated a definitive era of exegetical, historical and theological research with his eschatological understanding of the kingdom of God in the life of Jesus and early Christianity. The genesis of this conviction in Schweitzer's early writings is traced, and it is situated within the trends of religious studies at the turn of the century, above all the ideas of J. Weiss. The limitations and merits of Schweitzer's eschatology are evaluated, and its development in the exegesis of Rudolf Bultmann is followed. (French)

Riggs, Jack R. (1971) "THE LENGTH OF ISRAEL'S SOJOURN IN EGYPT. *Grace Theological J* 12(1):18–35.

The usual view of a 215 year sojourn is based upon the idea that the period from Abraham's call to the Exodus was 430 years (Genesis 15:13; Exodus 12:40; Galatians 3:17) which thus included considerable time in Canaan. Discusses arguments for and against this view. Rejects a 400 year sojourn. Most plausible is the view that Israel remained in Egypt for 430 years. This view takes Genesis 15:13–16; Exodus 12:40; Acts 7:6 in their normal sense. The 400 years and 4 generations are equivalent ways of rounding off the 430 years. Discusses arguments supporting this view and problems with it (Exodus 6:16–20; Galatians 3:17).

Robertson, O. Palmer (1980) "GENESIS 15:6: NEW COVENANT EXPOSITIONS OF AN OLD COVENANT TEXT. *Westminster Theological J* 42(2):259–289.

Focuses on Gen 15:6 as a pivotal passage which receives extensive treatment in new covenant scriptures. Explicitly quoted by two different authors of new covenant documents, this text affects major questions of theological orientation both in the OT and NT. Considers the function of Gen 15:6 in the context of old covenant forms and analyzes the "fulfillment" in the light of new covenant realities as seen in Rom 4:3, 9, 22; Gal 3:6, Jas 2:21–23. These NT interpretations of an OT text elucidate general principles of NT use, as well as our own use, of the OT.

Robinson, Robert B. (1986) "Literary Functions of the Genealogies of Genesis. *Catholic Biblical Quarterly* 48(4):595–608.

The genealogies of Genesis constitute a preoccupation with the continuity of generations, a fit expression of God's promise. The freedom and responsibility of individuals who bear the promise is played out in narratives which pursue virtually every imaginable threat to linear genealogy. Narrative and genealogy come together in a common focus on the family so that even characters lacking a full genealogy are broadly located in ancestral houses.

RODD, CYRIL S. (1967) "THE FAMILY IN THE OLD TESTAMENT. *Bible Translator* 18(1):19–26.

The task of the translator is to assess similarities and differences between the OT and their own forms of family structure, and then to select the appropriate kinship terms. In Genesis 12–50 the fact of polygyny is obvious. The whole extended family is represented as living together within sea state tents. The bride leaves her home to join her husband's family. It is more patriarchal with a hierarchy of position. Settlement in Palestine involved changes which include (1) the change from a pastoral to an agricultural and town economy; (2) the formation of the tribal confederation and its dissolution with the introduction of the monarchy; and (3) the collection of the laws into a series of codes.

Rodgers, Peter R. (1990) "The Allusion to Genesis 2:23 at Ephesians 5:30. *Journal of Theological Studies*, 41(1):92–94.

Argues that the words "of his flesh and of his bones" in Eph 5:30 are original, but were later omitted by someone with anti-Gnostic tendencies. Maintains that this longer text and its allusion to the OT (Gen 2:23) provide a crucial link in the chain of the argument in Ephesians 5. RAT

Rodriguez, Pedro (1983) "REFLEXION TEOLÓGICA SOBRE EL TRABAJO. *Scripta Theologica* 15(1):185–204.

Considers work under the light of Sacred Scripture. (1) Man's work in the order of creation: an analysis beginning from Genesis plus the valorization of work after original sin. (2) Man's work in the order of Redemption: Christ's work and that of Christians'. (3) The sanctification of work: an instrument used to apply the redemption worked by Christ. (Spanish)

Roehrs, Walter R. (1965) "THE CREATION ACCOUNT OF GENESIS: GUIDELINES FOR AN INTERPRETATION. *Concordia Theological Monthly* 36:301–321.

The two books of God (Holy Scripture and nature) do not contradict one another, for God speaks to us through both of them. It appears that neither the literal nor the non-literal view regarding the days of creation can incontestably be demonstrated. In Scripture the fact of creation is stated as an unargued axiom, from which something is to be deduced or by which something is to be established. Its purpose is to make us wise unto salvation. Scripture employs many figures of speech which should not be pressed as having a literal meaning.

Roizen, R. (1982) "THE REJECTION OF OMPHALOS: A NOTE ON SHIFTS IN THE INTELLECTUAL HIERARCHY OF MID 19th CENTURY BRITAIN. *J for the Scientific Study of Religion* 21(4):365–369.

Reports on the reception of an ill-fated book entitled: Omphalos by P. H. Grossy who attempted to resolve the contradiction between the age of the earth suggested by geology and that suggested by the book of Genesis. The rejection of Grossy's formula has many similarities to the creationist controversy with evolutionists today.

Ronning, John. (1991) "The Naming of Isaac: The Role of the Wife/Sister Episodes in the Redaction of Genesis. *Westminster Theological Journal*, 53(1):1-27..

The patriarchal narratives of Genesis contain three accounts of a patriarch passing his wife off as his sister out of fear for his own life (Gen 12:10-12; 20:1-18; 26:1-11). For the source critic, this is a classic example of multiple versions of the same story, demonstrating a multiplicity of sources underlying our present book of Genesis. The three narratives, however, fit in their contexts and play a significant role in the development of the themes of the patriarchal narratives. Apparent contradictions bring out these themes. Acceptance of the source and form-critical explanations for these data tend to prevent discovery of their true role. WSS

Rose, Martin (1976) "'ENTMILITARISIERUNG DES KRIEGES"? (ERWAGUNGEN ZU DEN PATRIARCHEN-ERZÄH-LUNGEN DER GENESIS) (The "De-Militarizing of War"? (Considerations of the Patriarchal Narratives of Genesis)). *Biblische Zeitschrift* 20(2):197–211.

When one considers the concentrated focus on war in the books, Exodus-Deuteronomy, and especially in the books of Joshua and Judges, as well as in the remaining historical works of the OT, the almost total absence of militaristic motifs in the patriarchal narratives of Genesis is striking. The patriarchs are presented as nomadic herdsmen who pursue a pacifistic policy in the lands through which they pass. This programmatic deemphasis of war is the deliberate work of the Yahwist. Behind his literary work stands the intention of national renewal achieved through pacificism rather than war. His anti-war model can be contrasted with the Holy War model of the Deuteronomist and the revisionist model of Isaiah, who saw that Yahweh may war against Israel. This may suggest a date in the 8th or 7th cent. for the work of the Yahwist. (German)

Rosenbloom, Noah H. (1989) "A Post-Enlightenment Exposition of Creationism *Judaism* 38(4):460-477.

Discusses Rabbi Meir Leibush Malbim's (1809-1879) venture into the field of creation and science. In an all-comprehensive exegetical work he attempted to re-interpret those chapters in Genesis dealing with the process of creation in the light of modern science in order to defend the Torah against its critics. While nominally not a "maskil," he was, nevertheless, stirred by the Enlightenment. (Part of a symposium on: How the Emancipation and the Enlightenment Changed Jewish History).

Ross, Allen P. (1980) "THE TABLE OF NATIONS IN GENESIS 10—ITS STRUCTURE. STUDIES IN THE BOOK OF GENESIS PART 2. *Bibliotheca Sacra* 137(548):340–353.

A study of numerical symmetry, names of individuals, tribal names, place names, genealogical formulae, formal structure, colophons, and types of genealogies shows that Gen 10 is a structured arrangement of the important nations of the ancient world. The writer is emphasizing the development of those nations that were of primary importance to Israel within the overall structure of the Table.

Ross, Allan P. (1980) "THE TABLE OF NATIONS IN GEN 10—ITS CONTENT. Part 3 STUDIES IN THE BOOK OF GENESIS. *Bibliotheca Sacra* 138(549):22–34.

The oracle of Noah in Gen 9 anticipated the blessing for Shem, along with Japheth, and the cursing of Canaan, a son of Ham. This table in Gen 10 gives direction to that oracle. It presents the lines of Shem and Japheth as pure

tribal groups around the promised land; it also presents the old block of Hamites, specially the mixed races in the land of Canaan, as the predominant towers on the earth. The yeled sections identify these tribes for Israel and signify their relationship to the blessing or cursing.

Ross, Allen P. (1981) "STUDIES IN THE BOOK OF GENESIS. Part 4: THE DISPERSION OF THE NATIONS IN GENESIS 11:1–9. *Bibliotheca Sacra* 138(550):119–138.

Gen 11:1–9 explains to God's people how the nations were scattered about. Yet the import goes much deeper. The fact that it was Babylon, the beginning of kingdoms under Nimrod from Cush, adds a rather ominous warning: great nations cannot defy God and long survive. The new nation of Israel need only survey the many nations around her to perceive that God disperses and curses the rebellious, bringing utter confusion and antagonism among them. If Israel would obey and submit to God's will, she would be the source of blessing to the world.

Ross, Allen P. (1980) "THE CURSE OF CANAAN. STUDIES IN THE BOOK OF GENESIS, Part I. *Bibliotheca Sacra* 137(547):223–240.

The essential part of the narrative of Gen 9:28–29 is the oracle, the dominant feature of which is the cursing of the Canaanites. They are doomed to perpetual slavery because they followed in the moral abandon of their distant ancestor. Their subjugation would be contrasted by the blessing on the others: Shem has spiritual blessings by virtue of knowing Yahweh; Japheth has temporal blessings with the prospect of participation with Shem. The event and its oracle were recorded to remind the Israelites of the nature and origin of the Canaanites.

Roth, Wolfgang (1977) "STRUCTURAL INTERPRETATION OF "JACOB AT THE JABBOK" (GENESIS 32:22–32). *Biblical Research* 22:51–62.

As examples of exegesis on Crossan's structural axis (same issue of BR), offers 4 interrelated types of structural analysis of the Jabbok incident: (1) sequential (Roland Barthes), (2) functional (Vladimir Propp), (3) actantial (Algirdas Julien Greimas), (4) mythical (Claude Levi-Strauss). The analyses reveal aspects of the text which historical-critical exegesis does not bring out.

Rothschild, Lincoln. (1971) "WAS ADAM SINNER OR HERO? *Religious Humanism* 5(4):157–160.

The story of the Creation and Fall has been used in connection with the doctrine of Christian salvation to establish an anti-humanistic view of man's basic "sinfulness" that may not have been originally intended. Like the Homeric legend, the expulsion from Eden may also be seen as historical metaphor, presenting a stage in the evolution of man's relation to his natural environment. With knowledge and sex rehabilitated, Genesis becomes a humanistic celebration of the emergence of mankind on a level of god-like superiority to the other creatures of the earth rather than proof of the essential sinfulness of his character and an indictment of his indulgence in sex beyond the need for procreation.

Ruger, Hans Peter (1976) "ON SOME VERSIONS OF GENESIS 3:15, ANCIENT AND MODERN. *Bible Translator* 27 (1):105–110.

The translation of Gen. 3:15 in the RSV and the Revised Luther Bible involves a doctrinal element. This raises the question of whether the protoevangelium is implied in the OT verse. An examination of the arguments for various translations is done and the conclusion reached that the doctrinal element has no basis in the Hebrew text or in any of the ancient versions.

Rule, Philip C. (1977) "REFLECTIONS ON THE RELIGIOUS DIMENSIONS OF THE FILM. *Christian Scholar's Review* 7(1):36–50.

The fundamental problems are: (1) our lack of a fully developed esthetic of the film arts, and (2) a definition of religion. Religion is a set of symbolic forms and acts which relate men to God. But the portrayal in film of either God or men is most difficult and is far different than films dealing with the institutional church or such films as the Ten Commandments which fail to portray either God or man. Some Europeans such as Bergman have partially succeeded in presenting a religious concept of man. Americans have succeeded best with westerns, horror films, and those concerned with the business world. We stand between Genesis 1:21 and Exodus 20:4.

Runnick, C. T. (1968) "FEEDING AND SACRIFICE, THE OLD TESTAMENT BACKGROUND OF THE FOURTH GOSPEL. *Expository Times* 79(11):340–341.

Comparing John with the Synoptics, isolates four details recorded in the Fourth Gospel but not in the Synoptics—the references to the mountain, the Passover, the test, and the lad who furnished the food. Following a lead in Chrysostom, argues that all these details are probably drawn from the story of the sacrifice of Isaac in Genesis 22. The Fourth Gospel may have been composed as a series of lessons which matched the readings from the synagogue.

Ruppert, Lothar (1976) "ZUR FUNKTION DER ACHICAR NOTIZEN IM BUCH TOBIAS (The Function of the References to Ahikar in the Book of Tobit). *Biblische Zeitschrift* 20(2):232–237.

The reference to Ahikar in the Book of Tobit (1:21f; 2:10; 11:19; 14:10) allude to an older romance of the 6th/5th cent. BC which was non-Jewish in origin. In Tobit, however, Ahikar is presented as the relative of Tobias and a Jew. An investigation of the vocabulary of the Ahikar-mentions shows that they contain, on the one hand, an unusual series of hapax legomena, and on the other hand, both verbal and substantival contacts with the Joseph-narrative in Genesis. In fact, Ahikar is presented as a kind of vizier over the Assyrians on the model of Joseph's elevation over the Egyptians. The Ahikar-Joseph depiction is deliberate in the book of Tobit and should be regarded seriously. The function of the Ahikar-mentions in Tobit is to place the traditional folkloristic material of the book within a redemptive-historical frame of reference. (German)

Ruppert, Lothar (1985) "DIE APORIE DER GEGENWÄRTIGEN PENTATEUCHDISKUSSION UND DIE JOSEFSERZAHLUNG DER GENESIS. *Biblische Zeitschrift* 29(1):31–48.

After sketching the problematic of the recent pentateuchal research by R. Rendtorff, H. H. Schmid, H. Vorländer, and Martin Rose, uses the Joseph story to show that the three classical sources and their dates are still correct, that there existed an interdependence of P and E rather than a dependence on a common Grundschrift, that J was not so much a redactor but an ingenious composer of J and E, most of all a creative editor and author. Concludes that the more recent documentary hypothesis cannot alone explain the development of the Pentateuch; it requires an expansion via a sort of complementary hypothesis. (German)

Ruprecht, Eberhard (1979) "VORGEGEBENE TRADITION UND THEOLOGISCHE GESTALTUNG IN GENESIS XII 1–3 (Purported Tradition and Theological Structure in Genesis 12:1–3). *Vetus Testamentum* 29(2):171–188.

Connects the thesis of V. Maag that Gen 12:1 is a call to migration to G. von Rad's theory that Gen 12:1–3 is a fragmentary theological piecing together the three pentateuchal sources. There is an inner linkage of seven members in Gen 12:2–3 in two parts: (1) "I will bless you"; (2–7) "You will be a blessing." A chart illustrates the interrelationships. All these promises find their fulfillment in the kingship of David and Solomon. An excursus discusses the promise and possession of the land. (German)

Ruprecht, Eberhard (1979) "DER TRADITIONSGESCHICHTLICHE HINTERGRUND DER EINZELNEN ELEMENTE VON GENESIS XII 2–3 (The Tradition-History Background of the Separate Elements of Genesis 12:2–3). VT, *Vetus Testamentum* 29(4):444–464.

The separate promises of Gen 12:2–3, such as the development into a nation, the multiplication, the gaining of a great name, the standby support and the blessing formula, have parallels in the royal literature of Mesopotamia and Egypt. It is a misunderstanding, however, to restrict the fulfillment to the royal period of David and Solomon. The working out of the promises began with the birth of a son and the growth of Jacob's family. (German)

Ruprecht, Eberhard (1972) "DIE FRAGE NACH DEN VORLITERARISCHEN ÜBERLIEFERUNGEN IN DER GENESISFORSCHUNG DES AUSGEHENDEN 18. JH. (The Question of Pre-literary Traditions in Genesis Study at the Close of the 18th Century). *Zeitschrift für die Alttestamentliche Wissenschaft* 84(3):293–314.

J. G. Eichhorn introduced C. G. Heyne's concept of myth into biblical scholarship in 1779 in a work on Gen. 1–3.

Heyne recognized for the first time the completely alien character of the mythical thought which is typical of non-literate cultures. This made religio-historical comparison a methodical necessity for the interpretation of the Bible. Furthermore, the first steps towards dealing with the question of oral literary types are made here. Eichorn believed that the materials of Genesis had almost without exception circulated for a long time in oral form, before they were written down. (German)

Rusenitz, Irvin A. (1986) "Woman's Desire for Man: Genesis 3:16 Reconsidered. *Grace Theological J* 7(2):203–212.

Lexical and etymological studies of the words of Gen 3:16b yield little help for interpreting the meaning of the woman's desire for man. Contextual evidence, however, indicates that the woman's desire for the man and his rule over her are not the punishment but the conditions in which the woman will suffer punishment. Although there are linguistic and thematic parallels between Gen 3:16b and Gen 4:7, contextual differences and interpretive problems indicate that Gen 4:7 cannot be used to interpret the meaning of "desire" in Gen 3:16. Cant 7:10[11] provides a better context for understanding the word. It may be concluded that, in spite of the Fall, the woman will have a longing for intimacy with man involving more than sexual intimacy.

Russell, Frederick H. (1990) "'Only Something Good Can Be Evil': The Genesis of Augustine's Secular Ambivalence. *Theological Studies*, 51(4):698-716..

Augustine's ambivalence toward human secular life was fashioned in his early anti-Manichean polemic, and remained to inform all his later thought about existence in this world. NH

Sabatino, Charles J. (1981) "TECHNOLOGY AND CREATION AS ALTERNATIVE MYTHS. *Dialog* 20(3):225–229.

We have mythological technology. Such a myth is based on two assumptions: (1) everything that exists can be made available to the task of the technological transformation of the earth; (2) anything can be accomplished. This sense of totality gives technology its character as myth. The myth of creation in Genesis gives us a more sensitive option. It helps us to see the world as a gift and causes us to be more gentle and humane. The creation myth implies a sense of "otherness" reminding us that the world is not ours. In offering an alternative, seeks to interpret the myth of creation.

Sailhammer, John (1984) "EXEGETICAL NOTES: GENESIS 1:1–2:4A. *Trinity J* 5ns(1):73–82.

Looks at this section from the broad perspective of the whole Pentateuch, not as detailed verse-by-verse explanation. It is clearly a unit of historical narrative. Its features provide an introduction to the Sinai covenant.

Samudi, Joseph (1982) "THE BEGINNING OF JOB'S COMPLAINT. *Beth Mikra* 89/90:229–232.

Job 3 begins with Job's bitter complaint. His cursing is not directed to the future but to the past. It seeks the impossible: to erase the past. The order of verses in chap. 3 parallels in reverse the order of creation in Genesis. Job seeks to destroy the creation. There is then a change from the intense protest to a more tranquil rhythm. Chap. 3 ignores God, and this, too, is a form of protest. As the book proceeds and Job excoriates his friends with great intensity, he progresses paradoxically toward an abandonment of his nihilism and towards a renewed faith in God. (Hebrew)

Sanders, J. A. (1963) "GOD IS GOD. *Foundations* 6:343–361.

Salvation is the experience of the divine presence. In Christ God was acting. In the first eleven chapters of Genesis the basic groundrules of biblical theology are laid: (1) God is God and all else is created; and (2) while God may intrude into his creation, man may not intrude into the category of God. God's salvation is His coming all the way to us in Christ. The dualism of the N.T. is more apparent than real. In and through its late Hellenistic language shines the sovereignty of the one true God, Creator, Sustainer, and Redeemer. Both Nicea (325) and Chalcedon (451) affirmed Christian monotheism. The true sovereignty of God is found in emptying, humbling, coming, calling, cradle, cross. And the empty tomb but confirms what we already knew.

Sandys-Wunsch, John (1982) "BEFORE ADAM AND EVE—OR WHAT THE CENSOR SAW. *Studies in Religion/Sciences Religieuses* 11(1):23–28.

Attempts to suggest the original context of the story of the Garden of Eden. The basic argument is that the second creation story in Genesis is too often seen in terms of the first and that its original context may have been a little more colorful than the editor of the Pentateuch wished to let on. An appreciation of the contrast between J and P helps us to appreciate not only J's work but also the new departure in Israel's history which the Pentateuch represents.

SANT, C. (1964) "LINKS BETWEEN THE THREE MAIN DIVISIONS OF THE BOOK OF GENESIS. *Melita Theologica* 16:56–64.

Three strands are found in the book of Genesis. All betray Egyptian influence. These documents could have been even used by Moses in compiling the book.

Santmire, H. Paul (1980) "ST. AUGUSTINE'S THEOLOGY OF THE BIOPHYSICAL WORLD. *Dialog* 19(3):174–185.

An attempted refutation of the claim that Christians have no interest in nature, this article focuses on St. Augustine's theology of the bio-physical world. Augustine was influenced by Manichaeism but as he left that behind he was influenced by Plotinus. It was his intense engagement with Genesis, however, which forged his mature thoughts in the biophysical world, and the body in particular. Augustine was an ecological theologian; his theology was holistic, rather than narrowly anthropocentric. He gives a theocentric vision of the biophysical world.

Sattler, Steve (1990) "The Destruction of the Wicked. *Dor Le Dor*, 19(1):22-24..

There are three episodes in the Bible that illustrate the destruction of the wicked. In Gen 6:11-17, Noah and the flood; in Genesis 18 and 19, Sodom and Gomorrah; in Judges 19 and 20, Gibeah in the tribe of Benjamin. The three illustrations allow us to follow the development of man's moral and intellectual standards. First, as in Noah, a simple thesis is presented to man by God; next, with Abraham–Lot, the thesis is expanded by incorporating a dialogue with God based on justice. Finally, in the third illustration, man is moved to act in God's manner to protect the standards of justice and morality that he has learned from God. MC

Savran, George (1985) "THE CHARACTER AS NARRATOR IN BIBLICAL NARRATIVE. *Proof texts* 5(1):1–17.

Most biblical narrative is related by an omniscient narrator who creates a world of characters, while remaining personally anonymous and outside of the story. On rare occasions, a character in a narrative becomes, within the context of the story, a narrator of past events. Such character-narrators, like Abraham's servant in Genesis 24 and Judah in Genesis 44, are active, authoritative, able to shape the retelling of past events to their own ends, and yet simultaneously passive and powerless in relation to the characters of the larger narrative whom they address.

Scalise, Pamela J. (1986) "Women in Ministry: Reclaiming Our Old Testament Heritage. *Review and Expositor* 83(1):7–13.

Analyzes several OT passages from the perspective that femaleness did not disqualify women from positions of leadership or service to God. Genesis creation accounts show both men and women are created in God's image. The women prophets were few, but women were not disqualified on a sexual basis. DDU

Schaller, Berndt (1979) "ZUR UBERLIEFERUNGSGESCHICHTE DES PS. -PHILONISCHEN LIBER ANTIQUITATUM BIBLICARUM IM MITTELALTER. *J for the Study of Judaism* 10(1):64–73.

Pseudo-Philo's Liber Antiquitatum Biblicarum (LAB) is preserved in only one Latin edition, probably translated in the 4th cent AD but preserved only in a late medieval manuscript. Examines two citations (now the earliest) of LAB in the Genesis commentary of Rupert of Deutz (1075/80–1129/30) and in the commentary on Chronicles

by Hrabanus Maurus (780–856). The citation in Maurus suggests that he knew LAB under the title "Question on Genesis," which title may be found as a subscript in later manuscripts. Also the minor divergences in spelling between Maurus and LAB suggest that the Latin original was translated in majuscule script.

Schenker, Adrian (1986) "Gerichtsverkündigung und Verblendung bei den Vorexilischen Propheten. *Revue Biblique* 93(4):563–580.

The current tendency is to understand the pre-exilic prophets as proclaimers of judgment and not as callers to repentance. Analysis of OT narratives in Genesis 32, 1 Samuel 25 and 2 Samuel 14 shows that the idea of a definitive sentence without possibility of appeal or escape was not current. Therefore Isa 6:9f put the hearers in a situation between deception and truth as a strategy for reconciliation with YHWH. Blinding of eyes as well as hardening of hearts is not his ultimate purpose. (German)

Schlösser, J. (1973) "LES JOURS DE NOE ET DE LOT: A PROPOS DE LUC, XVII, 26–30 (The Days of Noah and of Lot: Relevant to Luke 17:26–30). *Revue Biblique* 80(1):13–36.

A study of the themes of the flood and the judgment and destruction of Sodom in Jewish literature of the intertestamental period is presented as the background for NT usage and specifically for Lk. 17:26–30. The brief statements in Genesis concerning the sins for which these classic punishments are meted out grow in Ezekiel, Wisdom of Solomon, Jubilees, Testaments of the Twelve Patriarchs, I Enoch, the Targums, and other literature. In the light of this usage, perhaps the emphasis in Luke is not so much on the suddenness of the impending judgment as on its certainty. (French)

Schmitt, Armin (1974) "INTERPRETATION DER GENESIS AUS HELLENISTICHEM GEIST (Hellenistic Interpretation of Genesis). *Zeitschrift für die Alttestamentliche Wissenschaft* 86(2):137–163.

The presence of interpretation in the LXX of Genesis can be demonstrated from several different angles. In the realm of language Hebrew and Semitic idioms are adapted to the structure of the Greek language and to its feeling for style. The attempt is made to render the breadth of meaning of Hebrew nouns by a variety of translations. The presence of modifications and aids to understanding point to the concern for interpretation. It is frequently possible to demonstrate the Egyptian and Alexandrian background from within which the interpretation is made. Particular instances of Greek and Hellenistic interpretation are found in the primeval history and in the realm of anthropology. Interpretation can also be seen in a concern to exclude possible misunderstandings. In isolated instances specific religious terms from the Greek and Hellenistic world are introduced into the LXX. Finally the outlook of this world is manifested in the way the divine name is rendered. (German)

Schrader, Malcolm E. (1979) "IS LIFE AN ACCIDENT? *Zygon* 14(4):323–327.

Two main objections to evolutionary theory come from those committed to the creationist approach to Genesis and from those who question whether there is any purpose in the evolutionary process, given a seeming commitment to an accidental set of events. The view that all is by accident stems from the notions that variation and selection provide the mechanism of evolution, and that variation is random. If one defines "accident" as an event which occurs unpredictably in the presence of known physical laws and boundary conditions, then it can not be correctly argued that the existence of life is an accident.

Schuller, Eileen. (1990) "4Q372 1: A Text About Joseph. *Revue de Qumran*, 14(3):349-376..

Two Cave 4 manuscripts of narrative and psalmic texts, 4Q371 and 4Q372, contain a puzzling text about Joseph. A few small fragments from the former fill in a 32-line fragment of the latter. Supplies a plate, transcription, translation and commentary on the larger fragment. The text combines elements of the Genesis story with material similar to tribal references to Joseph in Psalms 77 and 78 and in Deuteronomy 32. Intertribal rivalries and an altar on Mt. Gerizim are mentioned. It gives a glimpse into the polemics of the Second Temple period. SJS

Schultz, D. R. (1978) "THE ORIGIN OF SIN IN IRENAEUS AND JEWISH PSEUDEPIGRAPHICAL LITERATURE. *Vigiliae Christianae* 32(3):161–190.

Irenaeus' thoughts on the sin of Adam, human responsibility, the apostasy of the angels in Genesis 6, cause of the

deluge, the instrumentality of the serpent in man's fall, and envy of man by Satan as the cause of his fall—all have close verbal similarities in Jewish pseudepigraphical books. Irenaeus borrowed these ideas for his interpretation of the OT and NT and for the construction of his theology.

Scott, J. Julius (1978) "DEFENSE AND THE WORLD MISSION OF THE PEOPLE OF GOD. *J of the Evangelical Theological Society* 21(2):131–141.

Stephen's speech provides a theological basis and man-date for the world mission of the people of God. It was thus in (1) a proper understanding of the nature of God, (2) a realistic view of the history of the people of God, and (3) a demonstration of the role played by Jesus Christ in the totality of God's saving work in history that, according to the book of Acts, the Christian missionary movement had its genesis. The subsequent death of Stephen and persecution of the church provided the impetus for this mission.

Scullion, J. J. (1974) "NEW THINKING ON CREATION AND SIN IN GENESIS I–XI. *Australian Biblical Review* 22:1–10.

New thinking on Gen. 1–11 sees the section as presenting four stories about primeval man, about man beyond history, about everyman. The theologians of Israel, reflecting on what man is in himself, in community, as a nation, and in the mythological and imaginative cultural traditions of which they were heirs, present illustrations of man's sinfulness. Four times the pattern of revolt, punishment, and saving act is seen: Fall, Murder of Abel, Deluge, and Tower of Babel. This is man; limited, sinful, lawless man. And that is what he has always been, because from the very beginning he will not remain within the limits set by God.

Seebass, Horst (1986) "The Joseph Story, Genesis 48, and the Canonical Process. *J for the Study of the Old Testament* 35:29–43.

Suggests a new approach to the tradition-historical problems of Genesis 28 by considering the canonical process in a historical-critical sense.

Seebass, Horst (1984) "DIE STAMMESPRUCHE GEN 49:3–27. *Zeitschrift für die Alttestamentliche Wissenschaft*:96(3) 333–350.

*The collection of tribal sayings in Genesis 49, whose focus is on Joseph, arose in the 12th cent., but shows memory of the second half of the 13th cent. when Yahweh was not yet Israel's God though Joseph had become a member of "Israel." This source demonstrates the egalitarian relationships in pre-monarchical Israel, but this equality was changed more by the gradual dominance of one tribe over the others than by the introduction of monarchy itself. (German)*

Seely, Paul H. (1970) "ADAM AND ANTHROPOLOGY: A PROPOSED SOLUTION. *J of the American Scientific Affiliation* 22(3):88–90.

The perspectives of 20th century, anthropology are incompatible with the acceptance of the literal historicity of Genesis 2 and 3. Anthropology's first man must be dated in Neolithic times. The dilemma may be resolved if it is recognized that (1) Genesis 2 and 3 are not literal history; the Neolithic culture is figurative and cannot date Adam. (2) Gen. 4 is not historically immediately continuous after Gen. 3; its Neolithic culture is irrelevant for Adam. (3) Adam is a symbol for the actual first man. Genesis 2 and 3 are purely symbolic. The underlying history really happened; but the form in which that history is portrayed is purely imaginary.

SEGAL, M. H. (1961) "THE RELIGION OF ISRAEL BEFORE SINAI. *Tarbiz* 30:215–230; 30:301–313.

The Book of Genesis is mainly the work of a single author in the mosaic age. Abraham, not Moses, was the founder of Israel's monotheism. Abraham's God was universal and moral, transcendent and immanent, even visible. Abraham borrowed from his neighbors the social and political institution of the covenant and gave it a religious content. Circumcision was also borrowed but ordained for infancy and invested with sacramental significance. The creation story was brought by Abraham from Mesopotamia. Transformed are the concepts of man and the Sabbath. Abraham and Jacob each came to Canaan at the head of a clan which was not assimilated with

the patriarchal family. In Egypt the "children of Jacob" became Israel. Its social and legal life was governed by its Mesopotamian heritage. Its cult was developed in the wilderness adjoining Goshen completely independent of Egypt forms. The paschal sacrifice was originally a spring-pastoral ritual, the root psh referring to the ritual dance that accompanied the sacrifice, both perhaps originating in pagan Mesopotamia. The lamb-substitute for the first born male is traceable to Israel in Egypt. Demon worship (Lev. 17:7, Dt. 32:17) also developed during the Goshen sojourn. The new moon as a day of rest is ignored by the Decalogue and ultimately disappeared because of its unassimilable moon-god origins. (Hebrew)

Selman, Martin J. (1977) "COMPARATIVE METHODS AND THE PATRIARCHAL NARRATIVES. *Themelios* 3(1):9–16.

Outlines the history of research on Genesis 12–50. Reviews T. L. Thompson's (*The Historicity of the Patriarchal Narratives*) and J. van Seters' (*Abraham in History and Tradition*) challenges to the usual methodology and new conclusions. Suggests guidelines for the proper use of the cuneiform texts in comparison with the OT.

Seybold, Klaus (1976) "DER TURMBAU ZU BABEL: ZUR ENTSTEHUNG VON GENESIS XI 1–9 (The Building of the Tower at Babel: On the Origin of Genesis 11:1–9). *Vetus Testamentum* 26(4):453–479.

New Sumerian cuneiform texts, containing the epic "Enmerkar and the Lord of Aratta," provide an opportunity to reanalyze the Babel story. Three stages of composition can be traced, an original form, the standard Yahwistic form, and a final recension. The earliest had its relationship to the confusion of speech in the Sumerian story, but the worldwide unity of language does not enter until the final additions. In two symmetrical parts the standard narration symmetrically opposes the tower builders and Yahweh. Both use "we" and "come" with two cohortatives. (German)

Shaffer, Floyd (1974) "NIGHT OF THE CLOWN. *Response* 14(3):5–14, 27–32.

Warren Rubel interviews Pastor Shaffer concerning the latter's clown ministry: how it got started, reactions of audiences, and some theological reflections on same. There is a place for the clown in the renewal of worship. A reading of the first chapters of Genesis shows that God is not dull. The clown is a symbol which can communicate authentic humanity. The clown has recovered something we've lost in worship: the sense of awe and wonder, to be in God's presence and not say a word.

Shanks, Kershel (1990) "Celebrating at the Annual Meeting *Biblical Archaeology Review* 16(2):26-31.

Reports on the annual meeting of the American Schools of Oriental Research in Anaheim, CA, November 18-21, 1989. There were two silver anniversary celebrations, viz., that of the publication of the first volume of the Anchor Bible series edited by D. N. Freedman, E. A. Speiser's Genesis (now being revised), and that of the first season of the excavation of Tel Gezer (1964-1973) with an evaluation of major accomplishments and weaknesses. There was a major announcement: Oxford U. Press, jointly with ASOR will publish a new four-volume Encyclopedia of Biblical Archaeology.

Shea, William H. (1977) "ADAM IN ANCIENT MESOPOTAMIAN TRADITIONS. *Andrews University Semitic Studies* 15(1):27–41.

A reexamination of the relationship of the Genesis account of the fall and the ancient Mesopotamian account of Adapa's failure to gain immortality. Notes both the similarities and the differences including the functional shifts which must be taken into account in any evaluation of relationships. Sees some evidence for positing originality for the biblical account with a functional shift in the Mesopotamian direction including linguistic evidence that "Adapa" is a secondary development from "Adam."

Shinan, Avigdor (Hebrew U., Jerusalem) (1990) "Dating Targum Pseudo-Jonathan: Some More Comments. *JJS*, 41(1):57-61..

Responds to Robert Hayward, "The Date of Targum Pseudo-Jonathan: Some Comments", *JJS*, 1989, 40:7-30. Observes the limitations of Hayward's study on Genesis 27. Evaluates three of Hayward's five concluding remarks which bear on PsJ's nature and history: (1) relationship of PsJ and Pirke de Rabbi Eliezer (=PRE); (2) supposed

allusions to Islam; (3) popular traditions in PsJ. MJH

Ska, Jean-Louis (1984) ""JE VAIS LUI FAIRE UN ALLIE QUI SOIT SON HOMOLOGUE" (GN 2, 18). A PROPOS DU TERME `EZER—"AIDE". *Biblica* 65(2):233–238.

A study of the root `zr shows it always designates a helper who allows one to escape from great dangers threatening existence from which ultimately God alone can deliver. The danger facing man in Genesis 2 is solitude, which is very close to death. Without woman, man cannot procreate and is doomed to annihilation. As man's `ezer, woman has the power to give him this personal support and indispensable help which he needs in his battle for existence. (French)

Slater, Peter (1985) "TILlich ON THE FALL AND THE TEMPTATION OF GOODNESS. *J of Religion* 65(2):196–207.

While to some degree Tillich's understanding of the Fall is correctly seen as within the Augustinian tradition, the author here shows Tillich at some variance with Augustine. Tillich psychologizes Genesis to where the Fall results from anxiety over human finitude, whereas Augustine believes that it is our assumed goodness that caused the Fall. Hence Augustine's outlook is moral, while Tillich's is ontological and psychological. Tillich poses the abyss of nonbeing as the real dilemma, in contrast to Augustine's fear of exaggerated moral goodness. Tillich's critique of the classical conception of the Fall as "absurd" may therefore be diluted by some problems within his own doctrine of the Fall.

Smith, Jonathan Z. (1966) "THE GARMENTS OF SHAME. *History of Religions* 5 (No. 2):217–238.

The question of the history of the various traditions within the Gospel of Thomas as well as the problem as to the Gnostic, semi-Gnostic Encratite or Christian character of the text, may only be resolved after a detailed study of each logion. Logion 37 has been identified as "clearly Gnostic" and thus provides an excellent subject for examination. In the Coptic text the disciples ask Jesus when he will be revealed to them. He answers: when you uncliothe yourselves without being ashamed and take off your clothes and put them under your feet as little children and tread on them, then (shall you see) the Son of the Living One and you shall not fear. Thus, there are four closely related elements: the undressing of the disciples, their being naked and unashamed, their treading upon the garments, and their being as little children. The origin of logion 37 is to be found within archaic Christian baptismal practices and attendant interpretation of Genesis 1–3.

Smith B. L. (1969) "BIOLOGY AND THE CHRISTIAN FAITH. (Part II). *Christianity Today* 13(15):683–686.

Examines three areas of microbiological research: (1) the function of the brain (concluding that its complexity conforms well to the biblical view of man as an integrated whole, body and soul); (2) the origin of life (noting that synthesis of the DNA molecule has led scientists to posit without evidence—the formation of a cell by purely natural means as an alternate to the Genesis narrative—although synthesis of a cell would not affect the Genesis account); (3) man's biological future (manipulation of human genetics). From the Christian view, manipulation of genes may be included in man's dominion over creation but because of sin there is always proneness to abuse. To the Christian, the future of man has already been shown to us in Christ.

Smith, Gary V. (1977) "STRUCTURE AND PURPOSE IN GENESIS 1–11. *J of the Evangelical Theological Society* 20(4):307–319.

The structure of Gen. 1–11 revolves around the idea that life or death depends on whether man receives from God a blessing or a curse. Its purpose is to show that it is man who at least partially determines whether the world will receive a blessing or a curse by his obedience or disobedience. A secondary purpose is to serve as the theological foundation for the rest of the Pentateuch.

Smith, P.J. (1980) "A SEMOTACTICAL APPROACH TO THE MEANING OF THE TERM RUAH' ELOHIM IN GENESIS 1:2. *J of Northwest Semitic Languages* 8:99–104.

A methodological study with the application of the semotactical approach. This is the semantic evaluation of a

given term of phrase in terms of a specific sphere of meaning. By applying this method the expression ruah' elohim may be translated by "a terrible storm."

Smith, Charles R. (1969) "THE NEW TESTAMENT DOCTRINE OF DEMONS. *Grace Theological J* 10(2):26–42.

The Bible clearly teaches the existence of certain personal beings called demons. Examines the derivation and meanings of biblical words in the daimon family. Interpretations of demons as (1) spirits of evil men, (2) spirits of a pre-Adamic race, (3) disembodied spirits of the nephilim of Genesis 6 are examined and rejected. Preferred is the view that demons are fallen angels. Angels who became demons were created during the six creative days of Genesis 1, but fell after man's fall. Summarizes the work of demons. Defines and characterizes demon possession. Offers conclusions concerning the destiny of demons.

Snyder, Herman (1988) "New Understandings of Two Genesis Passages. *J of Reform Judaism* 35(1):23–25.

Lot and Abram in Genesis 13:8 are described as anashim achim (literally "men, brothers"). Because they were not actually brothers and in order to avoid redundancy, modern translations render the entire phrase as "kin smen." "Brothers" should be retained since Abram here intends to convey a sense of closeness to Lot. Anashim should be translated "human beings," implying thinking people who are capable of peacefully resolving strife. In Gen 22:19, at the conclusion of the story of the Binding of Isaac, we are told that Abraham, Isaac, and the servants went together to Beersheba. In view of the fact that they had flouted contemporary idealization of human sacrifice as the highest form of worship, their proud and open return to the community was an exceptional act of courage.

Sobosan, Jeffrey G. (1976) "THE ILLUSION OF CONTINUITY. *J of Psychology and Theology* 4(1):42–46.

Because human existence is indelibly marked by ignorance, faith always exists within an amblence of doubt. This is the truth recorded in Genesis 3, the "curse" laid on man for his disobedience. For the truth of this curse is not first of all one involving the pain and death in human existence, but the fact that man no longer sees God face to face. The so-called "illusion of continuity" is the psychological attempt to deny this truth, through asserting that the individual can plan his life in such a way that no events can intrude upon and destroy its intelligibility and meaning. This is both an explicit attempt to exempt the individual from the Genetic curse of ignorance as well as an implicit affirmation that one can see and control the future as God himself does.

Socha, Pawel. (1970) "GENEZA SOBOROWEJ CONCEPCJI TRADYCJI (The Genesis of the Conciliar Concept of Tradition). *Roczniki Teologiczno-Kanoniczne* 17(2):31–52.

Prior to Vatican II the theological formulations made during the previous century and a half were too limited. The method used by the Fathers evolved during the five stages of discussion; finally it led to perceiving in the essence of tradition an objective and a subjective element and its sacramental and historico-salvific character. (Polish)

Soisalon-Soininen, Ilmari (1979) "DIE KONSTRUKTION DES VERBS BEI EINEM NEUTRUM PLURAL IM GRIECHISCHEN PENTATEUCH (The Construction of Verbs With A Neuter Plural in the Greek Pentateuch). *Vetus Testamentum* 29(2):189–199.

The rule that in Greek a singular verb is used with a neuter plural was never totally binding. Blass-Debrunner-Rehkopf defined the usage in the NT to be plural verbs for personal subjects and singular for others. The material in the Pentateuch is here analyzed on the basis of its Hebrew original. The usage in Genesis is more complicated than in the other books. On the whole the choice of singular or plural verbs can be seen as the linguistic decision of the translators. (German)

Sola, Aryeh (1984) "THE STRUCTURE OF THE STORY ABOUT THE WAR OF THE KINGS IN GENESIS 14. *Beth Mikra* 99:361–367.

A structural analysis of Gen 14 shows patterns, among them a chiasm in the order of the listing of the four and the five kings. Certain key words are repeated, such as the 'going forth' of both the king of Sodom and Melchizedek. The root brk 'bless' is repeated. The structural analysis helps bring out the main themes in the

narrative. (Hebrew)

Speer, Andreas (1990) "Metaphysica reducens. Metaphysik als erste Wissenschaft im Verstandnis Bonaventuras (Metaphysics Back in. Metaphysics As First-line Science in the Understanding of Bonaventure). *Recherches De Theologie Ancienne Et Medievale*, 57:142-182..

Research on Bonaventure's thought has focused primarily on its Franciscan and ascetical aspects. If metaphysics had a second birth in the 13th cent., Bonaventure was contributor. Carefully interpreting the genesis of his writing, follows his growing sensitivity to metaphysical problems, e.g., metaphysics and its methods, the sources of knowledge, the theory of science and its meaning. He focuses ever more precisely on the proper status of metaphysics vis-a-vis theology and the latter's pretensions to give the final answer. (German) DJH

Sperber, Daniel (1988) "Etymological Studies in Rabbinic Hebrew *Leshonenu*/89 53(1/2):60-66.

Discusses the following difficult words: trigos < nuktostrategos, "night guard"; ridim < raeda/rheda, "heavy wagon," a Celtic loan; tirki < texne, "way, manner"; thronos in Genesis Rabba 68:11 < Greek pornos, "mat." (Hebrew)

Sperling, S. David (1978) "GENESIS 41:40: A NEW INTERPRETATION. *J of the Ancient Near Eastern Soc., Columbia U* 10:113-119.

Gen 41:40, with the verb ysq, has been a problem to ancient and modern commentators, whose views are presented. Egyptian sn (kiss) and sn t (kiss the earth) have been proposed as influences, but these have their problems. Suggests an emendation to ysb (sit, thus "all my people shall sit at your command." Akkadian ana pi X wasabu "to sit at one's word," that is, "obey" is compared.

Statler, Ruth B. (1970) "THE HISTORIC ROLE OF WOMEN IN THE JUDAIC-CHRISTIAN CULTURE. *Brethren Life and Thought* 15(3):117-124.

The masculine and feminine roles in our culture are the effects of historical processes based on the Genesis myth of creation. This sex prejudice is a religious justification for a false assumption for the Genesis account speaks of equality, and this equality is stressed again in the NT. Because man could not control himself, he sought to compensate by dominating others. Women have simulated and feigned to accept this claim to male superiority. Particularly in the religious and business world have men sought to guard this prerogative. Only when Men recognize that they are persons of worth before God will they cease to have a need to dominate.

STEGEMANN, HARTMUT (1967) "WEITERE STUCKE VON 4 Q p Psalm 37, VON 4Q Patriarchal Blessings UND HINWEIS AUF EINE UNEDIERTE HANDSCHRIFT AUS HOHLE 4Q MIT EXZERPTEN AUS DEM DEUTERONOMIUM (Additional Fragments from 4Qp Psalm 37, from 4Q Patriarchal Blessings and a Notice of an Unedited Manuscript of Cave 4 with Excerpts from Deuteronomy). *Revue de Qumran* 6(22):193-227.

A more complete publication of 4Qp Psalm 37 is possible than the three already put out by J. M. Allegro. By study of infrared photographs and additional fragments not yet published, the peshet may be seen to consist of four columns of 28 (plus or minus one) lines. The text and German translation are given. Only a single fragment of 4Q Patriarchal Blessings has been published. A new fragment quotes Genesis 36:12 and thereby raises the question of its literary type. An unedited manuscript from Cave 4 has Deuteronomy 8:5-10 followed by Deuteronomy 5:1-33 in six columns. It appears to be a pre-rabbinic phylactery. It may be compared to the Papyrus Nash. 1 Plate. (German)

Steinberg, Naomi (1989) "The Genealogical Framework of the Family Stories in Genesis. *Semeia*, 46:41-50..

Applies the five-stage movement suggested by the French literary critic Tzvetan Tudorov (1977) to analyze the structure of Genesis 13-50, and to explain the interrelationship of genealogy and narrative. NH

Steinmetz, David C. (1986) "Luther and the Ascent of Jacob's Ladder. *Church History* 55(2):179–192.

Martin Luther's exegesis of Jacob's ladder in Genesis 28 accepts and builds on medieval interpretations, and yet shows his own unique theological insights. He goes beyond analysis to create a three-dimensional narrative in which Jacob comes alive. Luther differs from medieval exegetes in rejecting the concepts of good works assisting Christians in ascending the ladder; Christ's merits enable Christians to do this. According to Luther, the literal interpretation is Christ incarnate in two natures; the allegorical meaning is the union of Christ and humans in the church; a third interpretation sees the ladder as the preached word.

Stitzinger, Michael F. (1981) "GENESIS 1–3 AND THE MALE/FEMALE ROLE RELATIONSHIP. *Grace Theological J* 2(1):23–44.

Evangelical feminists who promote egalitarianism emphasize Gen 1 as the major text for describing the positional relationship between the sexes. They have likewise attempted to provide several explanations of Gen 2 in order to dilute the role distinction found therein. Actually, Gen 1 emphasizes the spiritual realm in which man and woman correspond very well. Gen 2, on the other hand, reflects a definite positional distinction between man and woman. Gen 3 reinforced this positional distinction (especially v 16) and relates the events of the fall to a sinful disregard for the headship of the man over the woman.

Stockhammer, Morris. (1972) "GENESIS 1:4. *Judaism* 21(3):348–349.

It was after his act of creation that God pronounced it good. He adds moral quality to the natural. Light and darkness are amoral. Until the dual role of the Creator is seen as emancipating, materialism and spiritual-nihilism will fail, sinking into agnosticism. The world is both phenomena and noumena, is and ought, spirit and matter.

Stockwell, Foster (1970) "TEST TUBES AND SCRIPTURE. *Christian Century* 87(17):528–531.

Despite sophistication the best scientific theories as to the origin of life continue to find their basis in the first two chapters of Genesis. Genesis suggests two explanations of life: (1) life was placed here by an outside source; (2) life arose "spontaneously" from nonliving matter. Since the 18th century, scientists have been debating these two hypotheses without conclusively proving either. Great ideas grow out of the vague, intuitive, primordial consciousness of man, kept alive through the ages in myths, tradition and poetry. We arrive at a scientific viewpoint always with some intuition. Genesis is still the great summary of creation ideas for Western man.

Stoebe, Hans Joachim (1980) "SUNDENBEWUSSTSEIN UND GLAUBENSUNIVERSALISMUS (Sin-Consciousness and the Universalism of Faith). *Theologische Zeitschrift* 36(4):197–207.

Subtitle: Thoughts about Genesis chap. 3. The story of the Fall leads to the conclusion that there is freedom to accept justifiable thoughts of our present time about a fateful intertwining into a disharmonious world; that there is an emphatic recognition of the individual's responsibility for the world and for himself, that his sin before God and against his neighbor has not been lifted. It is man's task to seek the good and shun evil, even if his judgment is marred by the limitations of his creatureliness. (German)

STOEBE, HANS JOACHIM (1962) "GRENZEN DER LITERARKRITIK IM ALTEN TESTAMENT (Limits to Literary Criticism in the O. T.) *Theologische Zeitschrift* 18:385–400.

The literary critical method makes extensive use of the existence of doublets especially in the pentateuch, as well as the isolation of gaps and tensions in given textual presentations that lead to contradictions or incongruities. Although in general this method is workable, there are exceptions. Such texts are those which do reveal gaps and tensions that cannot be clarified satisfactorily by the method. These then prove to be texts in which the tensions are not to be traced back to an anonymous process of development, but to an individual presentation of a specific intent. This can be illustrated in the following texts: the two trees of Genesis 2 and 3, the royal law of Deut. 17:15, the selection of Saul 1 Sam. 10:17–27, and even Isaiah 11:15. (German)

Strus, Andrzej (1979) "LA POETIQUE SONORE DES RECITS DE LA GENESE (The Sonorous Poetry of the Narratives of Genesis). *Biblica* 60(1):1–22.

Formalists have shown that it is important to see the poetic function in prose literature in order to interpret that literature correctly. The major criteria for recognizing this function are selection and combination. Following the phonological framework of biblical Hebrew proposed by J. Cantineau, it is possible to discover sonorous poetry in the prose narratives of Genesis. Clues which reveal this are alliteration, assonance, consonance, parechesis, syllabification, declination of syllables, repetition of contiguous, and non-contiguous words and of similar words derived from different roots, and puns. (French)

Stuhlhofer, Franz (1988) "Der Ertrag von Bibelstellenregistern für die Kanongeschichte (The Contribution of Registers of Bible Passages for the History of the Canon). *Zeitschrift für die Alttestamentliche Wissenschaft* 100(2):244–261.

Based on indexes of scriptural passages in Christian writings of the first three centuries, Psalms and Isaiah were the most frequently cited books. Third place is occupied by the Minor Prophets, Deuteronomy, or Genesis. The three most used books comprise more than half of all OT allusions. Some books were frequently used, some were occasionally used, and some were almost never used. The NT is referred to in these writings 1.5 times as often as the OT. From the beginning the church restricted itself primarily to books contained in the Jewish canon. A primary indicator that an author has departed from the Jewish canon is a reference to Jesus ben Sirach. (German)

Suchocki, Marjorie Hewett (1990) "The Diversity of God. *Drew Gateway*, 59(2):59-70..

Critiques the history of trinitarian thought from a feminist perspective. Suggests the image of God (Genesis 1) as the starting point for reflection upon the diversity within the unity of God. This offers implications for diversity and well-being in community and the whole created order. TEP

Suelflow, August R. (1977) "CONGREGATIONAL AUTONOMY. *Concordia J* 3(6):261–269.

Though the present Article VII of the Missouri Synod constitution seems to suggest that no constitution, by-law, or convention resolution can ever speak effectively to a congregation, pastor, or teacher, the genesis and application of this article restrict Synod to an advisory capacity only in matters of congregational self-government. Concerning matters of doctrine, precedent can be demonstrated in which the Synod, under the stress of theological controversy, formulated and proclaimed its theological position through synodically adopted resolutions.

SZOJDA, O. D. (1966) "SYMBOLIKA WODY W PISMACH SW. JANA EWANGELISTY I W QUMRAN (The Symbolism of Water in the Writings of St. John the Evangelist and in Qumran). *Roczniki Teologiczno-Kanoniczne* 13(1):105–121.

The introductory rites of Qumran and John the Baptist's baptism are rooted in the Jewish baptism of proselytes; these are rooted in the OT. The association of water and spirit has its genesis in the OT where water as symbol of life becomes symbol of God's spirit which gives life. The evangelist was acquainted with the Qumran teaching, but his doctrine is different. (Polish)

Taylor, Barbara Brown (1990) "Surviving Eden: Genesis 3:1-21. *Reformed Review*, 44(1):15-18..

What is haunting about the story of Adam and Eve is what the reader does not know—namely, not how they sinned but how they survived. A legend of Adam and Eve shows their life after paradise under God's care. God brings broken pieces back together. MAN

Themel, Karl. (1973) "DOKUMENTE VON DER ENTSTEHUNG DER KONKORDIENFORMEL (Documents Concerning the Genesis of the Formula of Concord). *Archiv für Reformationsgeschichte* 64(1):287–313.

Two interesting documents were recently discovered: (1) the official report to the electors of Saxony and Brandenburg of the six participants in the closing deliberations concerning the Formula of Concord in the monastery of Bergen, May 28, 1577; (2) the transcription of a letter from Queen Elizabeth I of England to King Frederick II of Denmark, from Windsor Castle, October 1577, sharply opposing the Formula because of its exclusiveness, which prevented a united Protestant front against the Catholics. Frederick, later an opponent of

the Formula, answered Elizabeth noncommittally. Two letters of the Elector Augustus I (February 1578), one to Elizabeth, are included. (German)

Thevenot, Xavier. (1980) "EMMAUS, UNE NOUVELLE GENESE? UNE LECTURE PSYCHANALYTIQUE DE GENESE 2-3 ET LUC 24:13-35. *Melanges de Science Religieuse* 37(1):3-18.

Seeks to show that the structure of the Emmaus narrative is identical with that of the Genesis account of the first sin, but in reverse. The meeting with the one who is risen can, therefore, be considered as a recreation; a point of view not without consequences for our understanding of the Eucharistic act. The tools used in this analysis are the conceptual categories of the psychoanalytical schools of Freud and Lacan. The sin of the first couple is the radical refusal of the symbolic order laid down by the creative act of God. In contrast, through their Emmaus encounter, the disciples enter fully into the world of symbol by establishing a new relationship to seeing and oral communication which leads to the recognition of otherness. Concludes with some doctrinal and ethical reflections. (French)

Thiel, Winfried (1986) "Alttestamentliche Forschung in Aufsatzbanden. *Theologische Rundschau* 51(4):335-348.

Collections of articles by G. Fohrer, O. Kaiser, C. Westermann, H. Wildberger, and O. H. Steck, as well as a Festschrift in memoriam to R. Gyllenberg and an anthology edited by J. Reindl of recent Catholic scholarship focusing on several areas: Genesis, the historical books, the prophets (esp. Isaiah), the phenomenon of prophecy in the ancient Near East, Psalms (and other Ketubim), and a few word studies. Other articles deal with sociological and anthropological themes (not necessarily approaches), the problem of sickness/death, construction of a valid, relevant OT hermeneutic, and the OT/NT relationship.

Thompson, Thomas L. (1978) "A NEW ATTEMPT TO DATE THE PATRIARCHAL NARRATIVES. *J of the American Oriental Society* 98(1):76-84.

The recent attempt of John Van Seters (in *Abraham in History and Tradition*, 1975) to set the Abraham stories of Genesis in the mid-first millennium BC and to establish an exilic or early post-exilic date for the "Yahwist" is unsuccessful. His objections to an early second millennium background of the narratives are correct, but unconvincingly argued. His claims to relate Genesis to extrabiblical materials of the late Assyrian and Neo-Babylonian periods are as inadequate as those which have been presented by others for earlier periods. Van Seters fails to establish criteria for distinguishing oral from written traditions, and his attempt to establish a relative chronology for the Genesis narratives and to offer firm critical grounds for a new division of sources lacks any sound methodological basis.

Thompson, Thomas L. (1980) "HISTORY AND TRADITION: A RESPONSE TO J. B. GEYER. *J for the Study of the Old Testament* 15:57-61.

Responds to Geyer's critique (same issue of JSOT) concerning (1) the use of comparative literature in exegesis as an alternative to the interpretations of the Pentateuchal stories which proceed from questionable assumptions about the tradition's genesis and historicity, and (2) the question of whether the Pentateuchal tradition is relevant to the work of the historian as evidence of Israel's origins.

Thompson, John A. (1971) "SAMARITAN EVIDENCE FOR "ALL OF THEM IN THE LAND OF SHINAR". *J of Biblical Literature* 90(1):99-102.

A critical note adding supporting evidence to W.F. Albright's suggested reading for "all of them in Shinar" instead of "Calnehin Shinar" in Genesis 10:10. Evidence is given from some manuscripts of the Samaritan Aramaic Targum which add weight to the reading "all of them."

Thompson, Thomas L. (1978) "THE BACKGROUND OF THE PATRIARCHS: A REPLY TO WILLIAM DEVER AND MALCOLM CLARK. *J for the Study of the Old Testament* 9:2-43.

Reacts to articles by Dever and Clark in *Israelite and Judaean History* (ed. J. H. Hayes and J. M. Miller, 1977) by (1) restating Iron Age post quem dating for the origin of the Genesis narratives; discussing (2) the sociological

descriptive term "dimorphic" used in the writing of Mesopotamian history, and (3) its limits for use in Palestinian history; (4) considers the complexity of settlement patterns in Bronze Age Palestine and the variety of political structures they imply.

THOMPSON, DOROTHY THOMPSON, THOMAS (1968) "SOME LEGAL PROBLEMS IN THE BOOK OF RUTH. *Vetus Testamentum* 18(1):79–99.

The book of Ruth presents a unique interrelationship of the ancient Israelite customs of the ge'ulah (redeemership) and the levirate. Both of these customs are essentially connected to the ownership of land. The levirate is witnessed to clearly in only two other OT texts, Gen. 38 and Dt. 25:5–10. Most scholars see discrepancies and inconsistencies between these texts and Ruth. While Dt. is an actual legal text, Ruth and Genesis 38 are stories. It is on this basis that the "contradictions" are not contradictions at all, but only differences in the forms of the texts. How the principles upon which the levirate is based alter the external manifestation of the go'el's obligation, and how the ge'ulah affects the outcome of the levirate are also discussed.

Tillard, J. M. R. (1984) "DA VANCOUVER A COSTANTINOPOLI. *Christianesimo Nella Storia* 5(2):367–387.

Critically examines W. A. Visser't Hooft's The Genesis and Formation of the World Council of Churches and the role played in the formation of the WCC by the Ecumenical Patriarchate of Constantinople. Asks: is the unity of churches a reality, or do believers live "as if" it exists? Is the WCC Ecclesia in actu or not? (Italian)

Tosato, Angelo (1990) "On Genesis 2:24. *Catholic Biblical Quarterly*, 52(3):389-409..

Gen 2:24 is a gloss added to the story of Creation, dating to the Persian period. Its etiology has little to do with sexual drive or love, but everything to do with matrimonial legislation. A glossator added it to explain and justify the antipolygamous and antidivorce norms characteristic of this later period (Lev 18:18; Mal 2:13-16). Thus the authentic anthropological significance of the creation story needs seriously to be reexamined. MSM

Tournay, R.J. (1983) "LE PSAUME XXXVI: STRUCTURE ET DOCTRINE (Psalm 36: Structure and Teachings). *Revue Biblique* 90(1):5–22.

A French translation of Ps 36 precedes the commentary on it. V. 1 is a title with messianic connotations, but the contents of the Psalm are not messianic. Vv. 2–5 have a didactic character; vv. 6–10 are like a hymn; and vv. 11–13 conclude with a prayer. The Psalm is a unity, showing dependence on the early chapters of Genesis. The writers at Qumran echo certain passages from the Psalm. (French)

Trible, Phyllis (1971) "ANCIENT PRIESTS AND MODERN POLLUTERS. *Andover Newton Quarterly* 12(2):74–79.

Refutes the contention of Lynn White Jr., that science and technology, and specifically the priestly liturgy of creation in Genesis 1, are responsible for ecological problems. Replies to the charge that Genesis 1:26–28 is a cause or contributor to pollution, that: (1) dominion over the earth is not alienation from nature; (2) dominion is not antagonism; (3) dominion is not license; (4) dominion permits manipulation of nature to serve the goal of goodness; and (5) dominion finds its place and meaning in a hierarchy of harmony which characterizes the priestly understanding of the cosmos. Concludes that what earth has become, a polluted wasteland, is not the fault of priestly theology, but results from man's disobedience, not from his dominion.

Trible, Phyllis (1973) "EVE AND ADAM: GENESIS 2–3 REREAD. *Andover Newton Quarterly* 13(4):251–258.

Discussing the traditional exegesis of Genesis 2 and 3, finds the Yahwist narrative emphasizing three important facts: (1) Who we are (creatures of equality and mutuality); (2) Who we have become (creatures of oppression); and, (3) Possibilities for change, for a return to our true liberation under God. Concludes that the story calls both female and male to repentance.

Trudinger, L. Paul (1975) ""NOT YET MADE" OR "NEWLY MADE:" A NOTE ON GENESIS 2:5.

*Evangelical Quarterly* 47(2):67–69.

The Hebrew *terem* and *beterem* are usually translated "not yet" and "before;" thus Gen. 2:5 in most translations sounds like man was created before vegetation. But a fresh investigation of the root meaning shows that it often means "fresh, recent, or new." Jer. 1:5 could mean, "Newly formed in the womb, I knew you." Gen. 24:15 could be, "When he had just finished speaking, Rebekah came out." Perhaps the lamp of God in 1 Sam. 3:3 had just before gone out. Likewise, Gen. 2:5 may mean that every plant was newly made and every herb had just recently begun to spring up.

TUCKER, GENE M. (1966) "THE LEGAL BACKGROUND OF GENESIS 23. *J of Biblical Literature* 85:77–84 (No. 1).

The background of Abraham's purchase of a burial plot is neither Hittite nor Akkadian, but shows the closest affinities to the Neo-Babylonian dialogue documents. Genesis 23 is not a deed, but a narrative about a deed. While some aspects of the account may well rest on ancient traditions, the legal details are indebted to late patterns.

Tylenda, Joseph N. (1974) "THE CALVIN-WESTPHAL EXCHANGE: THE GENESIS OF CALVIN'S TREATISES AGAINST WESTPHAL. *Calvin Theological J* 9(2):182–209.

Gives the genesis of Calvin's three treatises against Joachim Westphal, a Lutheran pastor in Hamburg. The intention is to gather together whatever historical data can be retrieved from Calvin's correspondence on the composition of these treatises. The purpose is neither to explain or judge the merits of the controversy, nor to synopsize Calvin's or Westphal's eucharistic teaching. It intends to be an historical introduction to the Calvin-Westphal exchange.

TZORI, N. (1958) "CULT FIGURINES IN THE EASTERN PLAIN OF ESDRAELON AND BETH-SHEAN. *Eretz-Israel* 5:52–54.

The cult of the figurines with arms pressed to the thighs was most wide spread in the valleys from the Late Canaanite period (LBA) down to the settlement of the Israelites. The pose suggests two Biblical gestures: "the putting of the hand under the thigh," found in Genesis and "smiting upon the thigh" of the first Temple period. (Heb.)

UNGER, MERRILL F. (1958) "RETHINKING THE GENESIS ACCOUNT OF CREATION. *Bibliotheca Sacra* 115:27–35.

Indicates that the first two verses of Genesis (Gen 1:1-2) are not an account of the original creation of the universe out of matter which later was destroyed (the gap theory), but they are an announcement that in the beginning of the earth's history (as that history affects man) God formed or fashioned a chaotic globe into a cosmos. He then proceeds to recount how this stupendous transformation was accomplished over a seven-day period. Makes an extended spiritual application as evidenced symbolically in light and darkness, and the luminaries of the heavens.

van Dyk, P. J. (1990) "The Function of So-Called Etiological Elements in Narratives *Zeitschrift für die Alttestamentliche Wissenschaft* 102(1):19-33.

Many of the so-called etiological narratives in the OT are not etiological at all. Rather, they serve a rhetorical function to affirm the narrative and to heighten its entertainment value. Exegetes should be wary of explaining a narrative in terms of so-called etiological elements. Genesis 16 is examined as a test case.

van Seters, John (1989) "The Creation of Man and the Creation of the King *Zeitschrift für die Alttestamentliche Wissenschaft* 101(3):333-342.

A recently published Neo-Babylonian text describes the gods' creation of the king and humankind in general. Endowed with regalia for ruling humankind, the king is created in the likeness of various gods. This text throws light on Ezek 28:12-19 and its relationship to Genesis 2-3, as well as on the creation tradition preserved in Genesis 1 and Psalm 8.

Van Seters, John (1988) "The Primeval Histories of Greece and Israel Compared. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(1):1–22.

This comparison of Greek and Israelite traditions about their primeval histories reveals a very significant similarity both in form and content. The Greek Catalogue of Women begins with a statement about sexual union between the gods and mortal women (cf. Gen 6:1–4), and it is part of a series of traditions that include parallels to the Table of Nations, the stories of the first inventors, Noah's drunkenness, and the patriarchal genealogies. There is no justification for making a decisive break between Gen 1–11, and Gen 12–50. Both the Catalogue of Women and the J source belong to the same period of time, the mid-6th cent. BC. The "western" influence explains the genealogical framework which is the structure upon which the authors of Genesis have built.

Van der Horst, P. W. (1985) "KORTE NOTITIES OVER VROEG-JOODSE EPIEK. *Nederlands Theologisch Tijdschrift* 39(2):102–109.

We have very scanty remains of the corpus of Hellenistic Jewish epic poetry. Not one line from the poems of Sosates, "the Jewish Homer," has been preserved. From Philo Epicus' On Jerusalem three fragments (23 lines) in obscure Greek are extant, dealing with Genesis 22, the Joseph story, and the water-supply system of Jerusalem. From Theodotus Epicus' On Shechem (or On the Jews) six fragments (47 lines) are extant. He is not a Samaritan author, as has often been assumed. His rendering of Genesis 34 probably served to justify John Hyrcanus' destruction of Shechem and the Samaritan temple on Mount Gerizim. (Dutch)

Van Gemeren, Willem A. (1981) "THE SONS OF GOD IN GENESIS 6:1–4 (AN EXAMPLE OF EVANGELICAL DEMYTHOLOGIZATION?) *Westminster Theological Journal* 43(2):320–348.

Evangelical writers prefer, instead of the angelic/demonic intermarriage view, the view that the Sons of God are the Sethites and the daughters of man are descendants of the line of Cain or variations of the intermarriage of two classes of human beings. Granted that it is hard to imagine how preternatural beings have sexual relations with women and father offspring, it is possible that on this question theology has taken the place of exegesis. Linguistic relationships and the conceptual model permit us to see the unity of the material. The ancient "angelic" interpretation must be reinvestigated. The difficult passages in 1 Pet 3:19–20 and Jude 6–7 have an important bearing on the discussion. A modification of the angelic view is not impossible and deserves all consideration. The phrase "the Sons of God" is not precise. They may be angels, demons, or even demon-possessed men who took to themselves wives, who were not possessed.

Van Seters, John (1980) "THE RELIGION OF THE PATRIARCHS IN GENESIS. *Biblica* 61(2):220–233.

The religion of the patriarchs as presented in the book of Genesis supports the exilic date of the Yahwist. The use of 'el and divine epithets compounded in 'el, like 'el sadday, 'el 'elyon, and the like, is greatly increased in the exilic period, as is clear, for example, in Second Isaiah. This is due to the tendency in Judaism to make Yahweh the universal God. The description of the patriarchs planting trees, setting up pillars, and building altars fits well with what the OT says elsewhere about conditions in the exilic period. Genesis represents a historicizing of cultic objects and places.

Van den Auweele, D. (1984) "AU PROPOS DE LA TRADITION MANUSCRITE DU DE CAUSA IMMEDIATA ECCLESIASTICE POTESTATIS DE GUILLAUME DE PIERRE GODIN (+1336). *Recherches De Theologie Ancienne Et Medievale* 51:183–205.

Offers some reflections on the manuscript tradition and the genesis of this work, rightly or wrongly attributed to the Dominican Cardinal William de Pierre Godin. These insights and evaluation are possible to the discovery of the ms. Den Haag, Koninklijke Bibliotheek, 73 E 13. (French)

Van Groningen, G. (1970) "INTERPRETATION OF GENESIS. *J of the Evangelical Theological Society* 13(4):199–218.

There are several approaches one may take in interpreting Genesis: (1) the scientific; (2) the mythological; (3) the form critical; (4) the theological; (5) the historical; (6) the new hermeneutic; or (7) the revelational. Recent evangelical emphases have been in such areas as the human character of Genesis and in instances and

organizations such as (1) the Synod of Lunteren of 1968; (2) the American Scientific Affiliation; (3) the Creation Research Society; and (4) the von Rad theological approach. The basic evangelical guidelines must be (1) that Genesis is part of the inspired Word; (2) that it has NT orientation; (3) that it is reliable and historical; and (4) that it can be understood with the use of proper hermeneutical method—the grammatical, historical, and theological.

Van Gennep, F. O. (1985) "IN MEMORIAM PROF. DR. E. L. SMELIK (1900–1985). *Nederlands Theologisch Tijdschrift* 39(3):231–235.

Evert Louis Smelik was the Netherlands Reformed (Hervormde) professor at the Municipal U. of Amsterdam from 1949 to 1967 in the areas of Christian ethics, biblical theology, practical theology, and church law. He was also the long-time chairman of the Reformed Church's commission which helped produce (1973) a new hymnbook for the churches. He studied theology at the Free U. of Amsterdam and became a pastor in 1924 in the Reformed (Gereformeerde) Churches in the Netherlands, but in 1926 he had to leave that denomination because he sided with Dr. J. G. Geelkerken in favoring freedom of scriptural interpretation (regarding the "talking snake" in Genesis). He was active in the resistance during the war. (Dutch)

Van Winden, J. C. M. (1978) "DIDYME L'AVEUGLE SUR LA GENESE I, 10. A PROPOS D'UNE PREMIERE `EDITION (Didymus -the Blind on Genesis 1, 10 with Reference to a First Edition). *Vigiliae Christianae* 32(1):60–65.

Corrects the translation and interpretation given by Pierre Naufrin in the edition of *Didyme l'Aveugle, Sur la Genese* for *Sources Chretiennes*, 233, pp. 82–83. (French)

VAN De FLIERT, J. R. (1969) "FUNDAMENTALISM AND THE FUNDAMENTALS OF GEOLOGY. *J of the American Scientific Affiliation* 21(3):69–80.

The diluvalistic theory—recently championed by Whitcomb and Morris in *The Genesis Flood*—is incredible as the only acceptable working hypothesis for the geological sciences. These authors misunderstand Lyell's uniformitarian principle as an iron-clad dogmatic rule rather than a method of procedure (used by Whitcomb and Morris themselves) which is the only alternative to wild speculation. Sedimentary layers in reverse order do not disprove the geological time scale; they result from inversions substantiated by hinge zones, ripple marks, mud cracks, etc. The reliability of the Word of God is beyond the reach of scientific control because the Bible is not a scientific book. The Fundamentalist displays an implicit faith in scientific rather than receiving God's revelation by faith.

VAN SETERS, JOHN (1968) "THE PROBLEM OF CHILDLESSNESS IN NEAR EASTERN LAW AND THE PATRIARCHS OF ISRAEL. *J of Biblical Literature* 87(4):401–408.

Compares accounts of Sarah (Gen. 16) and Rachel (Gen. 30) with texts from Nuzi, old Babylonian texts and Egyptian texts. Finds a developing procedure for providing children by a slave girl or handmaid of the childless wife. The customs reflected in the Genesis stories fall rather late in the continuum.

Vanderkam, James C. (1978) "THE TEXTUAL AFFINITIES OF THE BIBLICAL CITATIONS IN THE GENESIS APOCRYPHON. *J of Biblical Literature* 97(1):45–55.

A systematic examination of 39 readings from the Genesis Apocryphon, comparing each with the MT, the LXX and the Samaritan Pentateuch, in an endeavor to demonstrate that the Genesis Apocryphon is an additional witness to the Palestinian biblical family in Genesis. Concludes that the textual affinities of the biblical citations in the Genesis Apocryphon show that its author cited from an older Palestinian type of biblical text.

VAWTER, BRUCE (1960) "A NOTE ON "THE WATERS BENEATH THE EARTH." *Catholic Biblical Quarterly* 22:71–73.

Comments on McGovern previous article (CBQ, 1959, 21:350–358; see Abst. 253) While accepting its principal conclusion that the theme "deadly waters" may have arisen from flash floods of the Palestinian wadies, Vawter holds that the Old Testament and Jewish apocryphal literature assume a great deep, Sheol, beneath the earth, against McGovern's view that "waters beneath the earth" really means the waters below the surface of the earth,

such as rivers. The myth of the underground sea is echoed in P in Genesis and is derived from the Babylonian story of Tiamat. The *tehom tahat* of Gen. 49:25b-26 is to be connected with the *tehom* of Ugaritic texts. While the primitive cosmography is not wholly consistent throughout the Old Testament, it is not as inconsistent as McGovern seems to think.

Veijola, Timo (1988) "Das Opfer des Abraham—Paradigma des Glaubens aus dem nachexilischen Zeitalter (The Sacrifice of Abraham—Paradigms of Faith from the Post-Exilic Era). *Zeitschrift für Theologie und Kirche* 85(2):129–164.

After a brief sketch of the literary traditions of interpreting the sacrifice of Abraham in Genesis 22, offers a close reading of the passage, postulates a post-exilic author and explains the theme, concluding with an indication of the dialectical character of the image of God. (German)

Veijola, Timo (1989) "Abrahams offer (Gen 22)--tid och budskap (Abraham's Sacrifice (Genesis 22): Date and Message) *Svensk Exegetisk Arsbok* 54:236-244.

Signs of Yahwistic elements in the traditionally Elohistic narrative of Abraham's offering of Isaac point to a date for final redaction in the post-exilic period. The message is not one explaining why Israel rejects child-sacrifice, but one of Abraham's unconditional obedience grounded in his absolute trust in God. (Swedish)

Verkhovsky, Serge (1964) "CREATION OF MAN AND THE ESTABLISHMENT OF THE FAMILY IN THE LIGHT OF THE BOOK OF GENESIS. *St. Vladimir's Seminary Quarterly* 8:5–30.

A commentary on the biblical treatment of the theme of man and the family is offered under three headings: (1) the story in Genesis, (2) the creation of man and the family in the rest of the OT, and (3) the creation of man and the origin of the family in the NT. The command to multiply was given even before the creation of man, and the definition of marriage as a physical union was proclaimed in paradise. Immediately following the creation of woman; hence the sensual desire of a husband and a wife for each other must be seen as pure rather than shameful. Both the rest of the OT and the NT theology rest upon and support the Genesis understanding of the origin of the family. The first article of a symposium on The Meaning of Marriage.

Verkuyl, J. (1971) "THE DUTCH REFORMED CHURCH IN SOUTH AFRICA AND THE IDEOLOGY AND PRACTICE OF APARTHEID. *Reformed World* 31(7):291–301.

Factors in the development of apartheid include (1) the secret Afrikaaner Broederbond, which taught (a) a national destiny for support of Western Christian civilization and (b) white wardship, and (2) the Ossewabrandwag, which opposed Smuts' WWII policy and had sympathy for the German Nazis. In 1938 the National Party issued its manifesto which defined the policies it relentlessly pursued since its 1948 election victory. While the identification of the Boers with OT Israel and the 'Ham theology' have been played down, theological justification is still attempted on the basis of (1) a 'Biblical' idea of ethnic differences, (2) Genesis 11 and (3) Acts 17:26. A growing minority in the DRC reject this as hypocrisy—largely out of shame—in their ecumenical contacts. The church holds the key: support by friends abroad is essential in this struggle.

VISSER 'T HOOFT, HENRIETTE B. (1962) "CO-HUMANITY AND THE COVENANT. *Theology Today* 19:71–74.

Attention is called to the Genesis account of the creation and fall of man, seeking to vignette the co-humanity that was to be the sexes' proper relationship and the mono-humanity that—since the fall—has come to be regarded as the norm.

Viviano, Benedict T. (1990) "The Genres of Matthew 1-2: Light from I Timothy 1:4. *Revue Biblique*, 97(1):31-53..

The Paulinist Pastor who was the author of I Timothy counted Matthew as one of his opponents to a law free gospel, so in 1:4 he warns against myth, genealogies and midrashic expositions of Scripture, the literary genres he found in Matthew 1-2. A primary positive sense of myth is a story of origins, and Matthew labels 1-2 a "book of origins." The attitude of the Pastor explains some of the initial hesitation to accept the gospel of Matthew, but

we now accept his new Genesis. SJS

Vogels, Walter (1987) "Cham découvre les limites de son père No: Gen 9, 20–27 (Ham discovers the limits of his Father Noah). *Nouvelle Revue Théologique* 109(4):554–573.

Exegetes propose various hypotheses regarding the crime of Ham, e.g., the castration of Noah or some variation of sexual relations. A synchronic reading of the text allows one to conclude that the passage simply concerns a son who has discovered his father's limits. In this, it has a relationship with Genesis 2–3. (French)

Vogels, Walter. (1974) "ABRAHAM ET L'OFFRANDE DE LA TERRE (GN 13) (Abraham and the Offering of the Land). *Studies in Religion/Sciences Religieuses; 1975* 4(1):51–57.

Although the pericope of the separation of Abraham and Lot has been given little attention it has rich significance for the Abraham cycle and for the book of Genesis. Lot's choice is purely human and selfish. Abraham, willing to sacrifice claim to the land (and to his son), receives the covenant blessings as divine gift (French)

von Balthasar, Hans Urs. (1987) "The Meaning of Christ's Saying, "I Am the Truth." *Communio: International Catholic Review* 14(2):158–160.

Proceeds through three concentric circles to interpret this Johannine dictum so filled with hybris at first hearing. (1) He is the fulfillment of the OT promises: Christ is the revelation of the great truth of God—He is love—and bequeathes the Spirit of that truth/love to us. (2) From the beginning the powerful NO--lie--to God was destined to be undone in the truth of Christ's cross and resurrection. (3) The Word incarnate--the perfect expression of God--gives expression to all the cosmic implications of God's loving truth in creation and recreation. Alpha and omega--genesis and revelation encounter in him.

Wagner, Norman E. (1967) "PENTATEUCHAL CRITICISM: NO CLEAR FUTURE. *Canadian J of Theology* 13(4):225–232.

There was a basic upheaval in OT studies one hundred years ago. From then on it became fashionable to place the priestly-legal material near the end of Hebrew history instead of at the beginning. The order of documents came to be JEDP with the last two decades of the last century the golden age of the classical Documentary Theory. This theory has passed its prime but no new system has arisen to take its place. We should no longer assume that what one calls J or E in Genesis is the same source as what is called J or E in Exodus. Morgenstern gives a post-exilic date to the J strata in Genesis 1–11. We have no new theory for solving the riddle of the Pentateuch.

Waite, Gary K. (1987) "The Anabaptist Movement in Amsterdam and the Netherlands, 1531–1535: An Initial Investigation into Its Genesis and Social Dynamics. *Sixteenth Century J* 18(2):249–265.

Examines the social make up and development of the Anabaptist movement in Amsterdam and the Netherlands between 1531 and 1535. The early movement was in part an attempt by a segment of the artisanal estate to cope with the social, economic, political, and religious problems of the 16th cent., which affected them far more severely than any other social stratum. It failed to achieve this desired Kingdom of God.

Walaskay, Maxine C. (1973) "THE LIBERATION OF WOMEN IN THEOLOGY AND CLINICAL PASTORAL EDUCATION. *J of Pastoral Care* 27(3):148–157.

An examination of masculine theological reflection on the creation account of Genesis 3 discloses an understanding of the human situation that is one-sided. It reveals a masculine bias in biblical interpretation that establishes the chauvinistic nature of much church life. An adequate hermeneutic must begin to incorporate a contemporary feminine viewpoint. It may be expected, then, to open new theological possibilities.

Wald, George (1970) "DECISION AND DESTINY: THE FUTURE OF LIFE ON EARTH. *Zygon* 5(2):159–171.

Nature has enough mystery, beauty and reality that to speak of God is unnecessary. We are not alone in the universe, for life is everywhere natural; yet the rest of the solar system is unfit for us. If we are to make Yahweh the universal god we must rethink theology. Is there an Eden wherever life has sprung? It springs spontaneously: even Genesis has God say, 'Let the waters of the earth bring forth.... Life actively 'evolves' its environment, which is a tender thing. If pollution is not licked it will put life back a billion years. As a mere fad, as an industry, anti-pollution will accelerate the problem. Technology, beginning from specifications and lacking inheritance mechanisms, is almost the complete reverse of biological design. Uniformity is deadly; more tolerance of variety is needed for life. The population problem is part of the same threat, and famine is not the heart of it; merely keeping people alive is bankruptcy.

Waldman, Nahum M. (1988) "Genesis 14--Meaning and Structure. *Dor Le Dor* 16(4):256--262.

Genesis 14 is based upon the Assyrian division of the world into four quadrants. The kings coming from those directions are a significant, cosmic force. The chapter presents a series of hierarchical relationships, where Abraham is recognized as supreme lord over the kings and God is his supreme lord. The etiquette of Abraham's treatment of vassals corresponds to known patterns and ideals in the Ancient Near East. Structural devices stressing God's supreme position include a wide use of chiasm as in v. 16 and between vv. 19--22.

Waldman, Nahum (1990) "What Was the Actual Effect of the Tree of Knowledge? *Dor Le Dor*, 91, 19(2):105-113..

Suggests that the fruit of the tree of knowledge did not affect Adam and Eve's intelligence or sexuality in any way; rather God intended to show that true wisdom is obedience, according to the view that Genesis 2-3 belongs to the biblical genre of wisdom literature. God does not really think Adam and Eve have become like He or the angels (Gen 3:22). Adam erroneously thought that would happen, but the emptiness of Adam and Eve's pursuit of knowledge, according to the view of the writer of Genesis 2-3 is underscored. MC

Wallace, Howard N. (1988) "Genesis 2:1-3-- Creation and Sabbath. *Pacifica* 1(3):235--250.

In exile, when Israel had been severed from both land and temple, traditions needed reshaping for pastoral reasons. In Gen 2:1-3, the construction of the heavenly sanctuary, which usually concludes ancient Near Eastern creation myths, is replaced by the motif of the divine rest. The Priestly writer connects God's sabbath rest at creation with the institutions of tabernacle and human sabbath observance, and gives the people the means whereby the sovereignty of God can be proclaimed.

WALLENSTEIN, MEIR (1967) "GENIZAH FRAGMENTS IN THE CHETHAM'S LIBRARY, MANCHESTER. *Bulletin John Rylands Library* 50(1):159--177.

The six Genizah fragments in the Chetham's Library in Manchester include four Biblical manuscripts: Genesis 44:30-45:16 in a Babylonian mashit from about the tenth century, Genesis 44:32-47:24 in Babylonian square writing from about the thirteenth century, Deuteronomy 27:3-28:43 in an Egyptian mashit of about the eleventh century, Job 40:27-42:17 (end) and Proverbs 14:22, 16:20 in Egyptian square writing from about the eleventh century. One non-Biblical manuscript contains two elegies; the other, some material on natural science. For the Biblical fragments and elegies, details in orthography and manuscript characteristics are discussed. The poetical features and content of the elegies are also examined. The Hebrew text and translation of the elegies follow.

Walsh, Jerome T. (1977) "GENESIS 2:4b-3:24: A SYNCHRONIC APPROACH. *J of Biblical Literature* 96 (2):161--177.

Genesis 2:4b-3:24 is a highly structured unit. The principal pattern is a concentric arrangement of seven scenes, each of which is itself tightly organized. The entire narrative focuses on the single word wayyokal in 3:6. Analyzes the structure of the seven individual scenes and their coordination. Using the structures analyzed, selects two narrative components, locale and character relationships, to illustrate that the meaning of a work of literature is communicated as much by the structure of the work as by surface content.

Waltke, Bruce (1988) "The First Seven Days. *Christianity Today* 32(11):42--46.

Evangelicals disagree over the interpretation of Gen 1:1–2:3. Concordists seek to harmonize Genesis with science; nonconcordists agree that Genesis teaches neither straightforward history nor science and needs no reconciliation with history and science. Examines three questions: What kind of literature is Gen 1:1–2:3? What does day mean? How are the phrases and sentences of Gen 1:1–3 related? Concludes that it is best to regard Gen 1:1–2:3 as a creation story in torah, which is a majestic, artistic achievement, employing anthropomorphic language. It contains truths to live by rather than theology to speculate on. Moses intended no distinction between historical data and its theological shaping, and we should resist the temptation to separate the two. Historical critics evaporate history, but nonconcordist evangelicals must take history seriously and compare Scripture with Scripture.

Waltke, Bruce K. (1975) "THE CREATION ACCOUNT IN GENESIS 1:1–3. PART IV: THE THEOLOGY OF GENESIS ONE. *Bibliotheca Sacra* 132(528):327–342.

The revelation of God in scripture is diametrically opposed to the degraded notions about God found in the religions of ancient Israel's neighbors. Gen. 1 though sharing common motifs with other cosmologies, is essentially polemical. It shows God as Creator, Savior, and Ruler. The creation account served to encourage Israel, a people called to bring the earth under God's righteous rule even as he brought order out of primeval chaos.

Waltke, Bruce (1989) "Relating Human Personhood to the Health Sciences: An Old Testament Perspective *Crux* 25(3):2-10.

Aims to understand from an OT perspective the nature and destiny of mankind and the implications of that understanding for both modern biomedical technology and patient care. Exegetes Genesis 1:26-27 and gives particular attention to the meaning of "image of God," then discusses the extent of the imago Dei with particular reference to the unborn and malformed, and its implications. Christian researchers, doctors and physicians need to measure their practice by the Golden Rule (Matt. 7:12). The rule extends to everything (e.g., in-vitro fertilization, cloning, recombinant DNA, abortion, euthanasia) and to all mankind, including unborn and malformed, rich and poor, foreign and native.

Waltke, Bruce K. (1975) "THE CREATION ACCOUNT IN GENESIS 1:1–3. Part II: THE RESTITUTION THEORY. *Bibliotheca Sacra* 132(526):136–144.

Addresses questions if chaos occurred (1) before, (2) during or (3) after creation, analyzing evidence which supports the last. Explains, if accepted, the mystery of Satan and the origin of sin, seeing Jer. 4:23-26 as parallel. Concludes that it is lacking in persuasiveness.

Waltke, Bruce K. (1975) "THE CREATION ACCOUNT IN GENESIS 1:1–3. Part I: INTRODUCTION TO BIBLICAL COSMOGONY. *Bibliotheca Sacra* 132(525):25–36.

Three theses were used to challenge the Bible as the primary sourcebook on cosmology: Darwin's theory; comparative mythology; and literary criticism. Darwinianism is a faith which fails when one ceases to believe in a man-made utopia. Admittedly the mythic character of Rahab and Leviathan are taken from paganism and used as symbols of Yahweh's victories—over Pharaoh, the Baals and at creation.

Waltke, Bruce K. (1976) "THE CREATION ACCOUNT IN GENESIS 1:1–3. Part V: THE THEOLOGY OF GENESIS 1. *Bibliotheca Sacra* 133(529):28–41.

Gen. 1 revealed to Israel God's attributes of greatness, wisdom, and goodness. In addition, the theology of Gen. 1 is informed by other creation passages such as Ps. 104, Job 38:4–11, Prv. 8:22–31 and Isa. 45:7. The creation account of the OT finds its full explication in Jesus of Nazareth, the God-man. As God, he is Creator, and as man he is the one who is bringing the earth under his dominion.

Waltke, Bruce K. (1975) "THE CREATION ACCOUNT IN GENESIS 1:1–13. PART III: THE INITIAL CHAOS THEORY AND THE PRECREATION CHAOS THEORY. *Bibliotheca Sacra* 132(527):216–228.

An exegetical consideration of the passage in view indicates that the Initial Chaos Theory and the Precreation Chaos Theory are incorrect. The view that vs. 1 is a summary statement of the creation passage is correct. The rest of the chapter explicates this statement. The breakdown is: (1) introductory summary statement, 1:1 (2) situation

prior to creation, 1:2, (3) narrative of creation, 1:3–31, (4) concluding summary statement, 2:1 (5) epilogue: the Sabbath rest, 2:2–3.

Walton, John (1981) "THE ANTEDILUVIAN SECTION OF THE SUMERIAN KING LIST AND GENESIS 5. *Biblical Archaeologist* 44(4):207–208.

The key to the correlation of the chronologies for the antediluvian heroes in the biblical and Mesopotamian texts is found in the peculiar system of numeration among the Sumerians. Scribal confusion of this method with the decimal values of the original tradition accounts for the disparity in the two genealogies.

Wander, Nathaniel (1981) "STRUCTURE, CONTRADICTION, AND RESOLUTION" IN MYTHOLOGY: FATHER'S BROTHER'S DAUGHTER MARRIAGE AND THE TREATMENT OF WOMEN IN GENESIS 11–50. *J of the Ancient Near Eastern Soc., Columbia U* 13:75–99.

Approaches the biblical story using the techniques of Levi-Strauss, and Edmund Leach. The treatment of women in tribal societies and in the Genesis story is based upon a situation where marriage patterns conflict with unilineal lines of descent. The potential for conflict is increased, especially in the father's brother's daughter type of marriage. The women are then subjugated, veiled, denied an effective role. The themes of sterility and conflict between role as wife and as cousin must be interpreted in this light.

Warner, Sean M. (1979) "PRIMITIVE SAGA MEN. *Vetus Testamentum* 29(3):325–335.

In the first and third editions of his commentary on Genesis, Gunkel had a theory that the patriarchal narratives had a long history of oral transmission in small episodic units. The first edition (1901) was based on invalid anthropological suppositions that "primitive man" was incapable of complex thought, deep reasoning or moral awareness. The third edition (1910) used the thirteen laws of A. Olrik intended to identify orally transmitted material. The laws, however, permitted longer sagas, contained loopholes and were not tested on a wide variety of oral literature. We see no reason at present to assume that the narratives of Genesis were orally transmitted.

Wartski, I. (1965) "THE GREEK ELEMENT IN AN ENIGMATICAL MIDRASHIC HOMILY. *Tarbiz* 35:132–136.

A passage in Genesis Raba (Theodor-Albeck, p. 218) is reconstructed as follows: (Cain's argument to God) thou usest habitually one requital. Wherefore didst Thou drive out my father and me this day in the same way; can I hide from thee? (Hebrew)

Watson, Paul (1980) "THE TREE OF LIFE. *Restoration Quarterly* 23(4):232–238.

In the Genesis account of the origins of humanity a "tree of life" is found growing in the garden of Eden both when man is placed there (Gen 2:9) and when he is driven out (Gen 3:22–24). Along with so many other figures in the narrative this tree of life intrigues us and leads us to ask a number of questions: What exactly is it? How does it fit into the larger story of Gen 2–3? Did Adam and Eve have access to it before they were expelled from Paradise? What happened to the tree after their departure? It is hoped that an investigation of this particular motif will contribute to an understanding and appropriation of the whole.

Weeks, Noel (1978) "THE HERMENEUTICAL PROBLEM OF GENESIS 1–11. *Themelios* 4(1):12–19.

The problem over understanding Gen 1–11 is fundamentally one of hermeneutics. It is not correct to bring to scripture categories external to scripture in order to interpret scripture. If we interpret Genesis in terms of a religious/scientific distinction we are imposing alien authority upon Scripture. There are a number of scriptural passages that reflect on Gen 1–11. These passages all take Gen 1–11 literally, accepting it as a literal account of origins.

Wegner, Walter (1966) "CREATION AND SALVATION. *Concordia Theological Monthly* 37(8):520–537.

Highlights the soteriological significance of the Genesis creation accounts. Genesis 1 and 2 despite many diversities, are in full agreement with one another in proclaiming and praising the God who is Israel's Creator and

Preserver. These accounts are preserved in the Scriptures, not for their chronological or historical value, but for the sake of their theological value. A discussion of their theological significance leads to a brief survey of chapters 1–11 as seen in the light of God's promise to Abraham in Genesis 12:1–3. The recurring relationship of sin, judgment and grace is traced through the Fall, Cain's murder of Abel, the flood, and the tower of Babel. Seven charts are appended.

Weijenborg, Reinoud (1979) "LA GENESE DE LA REFORME ET SES VALEURS D'APRES UN RECENT OUVRAGE DU PROFESSEUR H. A. OBERMAN (The Genesis of the Reformation and Its Meanings According to a Recent Work by Professor H. A. Oberman). *Revue d'Histoire Ecclesiastique* 74(2):349–362.

A critique and summary of Heiko Augustinus Oberman's *Werden und Wertung der Reformation. Vom Wegestreit zum Glaubenskampf* Tübingen: Mohr, 1977. The book includes (1) Tübingen old thoughts (nominalism, Devotio moderna and moral theology) combined with new humanism, (2) Tübingen personalities, (3) the Reformation at Wurtemberg and Zurich, and (4) Latin documents. (French)

Weimar, Peter (1988) "Gen 17 und die priesterschriftliche Abrahamgeschichte (Genesis 17 and the Priestly History of Abraham). *Zeitschrift für die Alttestamentliche Wissenschaft* 100(1):22–60.

Genesis 17 is a redactional unit that resulted from a four-phase development. The basic stratum (17:1–4a, 6, 22) was revised by the author of the priestly work and by two subsequent redactors. The first of these supplements to P only added individual notices, but the second coordinated the independent priestly document with the older Pentateuchal sources (J, E, D). The covenantal promises in Genesis 17 provide the clue for understanding the priestly interpretation of the history of Israel. (German)

Welker, Michael (1991) "What Is Creation? Rereading Genesis 1 and 2. *Theology Today*, 48(1):56–71..

Considers the question: Are the texts of Genesis 1–2 at all compatible with current conceptions of "creation," and to what extent? A rereading of the texts shows the predominant conceptions of "creation" to be misleading abstractions. Proposes a rereading of Genesis 1–2 that unsettles those guiding conceptions and leads to a more satisfactory answer to the question "What is creation?" Considers some methodological consequences with regard to the relation between systematic theology and exegetical research. RDS

Wenham, G. J. (1982) "THE SYMBOLISM OF THE ANIMAL RITE IN GENESIS 15: A RESPONSE TO G. F. HASEL, JSOT 19 (1981) 61–78. *J for the Study of the Old Testament* 22:134–137.

Uses the anthropological approach to ritual (Mary Douglas) to suggest that the 5 kinds of sacrificial animals in the rite of Gen 15 have symbolic meanings, as have the other items in the narrative.

Wenham, G. J. (1988) "Genesis: An Authorship Study and Current Pentateuchal Criticism. *J for the Study of the Old Testament* 42:3–18.

Critique of Y. T. Radday et al., *Genesis: An Authorship Study in Computer Assisted Statistical Linguistics* (Analecta Biblica 103; Rome, 1985). Summarizes authors' methods and conclusions, compares book's findings with the (ignored) work of C. Westerman, G. W. Coats, J. van Seters, and B. Vawter, and suggests some areas for critical scholarship to pursue.

Wenham, G. J. (1991) "Method in Pentateuchal Source Criticism. *Vetus Testamentum*, 41(1):84–109..

Surveys the arguments for the sources P and J in the flood story of Gen 6–9. Weighs the argument for divine names and thinks it unwise to see the alternation as more than a possibility of two hands. The argument from internal contradictions in chronology and divine commands is not strong. There can be explanations for repetition in the story other than two sources. The strongest argument in favor of the unity of Gen 6–9 is that the parallel to Gilgamesh and the Sumerian flood story is more complete for Genesis as it stands than for either P or J. SJS

Wernberg-Moller, P. (1968) "SOME SCRIBAL AND LINGUISTIC FEATURES OF THE GENESIS PART

OF THE OLDEST PESHITTA MANUSCRIPT (B.M. ADD. 14425). *J of Semitic Studies* 13(1):136–161.

Pinkerton argued that this text adheres closely to the Masoretic text, that in places it is written in poor Syriac, and that it was later replaced by a less literal but more linguistically satisfying version. Here the text is analyzed for scribal errors, orthography, phonology, morphology, syntax, and vocabulary. It is found to be written in satisfactory Syriac which does not indicate a slavish adherence to the Hebrew text. Certain aspects are independent of either the Hebrew or the standard Syriac text.

Werner, Johannes (1975) "THOMAS MUNZERS REGENBOGENFAHNE (Thomas Munzer's Rainbow Banner). *Theologische Zeitschrift* 31(1):32–37.

Recalls the significance and purpose of Munzer's banner in the famous Peasant Revolt. It was a symbol of the divine presence in the struggle against the enemy, recalling the covenant words of Genesis 9 that God would never abandon his own. But the symbol also had its eschatological thrust, for the struggle was one of heaven against earth.

West, Stuart (1979) "THE NUZI TABLETS. *Dor Le Dor* 8(29:1):12–20.

Following the writings of Speiser and Gordon, interprets biblical passages in Genesis on the basis of the Nuzi tablets. The Sister-Wife motif, the prevalence of the brother Bethuel in his sister's marriage plans, the inheritance of Abraham by Eliezer, and the stealing of the gods of Laban are interpreted in the light of the Nuzi materials.

West, Stuart A (1981) "THE MYSTERY OF GENESIS 36. *Dor Le Dor* 9(4):161–171.

The medieval exegete, Isaac Abu Ibrahim Ibn Yashush (b.982), maintained that the list of Edomite kings in Gen 36 was an interpolation from the time of King Jehoshaphat. Disagrees. Gen 36 is a capsule history of Edomite kings prior to Israel's conquest of Canaan. The situation is one of instability, no king succeeding another and no single capital city. Internal biblical evidence strengthens the view that this chapter is not a later addition.

Westhuizen, J. P. van der (1989) "Three Nuances of Sexual Intercourse: sakab `im, ba' `el, yd'. *Dor Le Dor*,/90, 18(2):92-100..

The phrase yd', "knew," implies a sexual relationship accepted by the community if it is between man and woman, excluding the wishes of the people of Sodom (Genesis 18). Ba' `el, "come in to," generally connotes slavery or concubinage. Sakab, "lie with," connotes physical acts without love and includes adultery and rape. NMW

Weyermann, Andrew M. (1972) "PROCESS OF PREPARATION: GENESIS 22:1-14: FROM TEXT TO PROCLAMATION. *Concordia Theological Monthly* 43(11):752–765.

Describes the method of preparation for preaching a sermon on the sacrifice of Isaac. The text of the sermon as preached is included.

Whitcomb, John C., (1973) "THE SCIENCE OF HISTORICAL GEOLOGY IN THE LIGHT OF THE BIBLICAL DOCTRINE OF A MATURE CREATION. *Westminster Theological J* 36(1):65–77.

In reply to Davis A. Young (WTJ, May 1973) defends the mature creation view (six 24-hour creation days; all fossils formed by the flood) as the scriptural view. Exegesis of Genesis 1 and related passages demands a literal six-day creation week and recent discoveries in dating method indicate a young age for the earth. Mature creationists are convinced that all rocks are worthy objects of scientific study, not just "processed rocks," and they are under no pressure whatsoever to identify precisely which non-fossiliferous rocks were directly created in situ by God.

White, Hugh C. (1973) "THE DIVINE OATH IN GENESIS. *J of Biblical Literature* 92(2):165–179.

Subjects five centrally important legends containing promises (Gen. 12:6, 7; 26:23–25; 28:10–22; 35:9–16; 17:1–27) to a form analysis in order to determine the life setting where that form originated and the extent to

which it has been modified by later Israelite traditionists. Concludes that (1) the form of the promissory legends stems from the oath-ceremony practiced by Semitic nomads. The divine appearance does not reflect the influence of the epiphany religion of settled Canaanite peoples. (2) Because the oldest form of the promissory oaths is not found in any of these passages, none of them can be identified as authentic, old, patriarchal traditions. They have developed either in the course of the oral development of early Israelite traditions about the patriarchs or in the final stage when the traditions were joined together and written down by the J, E, or P writers. (3) The later tradition has taken an authentic, possibly old, tribal rite, the oath ceremony, as the source of the earliest revelations to the patriarchs.

Whitt, William D. (1991) "The Jacob Traditions in Hosea and Their Relation to Genesis. *Zeitschrift für die Alttestamentliche Wissenschaft*, 103(1):18-43..

Using the evolution of the names Israel and Jacob as a dating tool, Genesis (the Yahwist) is dated to the late 7th–mid 6th cent. The material in Hos 12:4-5, 12 is original while 12:6-7 is a gloss. Hosea and the author of Genesis share a common source—traditional sayings about Jacob from the cult at Bethel. Hosea's references show that by the 8th cent. the Jacob stories existed in the form of a biographical cycle which contained three elements that later became important in historiography—genealogy, itinerary, and cult foundation. RWK

Wifall, Walter R. (1983) "THE TRIBES OF YAHWEH: A SYNCHRONIC STUDY WITH A DIACHRONIC TITLE. *Zeitschrift für die Alttestamentliche Wissenschaft* 95(2):197–209.

Gottwald's study of Israel's origins has refined the sociological approach of Mendenhall, while also adopting the assumption of Noth that the books of Joshua and Judges reflect the setting for Israel's origins within Canaan during the Iron I age. Proposes that sociological studies may just as easily support the traditions in Genesis, suggesting that tribal Israel arose as a defensive reaction to the changing political situation within Canaan during the Middle Bronze Age.

Wikstrom, Owe (1989) "Possession as Role-Taking. *J of Religion and Health* 28(1):26–35.

Discusses the psychological function of mythical roles in the genesis and maintenance of the possessional experience. The Devil as a personification of the evil provides a "role" which is possible to recognize and even interiorize. The emotional psychological dynamics interacts with the cognitive content provided by the religious world-view. Analyzes a case and relates it to prior scientific studies in the field bordering psychopathology and pastoral experience.

WILBURN, RALPH G. (1959) "THE THEOLOGY OF KARL BARTH ITS GENESIS, MOTIF, AND METHOD. *Encounter* 20:53–71.

Explores the factors responsible for the change in Barth's position from the liberalism of anthropocentric theology to a position outside orthodoxy and fundamentalism but beyond liberalism. Contrasts the immanence motif of liberalism, prior to and during this era, with Barth's transcendence motif calling the latter a return to Reformation orientation. Examines the dialectical method of Barth showing it as a revolt against orthodoxy as well as against liberalism. Under four headings evaluates both strengths and weaknesses of Barth's theology.

Wilfong, Marsha M. (1988) "Genesis 2:18–24. *Interpretation* 42(1):58–63.

Considers the predicament of ha 'adam in Gen 2:18 to be his aloneness. Describes the proposed solution as the creation of a "helper" corresponding to and equal to the man to save him from his aloneness. Pictures the predicament as resolved by the man's recognizing her as "bone of my bone" and "flesh of my flesh" (Gen 2:23), i.e., as an ally to deliver him from his aloneness. Understands Gen 2:18–24 to portray the man and the woman as corresponding equals forming a human community of mutual support in all areas of life. Describes this picture of human community as in contrast with its distortion in the Fall and subsequent sinful events. Discusses NT reference to Gen 2:18–24.

Wilkinson, Loren E. (1976) "A CHRISTIAN ECOLOGY OF DEATH: BIBLICAL IMAGERY AND THE ECOLOGIC CRISIS. *Christian Scholar's Review* 5(4):319–338.

Examines the question whether the fact that life is sustained only at the expense of other life is a divine institution or a result of sin. Answers the criticism that Christianity justifies the rape of the earth by examining the biblical imagery of eating and death in Genesis, the passover, the eucharist and the millennial banquet, calling up the concepts of Charles Williams, especially that of "co-inherence." The world exists for the incarnation, not vice versa. Hell is 'eat or be eaten;' heaven, 'eat and be eaten.'

Wilkinson, Loren (1980) "GLOBAL HOUSEKEEPING: LORDS OR SERVANTS? *Christianity Today* 24(12):752–756.

In the Genesis account which provides the mandate for human stewardship of the planet we find a striking polarity. On the one hand man is described as being like God, transcendent over the earth, and told to dominate it; on the other, he is described as being immanent in the earth, and told to serve it. God intended man to achieve the balance between these two poles, and to learn to be both Lord and servant. The Fall involves the choice to have dominion, but not to serve; to lord, but not to husband. The secular concern for stewardship of the earth bears a certain harmony with biblical principles. Christians should be leaders, not followers, in such a movement, for God's stewarding of us in Christ provides us with not only an example, but the power to carry it out.

Willi-Plein, Ina (1989) "Genesis 27 als Rebekkageschichte (Genesis 27 as a Rebekah Story) *Theologische Zeitschrift* 45(4):315-334.

Attempts to present Genesis 27 not as a Jacob-story but as a Rebekah-story. The mother appears, as it were, as deus ex machina of the historiographic conception, in other words, a type of historiography which presents the prehistory of Israel as family stories. The women play a decisive role in them. Through them things can be worked out for which the fathers in their specific power-roles as patriarchs lack authority: the contingency of divine intervention in history breaking through the laws of nature and allowing the improbable to become true. Genesis 27 belongs to the framework of the matriarchal stories of Israel. (German)

Williams, A. J. (1977) "THE RELATIONSHIP OF GENESIS 3:20 TO THE SERPENT. *Zeitschrift für die Alttestamentliche Wissenschaft* 89(3):357–374.

Considers the apparent inappropriateness of Gen 3:20, a positive assertion about woman, within a context of curse. Ancient interpreters have attempted to associate Eve and the Serpent, a proposal which was also advocated by 19th cent. interpreters. Others have proposed the identification of Eve with a Mother Goddess, based, in part, on Punic inscriptional evidence. These proposals are based on very hypothetical evidence and may be dismissed. It is best to see the naming of woman in Gen 3:20 as irony in terms of the narrative. "Life" (hawwa') is to be seen both in reference to the "curse" of Gen 3:16 and the naming given in 3:20.

Williams, R.E. (1981) "GENESIS 3—AN EPITAPH. *Expository Times* 92(11):339.

Questions two points in the article, "What Is Genesis 2–3 About?" (ExT, 1980, 92(1):8–10): the meaning of the word 'die' and the word 'knowledge.' Did not man die when his relation to God was interrupted? And did he really learn anything except his nakedness—his impotence to deal with evil?

Williams, Jay G. (1981) "GENESIS 3. *Interpretation* 35(3):274–279.

Describes the problem of interpreting Gen 3 for an explanation of why we are sinful. Concludes that neither the serpent nor Yahweh nor Adam can rightly bear all of the blame. Discusses some methodological considerations, including distinguishing between signs and symbols, between ordinary descriptive language and myth, and the problems of not doing so. Discusses the point of contact between the "as if" myth of Gen 2–3 and the world of common sense that illumines the inexplicable human condition. Understands the story not to blame someone but to point to the subtly reflexive situation in which we live and move.

Willis, John T. (1980) "SOME RECENT STUDIES ON GENESIS AND THE LITERARY-HISTORICAL APPROACH. *Restoration Quarterly* 23(4):193–200.

Four recent studies on the book of Genesis, all in English, and all dealing with only portions of that book reveal a trend or tendency in contemporary scholarship, namely, the feeling that the student of a piece of literature is

bound first to analyze that material in its present form, irrespective of any prehistory that its various elements may have undergone. The events and traditions lying behind this final form may be important but one is forced to begin with the total final product. This trend is not the only or even the most popular one at the present time. But it may have an impact on future treatments of the book of Genesis and the Pentateuch.

Willis, David L. (1975) "ALTERNATIVE VIEWS OF EVOLUTION. *J of the American Scientific Affiliation* 27(1):2-7.

The world of life poses questions to every thinking man who examines it. The central question centers on the seeming contradiction of an enormous diversity of living forms of complex nature which display an apparent underlying unity of composition. There are general biology textbooks which abound with dogmatic statements and pontifications about how life must have or did originate and evolve. One cannot pass off Genesis as just a guess, for compared to its contemporary creation stories from surrounding cultures it is unique.

WINNETT, FREDERICK V. (1965) "RE-EXAMINING THE FOUNDATIONS. *J of Biblical Literature* 94:1-19.

Suggests a reexamination of the basic foundations as they relate to the documentary structure of Genesis. The author was Late J from post-exilic times. The first and last parts are his own composition, though based on earlier sources. In the central section he draws on a J document of cultic origin, which had already been subjected to official revision by the addition of E supplements. He builds this reconstruction upon a study of the primeval history, the Patriarchal narratives and the Joseph story. (The Presidential Address delivered at the annual meeting of the Society of Biblical Literature on December 28, 1964, at Riverside Church New York City.) Footnotes.

Wirsching, Johannes (1984) "WAHRHEIT UND GEMEINSCHAFT. ZUR FRAGE DER HAERESIE. *Kerygma und Dogma* 30(2):147-171.

In the post-reformation era and especially with the genesis of the ecumenical movement, all technical terms designating truth from error in the Christian faith have become more or less emptied. This can be shown both for the Protestant realm and for post-Vatican II Roman Catholicism. In either case the key word is consensus truth. But Christian truth by its very nature cannot be consensus truth. Christian truth always includes the judgment and condemnation of non-truth. (German)

WOLFF, H. W. (1958) "THE OLD TESTAMENT IN CONTROVERSY. *Interpretation* 12:281-281.

An article translated from the book, *Alttestamentliche Predigten*. An endeavor to show how preaching from the OT may be made relevant to man, and the essential nature of such preaching. Calls such preaching 'typological' interpretation, involving three necessary procedures: (1) historical interpretation (in distinction from allegorical) (2) interpretation based on comparison to NT analogies so that it becomes plain to what degree the OT witness clarifies the New and to what degree the OT is surpassed by the New, (3) interpretation by proclamation (in distinction from mere historical interpretation). A sermon on Genesis 15:1-6 follows to illustrate the principles set forth

Wolfson, Elliott R. (1980) "THE DIALECTIC OF FAITH AND DOUBT IN THE PHILOSOPHY OF SOCRATES AND PIETY OF JOB. *Dor Le Dor* 8(4):197-200.

Faith and doubt are organically related. He who does not doubt does not believe; he who does not believe does not doubt. For Socrates, to doubt is the first step to know; for Job, to doubt marks the genesis of belief. The doubting of Job is more religious or spiritual than the philosophy of his friends, and the intensity of his doubt is parallel to the firmness of his conviction.

Wolk, Daniel S. (1990) "And He Ran to Greet Them. *Parabola Magazine*, 15(4):80-85..

Compares the traditions of hospitality of modern, nomadic, desert Arabs to the accounts of hospitality in Genesis, and attempts to show that modern traditions had their origin in the time of the Patriarchs. HAC

Woudstra, Marten H. (1971) "SCHOLIA: RECENT TRANSLATIONS OF GENESIS 3:15. *Calvin*

*Theological J* 6(2):194–203.

Offers a critical comparison of the various recent translations of Genesis 3:15, with a view to ascertaining the validity of understanding the text as the protevangelium. Even though many penetrating questions are raised, the passage is not devoid of the gospel which the Christian church has found in it. Though it does not explicitly predict ultimate victory of the women's seed, nevertheless the One who set the enmity might also be regarded as implicitly guaranteeing the ultimate success of those who are on his side.

Wright, David F. (1989) "Homosexuality: The Relevance of the Bible *Evangelical Quarterly* 61(4):291-300.

Challenges the contemporary consensus that biblical passages on the subject are not relevant to current debate about homosexuality. Reexamines (1) the Sodom story in Genesis 19; Lev 18:22; 20:13; Rom 1:26, 27; 1 Cor 6:9; 1 Tim 1:10 and the way these are treated by those who deny relevance. The contemporary view rests on inadequate linguistic analysis and underestimation of the early church's use of both OT and NT passages. Paul's treatments manifest more than mere quotations of current moralists, as when he lumps both female and male homosexuality together or uses the word *arsenokoites*, obviously reflecting Lev 18:22; 20:13. If Paul adds little to OT teaching, that may indicate clear agreement in the early church with the Jewish stand on the subject.

Wright, G. R. H. (1982) "THE POSITIONING OF GENESIS 38. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(4):523–529.

Motifs in the Tamar story suggest that it is essentially non-historical and derives from the myth of the dying and returning savior begotten in incest and born in/by/from the tree. Thus it is working over the same field as the Joseph romance and is conformable with it.

WRIGHT, ADDISON G. (1966) "THE LITERARY GENRE MIDRASH (PART TWO). *Catholic Biblical Quarterly* 28(4):417–457.

A continuation of an article which appeared in CBQ, 1966, 28(2)105–138, giving of examples of pre-Rabbinic midrash (of the Passover Haggadah, the *pesarim*, the Palestinian Targums, Pseudo-Philo's *Liber Antiquitatum Biblicarum*, the Genesis Apocryphon, some non-midrashic narratives and homilies (including Wisdom 11–19), non-midrashic passages which contain Scripture citations.

Wyatt, Nicolas (1981) "INTERPRETING THE CREATION AND FALL STORY IN GENESIS 2–3. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(1):10–21.

Many features in Gen 2–3 indicate a late origin for at least the Eden sections of these chapters, as recent studies have shown. The motifs in this story indicate that it is a parable of the deposition and deportation of a king. The story referred originally to the monarchy in Israel, but was later applied to that of Judah.

Yamauchi, Edwin M. (1974) "EASTER-MYTH, HALLUCINATION, OR HISTORY? Part II. *Christianity Today* 18(13):728–732.

Theories attributing the Resurrection of Christ to the borrowing of mythological themes, to hallucinations, or to alternative explanations of the empty tomb are improbable and are also inadequate to explain the genesis and growth of Christianity. To be sure the Resurrection of Jesus is unprecedented, but Jesus himself is sui generis, unique.

Yeres, Moshe J. (1990) "The Meaning of Abraham's Test: A Reexamination of the Akedah. *Dor Le Dor*, 19(1):3-10..

Until the Akedah (binding) event (Genesis 22), the Bible does not comment about the relationships between, and feelings of, Abraham and his sons, Ishmael and Isaac. Many commentators—classical and modern, have dwelt on Abraham's "trial" and searched for its theological meaning. It may be that the purpose of the *nissayon* (trial) of the Akedah is: the recognition by God that Abraham needed to be brought closer to his own family, to his own

child; that within his own family Abraham needed desperately to improve his parental love and concern. This is borne out by the narrative, where the first serious exchange between Abraham and Isaac is noted and the words "my father," "my son" are used. Also, the phrase "they both walked together" (22:6, 8) is repeated. This was a newly formed togetherness between father and son, that did not exist a day before. Abraham is finally discovering his son. This is the test, this is the nissayon, which brought father and son together. MC

Young, Edward J. (1961) "THE INTERPRETATION OF GENESIS 1:2. *Westminster Theological Journal* 23:151–178.

Among the recent studies of Genesis 1:2 and its relation to mythology the view of Rabast interprets v. 2 as a description of Nothing through the use of mythological terms which have been shorn of their original meaning, while Barth's view sees it as a description not of the early history of the earth, but of the original condition of sin, evil, and apostasy. Actually the words employed have no more relation to mythology than does our usage of the days of the week, and they describe the condition of the earth as being at one time in such a condition that men could not live upon it—not a chaos, but the first stage in the preparation of the earth for man.

Young, Davis A. (1987) "Scripture in the Hands of Geologists. Part 1. *Westminster Theological Journal* 49(1):1–34.

Reviews the past 300 years of interpretation of the Bible in relationship to questions of geological interest. Among evangelical Christians there have been two major traditions: (1) Literalism which has insisted that the early chapters of Genesis are literal narratives that report in succinct, quasi-photographic manner a succession of historical events; and (2) Concordism which has harmonized scientific findings with Genesis by adopting a variety of figurative, symbolic, or broad interpretations of the text. Both traditions have failed. Literalist proposals seem increasingly bizarre, speculative, and divorced from the reality of the earth as known through scientific study. Almost all modern literalist speculations fail when viewed in the light of available data, and literalism continued will undermine any effort to do serious Christian science.

Young, David A. (1987) "Scripture in the Hands of Geologists. *Westminster Theological Journal* 49(2):257–304.

Surveys the history of attempts by evangelicals to harmonize Genesis and geology and notes that concordistic harmonizations between the biblical text and the results of empirical geological study reveals no consensus. Hence literalism and concordism should be abandoned and new approaches developed. Evangelicals must face the mass of data indicating that the earth is extremely old, that death has been on earth long before man, and that there has not been a global flood. Approaches to Genesis 1 that stress the contemporary cultural, historical, and theological setting of ancient Israel are potentially fruitful and ought to be worked out more fully.

Young, Edward J. (1962) "THE DAYS OF GENESIS. *Westminster Theological Journal* 25:1–34.

While the Bible is not a textbook on science, it is the word of God and therefore speaks accurately on whatever subject to which it addresses itself. The framework hypothesis of Noordtzig (a non-chronological view of the days of creation) treats the content of Genesis one too lightly in order to bring it into harmony with natural science. A careful consideration of the text of Genesis one shows the arguments put forward in defense of a framework hypothesis to be faulty. First of two parts.

Young, Davis A. (1982) "NINETEENTH CENTURY CHRISTIAN GEOLOGISTS AND THE DOCTRINE OF SCRIPTURE. *Christian Scholar's Review* 11(3):212–228.

Contrary to some modern creation scientists, uniformitarian geology is not the result of unbiblical philosophy or atheistic science. A survey of various 19th cent. Christian geologists shows that their uniformitarianism and their opposition to flood geology result from an examination of the evidence in the rock. And these scientists still held to an inerrant Bible, and were able to reconcile their uniformitarianism with the Genesis accounts.

Young, Edward J. (1963) "THE DAYS OF GENESIS. *Westminster Theological Journal* 25:143–171.

The "framework" hypothesis of Genesis one is refuted by the fourth commandment and by the scheme "six plus one" found in the literature of the ancient near east; the nature and structure of Genesis one also show it to be

historical, not poetic; finally, a study of the six days of Genesis reveals a progression which proves them to be chronological. The chief concern in a study of Genesis one is not to find agreement with scientific theory, but to get at the meaning which the writer sought to convey. Second of two parts.

Young, Davis A. (1973) "SOME PRACTICAL GEOLOGICAL PROBLEMS IN THE APPLICATION OF THE MATURE CREATION DOCTRINE. *Westminster Theological J*35(3):268–280.

Scripture does not permit the interpretation of the theistic evolutionist. The data of Scripture permit, although they do not require, the view that the days of Genesis one were periods of indefinite length, permitting the Christian geologist to interpret intelligibly the actual data of geology. The mature creation doctrine is scripturally permissible but not required. This view, however, renders the practice of geology by the Bible-believing Christian virtually impossible. Demonstrates the severe difficulties of applying the mature creation doctrine to the realities of the rocks.

Young, Davis A. (1989) "Scripture and Geologists: A Reply to John Byl *Westminster Theological Journal* 51(2):377-387.

Byl challenged the thesis (in two recent issues of WTJ)--that 300 years of concordistic and literalistic attempts to harmonize the findings of geology and the early chapters of Genesis had failed--by claiming that empirical data and theory were not adequately distinguished and that the subjective and speculative nature of theorizing was not reckoned with. Responds to Byl's important concerns and concludes that the church must develop a healthy attitude towards believing science, regard science not as a threat but as a God-given tool for leading to an improved understanding of Scripture, and stop hiding from what the Creator God has put into our world.

YOUNG, EDWARD J. (1959) "THE RELATION OF THE FIRST VERSE OF GENESIS ONE TO VERSES TWO AND THREE. *Westminster Theological J*21:133–146.

An exegetical consideration of the relation of Gen 1:1 to the remainder of the chapter, assuming that the chapter presents a factual account, and considers verse one to be an independent statement. Concludes the first verse to be a comprehensive statement of the fact of creation, and verse two describes the earth as it came from the hands of the Creator and as it existed at the time when God commanded the light to shine forth; not the chaos as the term is usually conceived of, but in a state implying a step in the whole act of creation itself.

Zaklad, Jean. (1971) "CREATION, PECHE ORIGINEL ET FORMALISME (GENESE, CHAP. I a III) (Creation, Original Sin, and Formalism). *Revue d'Histoire et de Philosophie Religieuse* 51(1):1–30.

A semantic, rhetorical, and logical analysis of Genesis 1–3, claiming a formal coherence of the contents. Accompanied by charts. The function of these chapters is not to satisfy curiosity about what was at the beginning but to aid the reader in his present contest. (French)

Zarwan, John (1975) "WILLIAM WADE HARRIS: THE GENESIS OF AN AFRICAN RELIGIOUS MOVEMENT. *Missiology* 3(4):431–450.

A personal history of Harris shows his lack of success in his native Liberia, but great success in the Ivory Coast. His message and style were of traditional missionary cast except his accepted polygamy. In the face of a progressive disintegration of society Harris served as catalyst in the reintegration of society, of the individual, and of the individual in society and served as a focus for the unification of previously divided peoples.

Zeegers-Vander Vorst, Nicole. (1981) "SATAN, EVE ET LE SERPENT CHEZ THEOPHILE D'ANTIOCHE (Satan, Eve, and the Serpent According to Theophilus of Antioch). *Vigiliae Christianae* 35(2):152–169.

Theophilus, To Autolytus 2, 28, gives the name of the demon responsible for the fall in Genesis 3 as a variant of the name Eve. Of the several Semitic words which may have been seen as providing a play on the name of Eve is one which means a serpent. Because of the numerous parallels between Theophilus' exegesis and Jewish midrashim, there is probably a Jewish tradition behind his interpretation. (French)

Zeegers-Vander Vorst, Nicole (1976) "LA CREATION DE L'HOMME (Gn 1, 26) CHEZ THEOPHILE D'ANTIOCHE (The Creation of Man (Genesis 1:26) According to Theophilus of Antioch). *Vigiliae Christianae* 30(4):258–267.

Theophilus' interpretation of "Let us make" as addressed to God's Word and Wisdom (To Autolycus 2, 18) does not refer to the Christian Trinity. Theophilus is closer to the Jewish exegesis of the verse than are other 2nd cent. Christian apologists, and he shares the Jewish concern to understand the plural in a way which safeguards monotheism. (French)

Zimmerman, Charles L. (1972) "THE CHRONOLOGY AND BIRTH OF JACOB'S CHILDREN BY LEAH AND HER HAND-MAID. *Grace Theological J* 13(1):3–12.

Three interpretations of the chronology and birth of Jacob's children by Leah and her handmaid are discussed and rejected. The preferred view is that Leah bore her seven children within the second seven year period that Jacob served Laban for his wives. A difficult problem is to determine how Leah could bear Jacob seven children within seven years and still have a barren period during which she gave him her handmaid who bore him two sons (Gen. 30:9–13). The order of births listed in Genesis 29:32–30:24 is not necessarily chronological. Some of the pregnancies and births overlapped. Tables indicating the chronology of the births of Jacob's children according to each interpretation are given.

ZUIDEMA, S. U. (1962) "STRUKTUUR VAN DE SCHEPPINGSLEER VAN KARL BARTH (Structure of Karl Barth's Doctrine of Creation). *Gereformeerd Theologisch Tijdschrift* 62:17–32.

There is no conflict possible between natural science and biblical doctrine, according to Barth, since each operates in its own sphere of discourse to declare only what it finds therein. Genesis 1 and 2 present us with saga, a form of historical writing in which the historian could not be present at that concerning which he tells and which he knows only by a divining-poetical capacity which is given him. The saga of Gen. 1 and 2 have revelational character because they witness to God's great deeds. Myth, i.e., unhistorical speculation, does not do that. Only when one first comes to confess Christ can he discover that God created heaven and earth. The covenant of grace is the inner ground of creation for which God pronounced the latter to be "very good." Footnotes. Holland.

ENDNOTE