

ANNOTATED BIBLIOGRAPHY ON NUMBERS

Adamo, David T. (1989) "The African Wife of Moses: An Examination of Numbers 12:1-9 *Africa Theological J* 18(3):230-237.

Investigates the identity and possible role of the Cushite woman whom Moses married. Opposes the contention that this Cushite woman was Zipporah or a Midianite. The traditions agree that Moses married an African woman. Josephus identified Cush with Ethiopia. This African woman whom Moses was told to marry probably came out of Egypt with the Israelites during the Exodus. This article is a spur to further research into the presence and role of Africans in the Bible generally.

Ahituv, Shmuel (1986) "The Law of the Cities of Refuge. *Shnaton*, -89 (1990), 10::11-30..

The oldest form of the law of the city of refuge is Exod 21:12-24 with formulations in Numbers, Deuteronomy and Joshua coming later. The first sites of refuge were sacred places. The earliest possible period for the establishment (as against formulation) of cities of refuge is the United Monarchy. The formulation in Numbers, Deuteronomy and Joshua is later, perhaps the Persian period. Hellenistic Greek parallels are significant. (Hebrew) NMW

AMIRAN, D. H. K. and SHAHAR, A. (1959) "THE LARGE CITIES OF ISRAEL: A GEOGRAPHICAL COMPARISON. *Bulletin of the Israel Exploration Society* 23:134-158.

By 1930 Jerusalem, heretofore the largest city, was over-taken by Tel Aviv and since 1950 by Haifa. Metropolitan Tel Aviv numbers about 600,000 and greater Haifa over 200,000. Despite the physical advantages of Haifa (port, available land, industry, connecting roads) the political situation (trade restriction with the Arab world) has allowed Tel Aviv to become the greatest city in Israel. (Heb.)

Asher, Norman (1984) "MOSES AND THE SPIES. *Dor Le Dor* 12(3):196-199.

The sin of the spies (Numbers 13-14) was that they went beyond their authority. Not content to report to Moses, they attempted to influence policy by spreading an evil report. There is no blame to be attached to Moses for sending the spies. It did not signify a lack of faith. Moses acted as any general should. Even as he believed in God's help and power, he could not allow himself to rely upon a miracle, and he therefore took practical steps. The spies, however, fomented revolt and usurped the position of the military leader.

Avishur, Yitshak (1984) "FIXED LITERARY FORMULAE FOR DESCRIBING JOURNEYS IN THE BIBLE AND IN UGARITIC LITERATURE. *Beth Mikra* 100:133-141.

Formulae for describing a journey include a description of whom or what is taken. In many cases in both Bible and Ugaritic literature there are line patterns of primary numbers, seven and ten. The group of seven lines is further subdivided into four and three. The pattern influences other contexts, not of journeys, such as Noah's bringing into the ark his family and the animals and other contexts, where theophany is described (Deut 4:12-13, Isa 40:18-19, 25-26). (Hebrew)

Bakon, Shimon (1990) "Sign-'ot. *Dor Le Dor*, 18(4)::241-250..

The term 'ot, usually translated as "sign," appears more than 50 times in the Bible. It, however, assumes at least six different meanings, depending on the context. (1) It is an ordering principle by which to guide our lives. Gen 1:14, 8:22; Num 2:2. The sign of Cain, Gen 4:14 presents a difficulty in interpretation. (2) A testimony of divine power in history—signs and wonders. Exod 6:30, 7:3; Deut 6:22. (3) Three signs of the covenant—the rainbow following the flood, Abraham's circumcision, and the reaffirmation of the Sabbath as a holy day, Gen 9:12, 17; 17:11; Exod 31:13, 17. (4) A "hint" interpreted by the beholder as divinely inspired, 1 Sam 13:22; 14:9, 10; 14:6. (5) A reminder of significant events in the past, Numbers 16 and 17; 17:3; 17:16-26; Joshua 4:4-7; Exod 13:9; Deut 6:9; 11:18; Hos 2:21, 22. (6) Proof of a prophetic statement, deferred into the future, Exod 3:12; Isa 7:11.

BARACKMAN, PAUL F. (1959) "PREACHING FROM NUMBERS. *Interpretation* 13:55-70.

An examination of the preaching values in the book of Numbers. Specific suggestions for preaching are offered with the view of developing not only the resources of the book, but also to illustrate an approach to biblical preaching. Sets forth the message of the book as a whole, and then develops individual themes as presented throughout the book.

Barnouin, Michel (1977) "LES RECENSEMENTS DU LIVRE DES NOMBRES ET L'ASTRONOMIE BABYLONIENNE (The Census Figures of the Book of Numbers and Babylonian Astronomy). *Vetus Testamentum* 27(3):280-303.

Certain anomalies and coincidences show the artificiality of the census figures in the book of Numbers. On what basis were they fabricated? One reasonable hypothesis links them with Babylonian astronomy. Both the figure

for the cycle of Meton 6939 and the figures for the periods of the 5 major planets, Mercury, Venus, Mars, Jupiter and Saturn, can be associated by simple arithmetic with the totals given for the various tribes in Numbers 1-26. In several ways the lunar month, lunar year, solar year and solar quarter are displayed. Multiples of 91 and 65 are common. The celestial numbers thus show the sacred character of the Israelites tribes in the desert. (French)

Bartlett, J.R. (1969) "THE HISTORICAL REFERENCE OF NUMBERS XXI.27-30. *Palestine Exploration Quarterly* 101(July-Dec.):94-100.

Various views, all of which deny that the poem of Numbers 21:27-30 reflect Israel's conquest of Sihon after his exploits, must still be rejected. Ewald's view (let the Amorites burn Hesbon again-if they can); Gray's view of Meyer and Stade (a triumphal song of Israel's 9th cent. victory over Moab); and Noth's view (the tribe of Gad has taken the plain north of the Aron and is being encouraged to come and build Heshbon) are to be rejected. Although it is not impossible that the song originated in the later time of Omri or even Jeroboam II it is more likely that it comes from the earlier 10th cent. campaign of David against Moab and was written in Jerusalem.

Buis, Pierre (1978) "LES CONFLITS ENTRE MOISE ET ISRAEL DANS EXODE ET NOMBRES (The Conflicts Between Moses and Israel in Exodus and Numbers). *Vetus Testamentum* 28(3):257-270.

The chronic conflicts in Exodus and Numbers which oppose Israel to Moses are called schemas of litigation, submitted to YHWH for arbitration. There are 3 types of schemas, each with the same 3 actors. Schema A has the people in danger and Moses going to YHWH for a program of help. Schema B has the people accusing YHWH, who announces punishment through Moses. Schema C has the people accusing Moses and eventually Moses intercedes to lessen the punishment set by YHWH. The author of this section used traditional stories, sometimes more than once in a variation of these schemas. Death in different degrees of tolerability was threatened and carried out. (French)

Bulka, Reuven (1986) "Reaction to Terror--A Biblical Perspective. *Dor Le Dor* 87, 15(2):125-128.

Numbers 21:1-3 is a parallel to current terrorist situations. From this situation we can derive a number of points: there is no difference how many hostages are involved; the reaction must be free of empty rhetoric that cannot be acted upon; military action must accept the possibility that the hostages will be victims and the military response need not be commensurate with the provocation.

Ceplair, Larry Garb, Andrew (1988) "Korach's Question Still Deserves an Answer. *J of Reform Judaism* 35(1):1522.

Korach in Numbers 16 questions Moses's and Aaron's right to exercise priestly prerogatives. Korach and his followers were destroyed and their motives as well as their actions vilified by Jewish tradition. Within Jewish tradition, the story of Korach functions to validate and authenticate priestly (and later, rabbinic) authority. However, Korach's question remains essentially unanswered: Why is there a necessity for intermediaries between the individual and God? Why, when the Covenant at Sinai spoke of a "kingdom of priests and a holy nation," are Moses and Aaron given special status and an elite few elevated to a priestly role?

Chiu, Andrew (1986) "Who Is Moses' Father-in-law? *East Asia J of Theology* 4(1):62-67.

Exodus and Numbers appear to use three different names, Ruel, Jethro and Hobab, to refer to Moses' father-in-law. Similarly, Exodus and Numbers refer to him as a Midianite, but Judges calls him a Kenite. His true name was most likely not passed down through the ages. In the oral stage, some storytellers in the South called him 'the friend of God' (Ruel), and others addressed him as a 'beloved' (Hobab). In the North, however, since he was a priest and chieftain, the storytellers called him 'his majesty' (Jethro). He was probably a Midianite ethnically but a Kenite (a smith) by trade.

Cooper, Alan (1981) "THE "EUPHEMISM" IN NUMBERS 12:12. A STUDY IN THE HISTORY OF INTERPRETATION. *J of Jewish Studies* 32(1):56-64.

Expresses concern whether Aaron's plea in v 12 is consistently regarded by Jewish tradition to contain a kinnuy ("euphemism") or a tiqqun soferim ("scribal emendation"). Analyzes varying Judaic interpretations of this verse. Agrees with Geiger that in Num 12 and Exod 32, there has been a systematic editorial effort to exculpate Aaron. The Bible thus took shape by a continuous process of internal interpretation and growth-inner-biblical exegesis.

Dawes, Stephen B. (1990) "Numbers 12.3: What Was Special about Moses? *Bible Translator*, 41(3):336-340.

The Hebrew 'anaw is usually translated as "meek" or "humble." But Moses, with his quick temper and forceful disposition, is unlikely to be an epitome of meekness. Humility, implying modesty but with no loss of power, is the more accurate rendering. This is supported by examples from other episodes in his life. EC

de Boer, P. A. H. (1982) "NUMBERS VI 27. *Vetus Testamentum* 32(1):3–13.

By changing the masoretic al to el, a divine name related to elyon found by Dahood several places in the Psalms, presents the rendering in Num 6:27, "And when they shall name me The Most High of the Israelites, I, on my part, will bless them." The subject is not necessarily the priests but believers in the deity.

Duvshani, Menachem (1978) "THE DYNAMIC CHARACTER OF THE BOOK OF NUMBERS. *Beth Mikra* 24/1(76):27–32.

Discusses the intermingling of literary forms in Numbers. All genres are represented: narrative, poetry, prayers, historiography, prophecy, law, parable, chronicles, lists of journeys, sacrifices, border delineation. In contrast to Exodus and Deuteronomy, it does not contain large sections of stories in succession. There are transitions to other genres. A major recurrent theme is that of rebellion. Another is desire and jealousy. Long time processes (the passing of 38 years and the death of a generation) are expressed by the repetition of words. (Hebrew)

Engel, Helmut (1979) "DIE SIEGESSTELE DES MERENPTAH: KRITISCHER UBERBLOCK UBER DIE VERSCHIEDENEN VERSUCHE HISTORISCHER AUSWERTUNG DES SCHLUSSABSCHNITTS (The Victory Stela of Merenptah: Critical Survey of the Different Attempts at the Historical Evaluation of the Concluding Section). *Biblica* 60(3):373–399.

Any attempt at reconstructing the pre-history of Israel must take into consideration Merenptah's victory stela, which dates before the fifth year of this Egyptian Pharaoh. A survey of the studies and relevant arguments pertaining to the mention of "Israel" on this stela indicates it is uncertain whether the precise meaning of this term is identical to the "children of Israel" in Exodus, Numbers, and Judges 5, or how it came to be put together or taken over. (German)

Ferguson, Everett (1974) "ORIGEN AND THE ELECTION OF BISHOPS. *Church History* 43(1):26–33.

Origen's Homily in Numbers 13:4 is evidence that several modes of selection were used in the 3rd cent.: in some places popular elections, in others by appointment of a successor by the reigning bishop, in yet others by a combination through a testimonium either nominating a person for election or ratifying one previously elected by the people. Origen held presbyterial election appropriate, emphasizing the prayerful search for God's will.

FLACK, ELMER E. (1958) "NO TITLE GIVEN. *Interpretation* 13:3–23.

A reexamination of the book of Numbers to offer some of the insights made available through modern investigation. Reviews the available sources of study, such as commentaries, Pentateuchal studies, recent archaeological discoveries and studies in biblical geography, history and theology. Notes some of the new approaches to several of the problems posed by Numbers: the census lists, chronology, the character of Moses, Hebrew legislation, poetic literature, and the bronze serpent incident. Bibliography.

Frymer-Kensky, Tikva (1984) "THE STRANGE CASE OF THE SUSPECTED SOTAH (NUMBERS V 11–31). *Vetus Testamentum* 34(1):11–26.

The structure of Num 5:11–31 can be considered a paradigmatic case of the use of Inclusio–repetition to unify a passage with a complex text. It has an introduction (12–14), the action (15–28), a recapitulation (29–30) and the post-ritual resolution (31). The key word that describes each action is repeated twice. The main issue is the woman's defilement, which could pollute the land. If she was defiled, the punishment from God was to have a prolapsed uterus, but if she was acquitted after drinking the potion, the "water of revelation," she could become pregnant. It was not an ordeal, but like a purgatory oath.

GAZOV-GINZBERG ANATOLE M. (1965) "THE STRUCTURE OF THE ARMY OF THE SONS OF LIGHT. *Revue de Qumran* 5(18):163–176.

A literal reading of the Rule of the War in the light of Numbers 10 and I Samuel 17 gives a consistent picture.

GBEENBERG, MOSHE (1959) "THE BIBLICAL CONCEPT OF ASYLUM. *J of Biblical Literature* 78:125–132.

The city of refuge as conceived in Numbers is the necessary adjunct to, rather than a replacement of, the local altars. The altar gives temporary asylum from the immediate danger of pursuit by the avenger; the city alone provides for the expiation of bloodguilt which every stratum of biblical law associates with homicide. Deuteronomy takes its departure from the law of Numbers, by stripping the cities of their sacred status as sanctuary sites, and, by its disregard of the religious-cultic provisions of Numbers, it is seen to be a later revision.

Gilead, Chaim (1977) "SONG OF PARABLES (NUM. 21:27–30). *Beth Mikra* 78, 23(72):12–17.

The ambiguities of Num. 21:27–30 can be clarified by comparison with Jer. 48:45–46. We have here fragments of an ancient song telling of the victory of Sihon over Heshbon. The first part of the song, the call to rebuild Heshbon, is not original, and was added in the book of Numbers. It summons the Israelites to rebuild Heshbon, a call to which the tribes of Reuben and Gad responded. The firing of Heshbon clarifies obscure words. (Hebrew)

Goodnick, Benjamin (1989) "The Rise and Fall of Israel in the Sinai Desert *Dor Le Dor* 18(1):32-36.

Interprets the rise and fall of emotions in the Sinai wanderings in the light of psychology. The people and Moses experienced a weariness and lassitude (Numbers 11) after having reached great heights (the revelation at Mount Sinai, the construction of the sanctuary). These alterations of mood are related to the idea "pride goeth before a fall." The great achievements led to a sense of disbelief and ennui. Frightened by what was new they longed for the simpler life in Egypt.

Gunn, David M. (1974) "THE "BATTLE REPORT": ORAL OR SCRIBAL CONVENTION? *J of Biblical Literature* 93 (4):513–518.

Contests the conclusions of John Van Seters concerning the conquest of the kingdoms of Sihon and Og in Numbers, Deuteronomy and Judges (see JBL, 1972, 182–197). Suggests that his treatment of the relevant evidence is inadequate, essentially an over-simplification of the issues involved, and cannot be regarded as conclusive. Hence, the basic issues remain alive and unresolved.

Gunneweg, A. H. J. (1990) ""Das Gesetz und die Propheten. Eine Auslegung von Ex 33, 7- 11; Num 11,4-12,8; Dtn 31,14f; 34,10 (The Law and the Prophets. An Interpretation of Exod 33:7-11; Num 11:4-12:8; Deut 31:14-15; 34:10). *Zeitschrift fur die Alttestamentliche Wissenschaft*, 102(2):169-180..

The passages listed in the title represent a late stratum in the Pentateuch, which affirms the priority of Moses and the law over priesthood and the cult, and which makes prophecy totally dependent on the law. When God speaks to Moses face to face, we are pointed to the exclusivity and priority of the law. The elders who received some of Moses' spirit in Numbers 11 became the prototypes for all true prophecy. As the last word in the Pentateuch, Deut 34:10 shows that no figure after Moses ever had authority like him. Hence Moses or, better, the Torah is the measuring stick for all subsequent prophecy. (German) RWK

Hackett, Jo Ann (1986) "Some Observations on the Balaam Tradition at Deir `Alla. *Biblical Archaeologist* 49(4):216–222.

The plaster inscription from Tell Deir Alla currently resides at the Amman Museum. It is impressively displayed across from a copy of the Moabite Stone and next to the Copper Scroll from Qumran. The fragments of the ancient inscription are arranged in order in modern plaster and securely encased in large wood and glass trays, which are themselves enclosed in a wooden cabinet. The Deir cAlla text refers to a man named Balaam, son of Beor, a seer of the gods. We assume he is the same man spoken of in Numbers 22–24.

HARRELSON, WALTER (1959) "GUIDANCE IN THE WILDERNESS. *Interpretation* 13:24–36.

A theological analysis of the book of Numbers with special reference to its structure and fundamental theme. The numbering of the people, their rebellious spirit, and the Balaam cycle suggest a theological judgment upon Israel. The experiences of Israel in the wilderness present a picture of the distinctive character of Yahweh.

HORT, GRETA (1959) "THE DEATH OF QORAH. *Australian Biblical Review* 7:2–26.

An attempt to establish the historicity of the event of the revolt and death of Korah, recounted in Num. 16 & 17, by means of textual criticism and on the assumption that these events are the description of natural phenomena. The study also throws light upon the position of priests and Levites and of their attitude to each other at the time of the compilation of Numbers, as well as upon the question of the extent of the development of the priesthood in the Mosaic period. Concludes that these events are historically valid traditions coming down to us from Mosaic times, and the investigation contributes to the gradually growing dissatisfaction with the Wellhausen theory, and once and for all does away with the legend of a post-exilic origin of this passage. Footnotes.

Hui, Timothy K. (1990) "The Purpose of Israel's Annual Feasts. *Bibliotheca Sacra*, 147(586):143-154..

The three OT passages that describe Israel's annual feasts differ primarily in emphasis. Deuteronomy 16 stresses the pilgrimages to the feasts, Numbers 28-29 the offerings, and Leviticus 23 the feasts themselves. In the last passage the focal points are sabbatical rest and holy convocation. The commemorative purpose of Israel's feasts should be carried over into the NT ordinances of baptism and the Lord's Supper for they also celebrate saving events of the past. EHM

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.

Joines, Karen Randolph (1965) "THE BRONZE SERPENT IN THE ISRAELITE CULT. *J of Biblical Literature* 57(3):245–256.

Nehushtan (II Kings 18:4) is unrelated to the bronze serpent of Moses (Numbers 21:9). There is reason to believe that Moses carried a bronze serpent as a means of sympathetic magic to repel serpents, a motif he received from the Egyptians. Nehushtan however was a fertility symbol of Canaanite and Mesopotamian background adopted by the Israelite cult to depict the fecundizing power of Yahweh.

KIMBROUGH, S. T., (1966) "THE CONCEPT OF SABBATH AT QUMRAN. *Revue de Qumran* 5(20):483–502.

The Essenes and Pharisees "may share some distant common origin" (Dupont-Sommer) or at least on matters of specific interest, such as the Sabbath, have had a significant influence on one another. A three-column comparison of the Damascus Document with Old Testament and rabbinical references shows striking resemblances, but some obvious differences, especially the obliteration of capital punishment for breaking the Sabbath law. The principle of Tarah, expediency for the perpetuation of the sect led to disregard for Numbers 15:35. Since there is no mention of the 'Erubin at Qumran, it is evident that this was a later development (between 70 and 90 AD) in Judaism.

Kjeseth, Peter (1978) "NEHUSHTAN AND ERNST BLOCH–RAYMOND BROWN AND BIBLICAL STUDIES. *Dialog* 17(4):280–286.

Three canonical references (Num 21:4–9, 2 Kgs 18:4; John 3:14–15) know about the serpent. In Numbers, the serpent is first a symbol of punishment and then forgiveness. Hezekiah treated Nehushtan as idolatrous and destroyed the bronze serpent, according to 2 Kgs 18. Nehushtan was kept alive by John (3:14–15; 8:28; 12:32–34). Raymond Brown and Ernst Bloch find significance for our situation in the bronze serpent. With Brown we get a glimpse of a familiar and beloved, but pale, docetic creature; but Bloch and his Nehushtan of the underground Bible will be around for a long time.

KLAUSNER, SAMUEL (1964) "PARTICIPATION BY PROTESTANT, CATHOLIC AND JEW. *Review of Religious Research* 5:63–74.

Complementing the author's book, *The Religio-Psychiatric Movement*, changes since 1957 in the relation of psychiatry and religion are presented. Protestant, Catholic, and Jewish clergymen and psychiatrists have participated in this dialogue. The numbers of published articles by each are listed and from this trends are shown. The place of religion in psychiatry is becoming more institutionalized and is more in the hands of Protestants. The output of writings is starting to decline as the activity becomes less defensive and more established in the activities of clergymen who specialize. Jewish clergymen are seen to have almost left this activity. While now that Freud is respectable in Catholic circles, Catholic output is lessened. Protestant activity is increasingly in medical settings. First of two articles on THE RELIGIO-PSYCHIATRIC MOVEMENT.

Koch, Klaus (1978) "DIE MYSTERIOSEN ZAHLEN DER JUDAISCHEN KONIGE UND DIE APOKALYPTISCHEN JAHRWOCHEN (The Mysterious Numbers of the Judean Kings and the Apocalyptic Weeks of Years). *Vetus Testamentum* 28(4):433–441.

The OT historians looked at chronology with ideological considerations in mind. 1 Kgs 6:1 counts the period from the exodus to the beginning of the temple construction as 480 years. Another 480 is apparently intended by the 430 of the Judean kings plus 50 for the exile. The Chronicler makes it 500 by extending the exile to 70 years. Finally, the late Israelite apocalyptic redivides the 2 periods as 490 years each or 70 weeks of years, as part of a larger structure. So time was not physical, but it had to do with salvation history. (German)

Kohl, Marvin. (1960) "THE UNANIMITY ARGUMENT AND THE MYSTICS. *Hibbert J* 58:268–275.

The unanimity of argument among the mystics warrants for Bergson and others the assumption that mystics have a knowledge of a Supreme Being. Three arguments should be examined. First, does mystic intuition provide knowledge of that which is apprehended? Then, does agreement or an appeal to numbers substantiate a claim to knowledge? Finally, is there, or is there not an agreement amongst mystics as to basic beliefs and attitudes? In sum, the unanimity of perspective may be due to some external stimulus or some type of aspiration. We just do not know. We know only that such perspective is characteristic of those we call mystics.

Koole, J. L. (1965) "HET SOORTELIJK GEWICHT VAN DE HISTORISCHE STOFFEN VAN HET OUDE TESTAMENT (The Specific Weight of the Historical Materials of the Old Testament) *Gereformeerd*

Theologisch Tijdschrift 65:81–104.

The Old Testament contains various types of historical materials in which one sometimes encounters discrepancies. Where discrepancies in numbers exist there may have been two separate traditions with numerical variance. In fidelity to his task the writer may have used both sets of figures even while aware of the discrepancy. Should one deny any truth to the folk and hero stories in the Old Testament, or see them as detailed descriptions of what actually happened? The latter is closer to the truth. Since the times of Gunkel and A. Alt scholars have not been satisfied to work exclusively with details of literary criticism, but rather to think synthetically with an attempt to grasp the sense of the whole narrative. The Old Testament has great value as illustrative material and as a part of the history of salvation. (Holland)

Krieg, Matthias (1985) "MOCED NAQAM–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)

Kriegbaum, Richard (1983) "WHAT IF CHRISTIAN COLLEGES DON'T JOIN THE "HIGH TECH" REVOLUTION? *Christianity Today* 27(17):14–19.

In hard times such as those Christian colleges face in the 1980s, success in the competition for dwindling numbers of freshmen and declining funds will depend in large part on the ability to deal wisely with high technology. They will have to offer that technology to their students and use it in their own operations. Many people will need to learn new ways of doing things. Morale may suffer when technological disruptions are rubbed into the wounds left by lower enrollments. The Christian college is in a special position to resist the dehumanizing effect of ubiquitous high-speed electronic information and communication systems.

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 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, Casper J. (1984) "On the Structural Use of Numbers as a Composition Technique. *J of Northwest Semitic Languages* 12:87–99.

A new way of analyzing biblical writings is introduced. It is based upon the discovery of numerical compositions and the structural use of numbers. Relies on Schedl's logotechnical analysis (Bauplane des Wortes. Einführung in die biblische Logotechnik, 1984) to detect the real structure of texts. Psalm 79 and Deut 3:1–17 are treated as examples. Maintains that these two passages are carefully constructed numerical compositions governed by certain symbolic numbers.

Labuschagne, C. J. (1987) "De Numerieke Structuuranalyse van de Bijbelse Geschriften. *Nederlands Theologisch Tijdschrift* 41(1):1–16.

The most important discovery of our time in the field of biblical studies is that the biblical writings are numerical compositions, i.e., their structure is fundamentally governed by certain (symbolic) numbers. M. J. J. Menken, Numerical Literary Techniques in John . . . (Leiden, 1985) is the most recent major publication on the subject. Unfortunately, Menken overlooks the contributions of Oskar Goldberg, Gershom Scholem, Claus Schedl, and C. J. Labuschagne, but, happily, Menken comes independently to the same conclusion as these scholars. Many examples of numerical composition appear in both the OT and NT. (Dutch)

LANDRY, SABIN P. (1965) "THE CHURCH REVIVAL: PRO. *Review and Expositor* 63:43–48.

Despite the criticisms and doubts, there are inherent values in revivalism, values which mitigate against ruling out the continued utilization of the revival method as a significant part of the evangelistic activity of the church. There is a powerful persuasion in numbers, in belonging to something that moves. The effort that goes into a revival is itself a witness to the conviction that the church has a gospel and a mission to perform. Revivals put a healthy emphasis upon the preaching of the gospel. The misuse of a method does not necessarily invalidate the method properly utilized.

LATOURETTE, KENNETH SCOTT (1960) "DEVELOPMENTS IN THE "YOUNGER CHURCHES"

SINCE EDINBURGH, 1910. *Religion in Life* 29:352–362.

At Edinburgh (1910) the "younger churches" first appeared on the scene. They have grown in numbers, self-consciousness, and vigor. They have not been exclusively a Protestant phenomenon. The writer discusses the line of development in Africa, Asia, and Latin America. In 1910 the large majority of the missionaries from the U. S. came from societies represented at Edinburgh. Now approximately half are from bodies which do not cooperate with the ecumenical instrument which emerged from Edinburgh, the IMC.

Leiman, Sid Z. (1974) "THE INVERTED NUNS AT NUMBERS 10:35–36 AND THE BOOK OF ELDAD AND MEDAD. *J of Biblical Literature* 93(3):348–355.

The notion that Num. 10:35–36 was borrowed from an apocryphal or pseudepigraphical book of Eldad and Medad is rooted neither in biblical sources, nor in midrashic sources, but first appears in medieval sources which no longer understood the earlier midrashic materials, and which offer no testimony of independent value regarding the history of the biblical text at Num. 10:35–36.

Lemaire, Andre (1990) "Bala 'am/Bela' fils de be'or (Balaam/Bela, the son of Beor). *Zeitschrift fur die Alttestamentliche Wissenschaft*, 102(2):180-187..

According to Numbers 22-24 and the inscription of Deir Alla, Balaam was an Aramaic seer. Gen 36:31-39 originally dealt with Aramean rather than Edomite kings. Bela, son of Beor was the first Aramean king with a capital at Dinhabah. It is necessary to identify Balaam the son of Beor and Bela the son of Beor and to see here the first Aramean seer-king. (French) RWK

Leonard, Bill J (1989) "Evangelism in America: A Contemporary Malaise? *Reformed Journal* 39(6):12-14.

Recent sociological studies indicate that trends in declining church membership appear across denominational and theological lines. All religious communities are losing increasing numbers to "nonaffiliation," a secular constituency that is not responding to the appeals of any religious tradition. The Southern Baptist Convention provides an illustration of the evangelical malaise which exists throughout American Christianity. Liberals and moderates reject crass manipulation for a conversion response, while evangelicals and fundamentalists retain methods which have minimal appeal to an increasingly secularized society. Churches might therefore reassert a theology of evangelism grounded in the tradition of spiritual community.

Letellier, Francis. (1989) "Assistance social: Le doute et la necessite (Social Assistance: The Doubt and the Necessity) *Foi et Vie* 88(3/4):87-93.

Social work is a profession in malaise, a profession which doubts itself and does not reproduce itself, but a profession humanly essential. Numbers of entering candidates in schools has diminished by 50% in six years. The image of the profession has considerably deteriorated. Professional formation plays the role of an interface between individual motivation and more or less defined social or economic functions. Motivations are changed for less altruism but more functionality. (French)

Letzig, Betty J. (1986) "The Church as Advocate in Aging. *J of Religion and Aging* 2(4):1–11.

Religious organizations constitute by far the largest single network of voluntary community organizations serving the needs of the elderly in American society. The dramatic increase in the numbers of people 60 years of age and older, which will increase to 500 million by the year 2025, calls for a refocusing of efforts from direct services to a few to advocacy with and in behalf of all older people. Describes the role of the National Interfaith Coalition on Aging.

Lilley, J. P. U. (1978) "BY THE RIVER-SIDE. *Vetus Testamentum* 28(2):165–171.

Although English versions generally translated be'eber as "beyond," the correct translation is "beside," unless the context specifically demands "beyond." The East Bank of the Jordan was the more intensively settled side. Normally meeber means "beyond," except in Numbers and parts of Joshua. The Persian province in Ezra-Nehemiah should perhaps be classed as substantial, "side" or "bank" of the river.

Lindbeck, George A. (1961) "THE CONFESSIONS AS IDEOLOGY AND WITNESS IN THE HISTORY OF LUTHERANISM. *Lutheran World* 7:388–401.

Insistence on explicit subscription to the symbolic books has not been unequivocally good. It has had, for example, both restrictive and divisive consequences. Yet with all its defects it has proved to be an immensely powerful bulwark against revivalism and liberalism. Although other denominations have been more significant in this respect in the past, the Lutheran contribution may, in the future, be the most important not only from the point of view of numbers involved but more importantly by the quality of the Lutheran conservation of the traditional substance of the Christian faith. The question is whether it will continue to do so now that Lutherans are entering

the main stream of American life. There is hope, however, that we are beginning to discover how to combine fidelity to the historic faith of the Reformation with freedom in modes of expression; faithfulness with flexibility. Among the evidence for this is the fact that we now distinguish between true confessional loyalty which shares the faith to which Confessions and Scriptures bear witness and a false ideological loyalty which makes the Confessions and the Bible itself idolatrous objects of belief,

Lindberg, David C., Numbers, Ronald L. (1986) "Beyond War and Peace: A Reappraisal of the Encounter Between Christianity and Science. *Church History* 55(3):338–354.

Andrew D. White's appraisal of the relationship between science and Christianity as a war is not supported by recent studies. Christianity has not impeded scientific advancement, but has cooperated with it. Copernicus and Galileo were opposed by scientists and clergy whose views were based on Aristotelian principles and who differed on principles of biblical interpretation. A new history of the relationship between science and Christianity needs to be written that goes beyond the warfare image to grasp the complexities of the relationship.

Linnan, John E. (1990) "Ministry Since Vatican II. A Time of Change and Growth *New Theology Review* 3(1):33-45.

Since Vat. II ministry has been undergoing constant evaluation. This period has paradoxically been one of challenge, excitement and vision, but also one of confusion, pain and frustration. Considers some of the factors contributing to this ongoing reappraisal: (1) redefinition of ministry; (2) dynamics stimulating growth in ministry: changing historical consciousness, new ecclesial views, numbers- crisis; (3) important foci: church as a ministerial community, improved theological approaches to priesthood and ordination, sensitivity to the question of lifestyle and gender in ministry.

Lipschutz, Abraham (1985) "Notes On Nachmanides' Commentary On Leviticus, Numbers And Deuteronomy. *Beth Mikra* 101:322–340.

Deals with selected comments of Nachmanides on Leviticus, Numbers and Deuteronomy. Cites rabbinic and medieval sources that support Nachmanides, as well as other commentators with whom he differs. (Hebrew)

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Deals with selected comments of Nachmanides on Leviticus, Numbers and Deuteronomy. Cites rabbinic and medieval sources that support Nachmanides, as well as other commentators with whom he differs. (Hebrew)

Lischer, Richard (1977) "THE CURRENT CHALLENGE TO LUTHERAN RENEWAL: ANOTHER LOOK AT KELLEY'S QUESTION. *Currents in Theology and Mission* 4(3):132–142.

During the past ten years the fundamentalist and pentecostal churches increased their numbers at about the same rate as mainline Protestants declined. Dean Kelley believes that the more rigid, authoritarian, demanding and exclusive a group is, the more it will grow. Kelley can be faulted for not giving proper attention to chronological perspectives, social or class factors, population shifts, national mood swings, or churches that are both conservative and declining. People expect to find a sense of belonging, of comfort, and of meaning in their religion, and these needs may have much to do with growth and decline in churches. Eleven characteristics of fundamentalism pose a threat to Lutherans. Discusses eighteen factors that contribute to church growth.

LITTELL, FRANKLIN H. (1967) "THE GROWING CHURCH STRUGGLE IN AMERICA. *Andover Newton Quarterly* 7(3):113–126.

Points out the danger of the extremist groups in America which threaten to turn the United States into a totalitarian camp. Their influence is disproportionate to their numbers because: (1) they are willing to use any means to support their cause; (2) the liberals and intellectuals have frequently disengaged from the battle; (3) we do not have the legal tools necessary to cope with the situation; (4) we have a passive, uninformed church that can neither resist the on-slaughts of the extremists nor recognize that it is a struggle for its soul as well as its body; and (5) the technological revolution in weaponry and communications makes it possible for the few to control the many. Calls for a new body of law designed to suppress such groups and for citizens to address themselves to these issues.

Lohfink, Norbert (1986) "Religious Orders: God's Therapy for the Church. *Theology Digest* 33(2):203–212.

Discusses the problems of religious orders in the contemporary RC Church, especially the diminishing numbers of young people choosing vocations as monks and nuns. Two significant gifts necessary for the religious callings, poverty and celibacy, are endangered by the church's accommodation to the world. Argues that God's purpose to transform the world through the church remains unchanged and still requires the "counter society" of monasteries and religious orders to serve as "therapy for the church." Miracles are possible. Digest of Die Orden

als Gottes Kirchentherapie: Biblische berlegungen zur Not der Kirche und zur Not Vieler Orden in Orenskorrespondenz, 1986, 27(1):31–54.

Ma'oz, Z. U. (1985) "On the Hasmonean and Herodian Town-Plan of Jerusalem. *Eretz-Israel* 18:46–57.

In Jerusalem of the second Temple period, town planning had to accommodate large numbers of pilgrims, great expansion in Hasmonean times, and defense of a city over hilly terrain. Three open reservoirs served the pilgrim camps and also the defense system as moats. Two arterial avenues--the Tyropoeon and a "Cross Avenue"--accommodated pedestrian traffic. Josephus's second wall is a new northern wall, replacing the Hasmonean wall destroyed during construction of the Temple Mount and the avenues. The gate below the modern Damascus gates was a free-standing triumphal gate built by Agrippa I, and not part of a fortifications system. (Hebrew)

MacLennan, Robert S. Krabel, A. Thomas. (1986) "The God-Fearers—A Literary and Theological Invention. *Biblical Archaeology Review* 12(5):46–53.

It has been widely accepted that Judaism had been sufficiently attractive to the Gentile world that great numbers had related themselves to Jewish communities throughout the 1st cent. Roman world without full conversion to Judaism, the so-called "God-fearers" of the book of Acts. Develops a case from literary, archaeological and historical sources refuting this position and attempts to show that the Lukan material may be understood as a reflection of Luke's literary and theological purposes without his necessarily purposing to write a precise historical account.

MACRAE, GEORGE W. (1959) "BUILDING THE HOUSE OF THE LORD. *American Ecclesiastical Review* 140:361–376.

A study of the word "edify" a term now rapidly passing into ironic usage, but which, in the New Testament, is found possessed of rich meaning. Etymologically meaning "to build", this word was used several times by Christ in describing Himself as the keystone which the builders rejected, and in promising that Peter would be the rock upon which He would build the assembly of His people. St. Paul adopted and developed these themes in connection with the building up of the Church, the Mystical Body of Christ, in terms of numbers, holiness, and good works.

MADDEN, MYRON C. (1957) "COMMUNICATION IN ADMINISTRATION. *Pastoral Psychology* 8:33–36.

Communication is made through the pastor himself, the church program, and the "natural groups" within the church. The basic concern of church or parish administration is that of a true fellowship: it can not be measured or operated as a commercial venture whose goals are numbers where people are a means to an end. Where there is true communication there is real communion.

Magonet, Jonathan (1982) "THE KORAH REBELLION. *J for the Study of the Old Testament* 24:3–25.

Reviews classical and more recent Jewish exegesis of the story of Korah's rebellion (Num 16). Questions of political and spiritual leadership are major themes in the book of Numbers; the Korah rebellion serves to dramatize them. The real object of Korah's insurrection was his ambition to be the priest, not for religious reasons but to achieve personal power.

Maier, Konstantin (1975) "AUSWIRKUNGEN DER AUFKLARUNG IN DEN SCHWABISCHEN KLOSTERN (Effects of the Enlightenment in the Swabian Cloisters). *Zeitschrift fur Kirchengeschichte* 86(3):329–355.

In the second half of the 18th cent. the Enlightenment's sharp antipathy to "monachism" received a mixed response in the cloisters themselves, judging from previously unknown source material; hitherto, scholars portrayed mostly the cloisters' external history. On the one hand, the Swabian cloisters criticized (1) the plans to reform the church ("Gallicanism"), (2) reforms undertaken by the princes, and (3) the Enlightenment in general. On the other hand, the Enlightenment influenced many individuals in cloisters (1) to modernize church theology and law, (2) to criticize monastic life, and (3) to leave the cloisters in increased numbers. (German)

Malpezzi, Frances P. (1981) "THE FEAST OF THE CIRCUMCISION: THE RETURN TO SACRED TIME IN HERRICK'S NOBLE NUMBERS. *Notre Dame English J* 14(1):29–40.

Robert Herrick's poetic celebrations of Christian feasts within Noble Numbers are dramatic productions of tropology in action, a return to sacred time. Studies three representative poems in Noble Numbers: "The New-Yeeres Gift, or Circumcisions Song", "Another New-Yeeres Gift, or Song for the Circumcision", and "To his Saviour. The New yeeres gift", demonstrating Herrick's technique as he returns his audience to sacred time through his celebration of the feast of the Circumcision.

Mantzaridis, Georges (1975) "NEW STATISTICAL DATA CONCERNING THE MONKS OF MOUNT ATHOS. *Social Compass* 22(1):97–106.

The decline noted in recent years in monastic life on Mt. Athos up to 1972 has been reversed in several monasteries, where numbers have markedly increased and the average age has fallen. The church's failure to protest against fast-developing worldliness in social life is one reason for the change, while certain vivid personalities have attracted contemporary young men with spiritual needs and anxieties.

Margaliot, Meshullam (1983) "The Story of Hobab—Numbers 10:29-36. *Shnaton*,/84, 7/8::91-108..

A careful analysis of repeated words and rhythmic patterns in the text of Num 10:29-36 demonstrates that the text is describing a numinous experience, the presence of the glory of God. The time of this section is prior to Israel's departure from Mt. Sinai. Moses offers Jethro, called Hobab ("one beloved"), an opportunity to become a member of the covenant of God with Israel, an offer he probably accepted, according to later sources. The message is that the covenant at Sinai is open to all nations. (Hebrew) NMW

Margalit, Shelomo (1987) "A Window on Obscurities. *Beth Mikra*,, 112::68-71..

The contradiction between Prov 26:4 and 5 has long been the subject of discussion. The contradiction even led to a movement to "conceal" the book of Proverbs. The contradiction, however, is eliminated when *caneh* is read, not as "answer," but as *`anneh*, a *piel* meaning "punish, torment." Another difficult verse is Qoh 11:2, where there is a progression of numbers, seven and eight. Suggests that the "seven" refers to the basic family members whom one must support and mourn. The "eight" refers to others beyond that circle, who must also be supported in need. (Hebrew) NMW

Margaliyot, M. (1980) "NUMBERS 12: THE NATURE OF MOSES' PROPHECY. *Beth Mikra* 25(81):132–149.

Studies the structure of Num 12 and the nature of the complaints against Moses. There is a discrepancy between the charge that Moses married an Ethiopian woman and the claim of Miriam and Aaron that God has spoken to them, too. The first charge is shown to be camouflage, while the second is the main one. The answer to it is to show the prophetic superiority of Moses. His greatness is his willingness to forgive and act as the *paraclete* for his sister. The complaints and the response are arranged in chiasmic structure. Language and allusion are examined. (Hebrew)

Marker, David G. (1969) "SCIENCE AND THEOLOGY: OPPONENTS OR PARTNERS? *Reformed Review* 22(3):18–20, 37–40.

Since the fundamental assumptions of both science and theology are taken on faith, one cannot say that the one science is on a firmer foundation than the other. Although science and theology sometimes seem to give different answers to the same questions, there is also no real conflict here. Nor is the method used to answer scientific questions more powerful than that used to answer theological questions. Neither are scientific answers more satisfactory than theological answers because they are more true or more absolute or because they can be stated in terms of numbers.

Marks, John H. (1970) "THE PROBLEM OF PALESTINE. *Muslim World* 60(1):25–46.

The Palestine problem, which today involves achieving peace between Israelis and Arabs, was created and is basically sustained by the Western world. The roots of the problem lie in the Middle Ages, when large numbers of persecuted Jews left Christian states for the milder regimes of the East, and in the seventeenth century, when European powers began seeking first to penetrate and later to control Near Eastern territories in order to share in the luxury trade further East. The United Nations' partition of Palestine in 1947 simply placed the old problem of what was to happen in Palestine in a new setting.

Martin, R. H. (1977) "UNITED CONVERSIONIST ACTIVITIES AMONG THE JEWS IN GREAT BRITAIN 1795–1815: PAN-EVANGELICALISM AND THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. *Church History* 46(4):437–452.

The London Society for Promoting Christianity Amongst the Jews, founded in 1809, sought to convert large numbers of Jews to Christian faith. The society, originally interdenominational, became an arm of the Anglican church in 1815 after several years of inconclusive labors, denominational conflicts, and financial problems. The society's history reveals the paradoxical mixture of the strengths and weaknesses of the early pan-evangelical missionary impulse.

Maslin, Simeon (1988) "Balak and Ahavat Yisrael (Balak and the Love of One's Fellow-Jew). *J of Reform Judaism* 35(1):55–57.

The love of one's fellow-Jew is an essential part of Judaism, more significant than extreme concern for norms of ritual piety. Tells the story of a rabbi, who chided his students for their disrespectful attitudes toward others and their indulgence in malicious gossip. The rabbi noted that the principle, "Love your neighbor as yourself" was alluded to in every chapter of the Torah. Even in the story of Balak (Numbers 22), the king of Moab's very name is an acronym for the Hebrew words meaning "Love your neighbor as yourself." When challenged by the students that his interpretation was based on a misspelling, the rabbi replied that punctiliousness about the reputation and feelings of others should take precedence over a scrupulousness for the spelling of mere words.

Matsuda, Mizuho. (1985) "STRANGERS WITHIN OUR GATES—A REPORT ON ASIAN WOMEN IN MIGRANT SITUATIONS. *East Asia J of Theology* 3(1):50–61.

As economic necessity forces large numbers of Asian women into migrant situations in larger cities and other countries, they face lack of economic opportunity, poor working conditions and pay, difficulty in forming self-help organizations and a variety of social and cultural handicaps. Further study needs to be done of the special characteristics of Asian women which result in migration and in the perception of these women as docile, sexually available and easily duped. (A review of issues from a consultation on Asian women in migrant situations, convened by the Women's Desk, Christian Conference of Asia, Manila, Sept. 1984).

Mattingly, Terry (1986) "Old Baptists, New Baptists: A Reporter Looks at the Battle to Control the SBC. *Southwestern J of Theology* 28(3):5–11.

Analyzes the current factors and forces struggling for control of the Southern Baptist Convention and suggests that loyalties and money are the root sociological issues. The "insiders" or moderates represent a conservative theology and a non-credal polity, in the context of a totally voluntary faith. The "outsiders" or new Baptists are fundamentalists, holding hard to inerrancy and demanding that all aspects of Southern Baptist work build upon this foundation. Chances of compromise appear slight. The numbers seem to favor the outsiders. Education and the ordination of women will probably be the issues provoking a split, should it come.

McCurley, Foster R., (1970) "THE CHRISTIAN AND THE OLD TESTAMENT PROMISE. *Lutheran Quarterly* 22(4):401–410.

The relation of the OT text to Christian faith can be found in the principle of promise and fulfillment. This is developed in several theses and then applied to Numbers 21:4–9, the bronze serpent in the wilderness. A simplified hermeneutical formula is the question: "What is God doing in the passage?" "God" is the Father of Jesus. "Doing" points to God's acts in the past and present. "Passage" takes the biblical text seriously in terms of source, form, redaction, tradition, context.

McDermott, John. (1989) "The Weakness of American Catholicism. *Chicago Studies*, 28(1):79-88..

American Catholicism has impressive numbers (the largest single denomination in this country) and a well-organized network of institutions (parishes, schools, colleges, universities, hospitals, and social welfare groups). Yet, viewed as a social movement, its impact on the country is remarkably weak and ineffectual. Among the reasons for this paradox is that many laymen feel alienated from the church and have no sense of ownership of the Catholic Church's mission; another reason is the meaning of the lay vocation (to live the faith in a secular world) is not developed. TAT

McEleney, Neil J. (1977) "153 GREAT FISHES (JOHN 21,11)—GEMATRIACAL ATBASH. *Biblica* 58(3):411–417.

By substituting the letters of the alphabet in one direction for letters in the other (atbash) and by using numbers as symbols for names (gematria), a possible meaning for the 153 fishes of John 21:11 emerges. 153 is the sum of icht, the first 3 letters of the Greek word for "fish" (ichthys). These letters represent the Johannine confession: Jesus Christ (is) God. Here Jesus is identified with Christians, who are drawn up out of the world by the apostles and whose number is 153.

McFall, Leslie (1991) "A Translation Guide to the Chronological Data in Kings and Chronicles. *Bibliotheca Sacra*, 148(589):3-45..

Though Edwin R. Thiele's *The Mysterious Numbers of the Hebrew Kings* has, in the 40 years since its original publication, set the standard for understanding the chronological complexity of the divided monarchy era of Israel's history, it has long been in need of minor adjustment. This is particularly the case in matters of coregency, that of Hezekiah being the most notable example. A more rigid and consistent application of Thiele's own principles resolves problems he had been unable to unravel except by emendation, and also provides guidelines for improved translation of many of the chronological texts. EHM

McGavran, Donald. (1962) "THE GOD WHO FINDS AND HIS MISSION. *International Review of Mission* 51:303–316.

Mission is a divine finding, vast and continuous. Such mission requires a theology of harvest, not only a theology of seed sowing, or a search theology. Search theology has emphasized "result." Many say our command is to preach and we should pay no attention to the response and that our duty is complete in proclamation. Scripture knows nothing of the recent clichés that numbers are unimportant. Christ came to seek and to save lost persons, and commanded that his gospel be preached to all men. The theology of search is not false but partial.

McShane, Joseph M. (1989) "The Catholic Experience at Taming Pluralism. *Christian Century* 106(14):443–446.

For most of 200 years the American Catholic Church managed to enjoy the blessings of religious pluralism while escaping its major problems. The contagion of indifferentism never carried away large numbers of the faithful. As a result of the perfect freedom and the voluntarism born of pluralism, the American church boasted a vital, generous membership served by a necessarily vigilant and attentive body of priests and religious. In the last 20 years the church has finally had to face the corrosive effects of pluralism. Many of the barriers that once differentiated Catholics from other Americans have simply disappeared, Catholics are now prey to the most seductive and dangerous challenge secularism poses, the challenge to exercise the ultimate freedom that a pluralistic environment offers: the freedom not to believe. If the church wishes to remain a vital institution it must argue for its superiority on precisely those points on which secularism bases its claims.

Meinzen, Luther W. (1978) "REFLECTIONS ON DOING THEOLOGY IN MISSION. *Currents in Theology and Mission* 5(3):173–178.

Theology of glory focuses on God's might and majesty, regards them as God's chief attributes, and concludes that earthly success is a sign of his blessing. Theology of the cross focuses not on numbers but on service, ministry, and discipleship as the signs of fellowship with God.

MENDENHALL, GEORGE E. (1958) "THE CENSUS LISTS OF NUMBERS 1 AND 26. *J of Biblical Literature* 77:52–66.

The census lists of Num 1 and Num 26 represent an old tradition of tribal quotas committed for war on specific occasions. The term *elep* originally referred to a subsection of a tribe, and was later used to designate the contingent of troops which the subsection contributed to the army. In the days of the Monarchy this federation system broke down, and the royal army contained units of approximately 1,000 men. This system was read back into the census lists of the federation period yielding impossibly high figures. The lists themselves are authentic, but were misunderstood in post-Exilic times.

Metzger, Bruce M. (1966) "BIBLIOGRAPHIC AIDS FOR THE STUDY OF THE MANUSCRIPTS OF THE NEW TESTAMENT. *Anglican Theological Review* 48:339–355.

Lists some of the most useful aids in the study of NT manuscripts. Besides catalogues, Ammonian section numbers, Eusebian canon tables and Euthalian apparatus, he mentions lectionary rubrics and musical neumes. Dr. Metzger describes six current editions of the NT and the manuscript resources they rest on. Several biographical tools would be useful: a manuscript checklist according to language, a comprehensive list of conjectural emendations, and a comprehensive critical bibliography.

Meyer, Matthew M. (1968) "THE DEVELOPMENT OF NEW PERSONS THROUGH NEW FORMS OF MINISTRY. *Brethren Life and Thought* 13(3):134–145.

In addition to the regular ministries of the church, new ones such as combating race prejudice, providing housing and day care centers, and relating to the youth of the community are necessary because the church has not been reaching people, going out where they are. The Brethren Youth Center at Glendale is an experiment in new ministries and through this pioneer effort, with some mistakes made, a number of questions need consideration. While the new-type ministries cannot point to quick conversions or large numbers of candidates for baptism, they have resulted in changed lives among persons who have been reached.

Milgrom, Jacob (1978) "PRIESTLY TERMINOLOGY AND THE POLITICAL AND SOCIAL STRUCTURE OF PREMONARCHIC ISRAEL. *Jewish Quarterly Review* 69(2):65–81.

Primitive democracy in ancient Mesopotamia (see Jacobsen's theory), being characteristically provisional and ad hoc, is paralleled by the political and social structure of premonarchic Israel. This is evident from the usage of certain terms in the Hebrew Bible. *edah* (congregation) is the only term used in early Israel for the ad hoc emergency body called together when a national transtribal issue arose. The rise of the monarchy removed the need for this. *qahal* (assembly) began to be used in this technical meaning only after *edah* had dropped from the linguistic currency. Similar developments are apparent for *matah* (tribe) / *sebet* (tribe) and *elep* (family) / *mispahaha* (clan). Therefore, the priestly terminology in the early chapters of Numbers accurately preserves the social and political realities of premonarchic Israel.

Milgrom, Jacob (1982) "THE PARADOX OF THE RED HEIFER (NUMBERS 19). *Beth Mikra*

89/90:155–163.

There are paradoxes in the law of the red heifer, in that it purifies and yet imparts impurity. The key is that this sacrifice is a hat'at, 'sin offering'. It differs from other sin offerings in that the blood is not sprinkled on the altar. It must be mixed with the ashes in order to impart effectiveness to them. The heifer absorbs the impurity and, therefore, imparts it to those who touch it. Its redness adds to the effectiveness of the blood. Similar concepts in other cultures are traced. It reflects a concession to pagan ritual but also an easing of the feared death taboo, as the defiled person is not expelled like a leper. (Hebrew)

Miller, Patrick D. (1975) "THE BLESSING OF GOD: AN INTERPRETATION OF NUMBERS 6:22–27. *Interpretation* 29(3):240–251.

Examines what is being done in the act of pronouncing the Aaronic benediction, what is being said, the larger significance of the act and the words, and the implications of its continuing use in the church's liturgy. Discusses the literary stratum (P), genre (blessing), and structure of Num. 6:22–27. Emphasizes Yahweh as the source of the blessing. Examines exegetically the particular elements in the passage. Explores the theological meaning and function of the passage. Observes a distinction between salvation (God's delivering act) and blessing (God's regular, ongoing providence)—two themes that merge here. Emphases include God's continuing presence, help, care, keeping, grace, mercy, prosperity, and peace that he bestows upon his people.

Miller, J. Maxwell (1989) "The Israelite Journey through (around) Moab and Moabite Toponymy *Journal of Biblical Literature* 108(4):577-595.

Considers the apparent confusion in Numbers, Deuteronomy and Judges as to whether Israel went through or around Moab. Focuses on problems of toponomy. The actual boundaries of Moab appear in contention in the passages. Argues that the writers were apparently not very familiar with the toponomy of the area south of the Arnon.

MOLS, R. (1969) "DEMOGRAPHIE ET PATERNITE RESPONSABLE, I (Demography and Responsible Parenthood, Part I). *Nouvelle Revue Theologique* 91(3):260–298.

A study of the role of responsible parenthood in prehistoric times, in the pre-statistical ages of the past and in the modern age of statistics. Humanity now faces two basic options—each of which is fraught with danger: (1) it can allow the rhythm of population expansion to continue unchecked at the risk of suffocation under the sheer weight of numbers; or (2) it can return the demographic balance to equilibrium, thereby running the risk of stagnation at many levels of existence. (French)

Moosa, Matta (1972) "A NEW SOURCE ON AHMAD IBN AL-TAYYIB AL-SARAKHSI: FLORENTINE MS ARABIC 299. *J of the American Oriental Society* 92(1):19–24.

The Bibliotheca Mediceo-Laurenziana MS Arabic 299, entitled *Kitab Fih al-Shudhur al Dhaha-biyya fi Madhhab al-Nasraniyya*, has long been erroneously attributed to the Syrian logician Yahya ibn 'Adi. In fact, this anonymous MS is an anthology of essays written by several authors in defense of Christian doctrine. A very interesting portion of this MS is a dialogue between Israel, bishop of Kaskar, and Ahmad ibn al-Tayyib al-Sarakhsi the philosopher al-Kindi. The first part of this dialogue deals briefly with the agnomen Abu by which the Arabs customarily address each other; the second part treats the essence of numbers and debates whether this essence is altered by the process of addition; the last part deals with the question of whether there is any separation among the three persons of the Trinity.

Morris, John N. (1985) "ISSUES IN PUBLICLY SUBSIDIZED LONG TERM CARE SYSTEMS AND IMPLICATIONS FOR THE RELIGIOUS SECTOR. *J of Religion and Aging* 86, 2(1/2):151–163.

Given the increasing numbers of elderly in need of long term care services and the harsh reality of finite resources, new models are required which define those elderly persons who should remain eligible for publicly subsidized long term care. If, in fact, a method is established for serving only a limited number of older persons, i.e., the truly vulnerable elderly, by way of the public system of long term care, a large constituency of older Americans will be left to exist on the margins. The church as an informal care system may appropriately assume the role of ensuring that the available public funds are used wisely and that service gaps inevitably left between the increasing number of older persons and shrinking public support are bridged. In addition, the church must assist in improving all long term care services by contributing to public policy formation.

Mudge, Lewis S. Forsberg, Joan Bates (1991) "Second-Career Seminarians: The View from the Dean's Office. *Christian Century*, 108(5):143, 153-165.

Theological schools were not entirely prepared when large numbers of students in their 30s and 40s, many with professional experience behind them and families to support, started seminary. Reflects on the adjustments and challenges for teachers, administrators and students. WSS

Mulholland, Kenneth (1991) "Donald McGavran's Legacy to Evangelical Missions. *Evangelical Missions Quarterly*, 27(1):64-70..

McGavran's legacy to evangelical missions is: (1) the Christian church is divinely intended to grow significantly in numbers; (2) church growth is a legitimate measuring rod for theological extension; (3) missionary expansion is crossing cultural rather than geographic barriers; (4) urban populations must be given priority; (5) research is a vital part of missions strategy. JW

Mundhenk, N. (1973) "PREPARING SELECTIONS: SPECIALIZED TRANSLATIONS. *Bible Translator* 24(4):401-419.

In making selections of portions of Scripture to print the advantages are: cheapness, easiness to produce and distribute of large numbers, enthusiasm for them among readers. In making selections one must ask what they are meant to do, for a variety of problems can make a passage inappropriate in a given culture. There are two basic problems: (1) people do not have the necessary background to understand the selection; and (2) changes may need to be made in order that the selection stand alone. Adaptations are then discussed: (1) an introduction printed with the selection; (2) adaptations in the text of the translation itself, with examples. A discussion between this article and earlier recommendations follows.

Munro, Winsome (1982) "WOMEN DISCIPLES IN MARK? *Catholic Biblical Quarterly* 44(2):225-241.

Mark testifies, albeit evasively, to the continuing presence of considerable numbers of women, both among Jesus' close disciples and a larger following. This gospel also implies the prominence of women and female leadership in the primitive Church, as it is known to Mark. It reveals that certain women exercised a key role in the primitive Church as witnesses to kerygmatic events. Mark points to the possibility of a strong female constituency and power base for the ministry of Jesus and for the church after his death.

Naor, Menahem (1980) "'ON THE MORROW OF THE SABBATH"—ON THE MORROW OF THE PASSOVER. *Beth Mikra* 26(84):60-66.

Various interpretations have been offered for Lev 23:11, "on the morrow of the Sabbath." Pharisees, Sadducees and Karaites have differed on its meaning. One view recently offered is that the harvest season began after the first Sabbath when weather conditions were right. This is rejected. A pattern of round numbers exists in biblical chronology (360,480). Between 7 Sivan to 17 Tammuz, 18 Tammuz to 29 Ab, and 1 Elul to 10 Tishri the intervals are 40 days. The Pharisaic interpretation was original and the original text read "the Passover." The word "Sabbath" was introduced through the influence of the same word elsewhere in the passage. (Hebrew)

Newman, W. M. Halvorson, P. L. (1979) "AMERICAN JEWS: PATTERNS OF GEOGRAPHIC DISTRIBUTION AND CHANGE, 1952-1971. *J for the Scientific Study of Religion* 18(2):183-193.

Examines changes in the geographical distribution of the American Jewish population between 1952 and 1971. Notes that Jews have increased their numbers in areas of the country not traditionally associated with Jewish residents. However, the Jewish population remains highly concentrated in metropolitan counties.

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.

Nordenfalk, C. (1984) "THE EUSEBIAN CANON-TABLES: SOME TEXTUAL PROBLEMS. *J of Theological Studies* 35(1):96-104.

Contrary to a common opinion among philologists, the most splendidly decorated canon-tables are not the ones more likely to have a corrupt text; rather, they are as a rule the ones in which the numbers are copied with most care. However, in the Nestle and the Weber editions of the canon-tables there is a limited number of cases which involve significant divergencies. The Nestle version probably reflects a later revision of the Greek canon-tables by some careful editor who wanted to avoid having one and the same section-number referred to in more than one canon.

Nordquist, Philip A. (1988) "'You Must Raise Your Own Crop": Lutheran Higher Education on the Pacific Coast. *Lutheran Hist Conference Essays & Reports*, 12:122-146..

After 1860, Lutherans began settling in the Pacific Northwest in large numbers. Soon after establishing congregations, they built schools, of which the most durable have been Pacific Lutheran U. (1890; Norwegian Synod), Concordia Col., Portland (1905; Missouri Synod); and more recently, Pacific Lutheran Theol. Sem.

(1952; United Lutheran Church in America) and California Lutheran U. (1975; Missouri). Many others succumbed to the pluralism, individualism, secularism, and enthusiasm for public education characteristic of the West Coast, all of which continue to challenge the Lutheran identity of the enduring institutions. JP

Norwood, Frederick A. (1984) "SOME FACETS OF THE HISTORY OF BISHOPS IN AMERICAN METHODISM. *Methodist History* 22(3):174–188.

Growth in the size and complexity of Methodism and the need to resolve divergent regional interests within the church have resulted both in increased numbers of bishops and greater complexity in their selection. Methodist episcopal history shows a continual tension between authoritarian and democratic views of the office. A thorough-going, nonpolemical history of the episcopate has yet to be written.

NOSSEN, ROBERT (1960) "JEREMY TAYLOR: SEVENTEENTH-CENTURY THEOLOGIAN *Anglican Theological Review* 42:28–39.

Taylor's most significant work was his treatise: *Holy Dying*. It was not just another book on the art-of-dying theme, common in the late medieval period. It was a book concerned with preparing for death by living a good life. Death is viewed as the price paid for sin. Original sin has led to this separation which is accomplished by an exterminating angel. Taylor opposed death-bed repentance and insisted on living the good life by ignoring the world and by self-mortification. The highest virtue was charity of alms and charity towards brethren. He accepted the usual sacramental aids to holy living and was near the Roman position except in the matter of extreme unction. Taylor was most severe in matters of theory yet most understanding when treating cases. He could damn mankind to eternal perdition in great numbers, but to an individual he remained tender, encouraging and helpful.

Novak Bill. (1971) "THE GREENING OF AMERICAN JEWRY. *Judaism* 20(2):213–217.

Analyzes the place of the American Jew in terms of the categories presented by C. Reich in *The Greening of America*. Commune experiments seeking life-styles in terms of Orthodoxy and Hassidism for its spiritual value rather than its legalism are in the spirit of Consciousness III. Anticipates a growth of the Jewish counterculture-in numbers, depth and seriousness.

Numbers, Ronald L. (1975) "SCIENCE FALSELY SO-CALLED: EVOLUTION AND ADVENTISTS IN THE NINETEENTH CENTURY. *J of the American Scientific Affiliation* 27(1):18–23.

Traces the Adventist theory of creation beginning with Mrs. Ellen White, who held that science was to be brought to the unerring standard of the Bible. Kellogg, a medical doctor, writing in 1879, held that the Bible was an unimpeachable authority on all subjects. He believed in special creation but felt that science was legitimate. Since they placed their faith in the Bible rather than science they became deeply suspicious of human reason. Later Adventist scientists were willing to agree on science based on fact but criticized "science falsely so-called." Their basic fear was the threat to their basic concept of the sabbath.

Oberweis, Michael (1986) "Die Bedeutung der neutestamentlichen "Rtselzahlen" 666 (Apk 13:18) und 153 (Joh 21:11). *Zeitschrift fur die Neutestamentliche Wissenschaft* 77(3/4):226–241.

The importance of gematria in antiquity suggests that it should be used to solve the puzzles of numbers in the NT. The number 666 in Rev 13:18 may not refer to Nero, but rather is gematria for the word *trsw* (you should destroy!), a verb attested in Amos 6:11. Gematria yields *qng* for 153 in John 21:11, which stands for "Cana, G," i.e., Cana, in Galilee, a place of importance for the Johannine author. (German)

Oddie, G. A. (1974) "INDIA AND MISSIONARY MOTIVES, c. 1850–1900. *J of Ecclesiastical History* 25(1):61–74.

Examines the records of the London Missionary Society concerning candidates recruited for India during 1850–1900. The motives centered around the need to save "the perishing heathen" and not to build up denominational numbers or status. The India recruits were not as socially aware or educationally qualified as other L. M. S. candidates, although further research is needed.

Ogden, Graham S. (1984) "THE MATHEMATICS OF WISDOM: QOHELETH IV 1–12. *Vetus Testamentum* 34(4):446–453.

The overall structure of Qoh 4:1–12 may be set out as three observations alternating with three conclusions of the Tob-Spruch form, followed by three conditional clauses and an aphorism. An analysis of the section shows that in Qoheleth's mathematics "two" is a higher value, representative not real, than "one," unless it represents a negative element (v. 6). The numbers symbolize "less" and "more," "little" and "much" and "alone" and "in company." Qoheleth suggests that to live life under the sun with a companion is the wisest and most reasonable course of action.

Orlinsky, H. M. (1970) "NUMBERS 28:9, 12, 13. *Vetus Testamentum* 20(4):500.

Suggests that scholars pay more attention to the NJV (New Jewish Version). For example, N. H. Smith (VT, 1969, 19:374) could have strengthened his argument on the rendering of Numbers 28:9, 12, 13 by citing this translation.

Owen, O. T. (1988) "One Hundred and Fifty Three Fishes. *Expository Times* 100(2):52–54.

The fact that John 21:11 specifies the number of fish and remarks the unbroken net has suggested a symbolic purpose to Origen, Jerome, Augustine and others down to the present, especially whereas the Fourth Gospel abounds with symbols. Naturalism would seem to be excluded, while mathematical numerology (association with the trinity and a triangular number) is hardly illuminating. Use of gematria of the sort that yielded Nero Caesar from Rev 13:18 provides a connection between the passage in John with parallel texts in Exodus, Deuteronomy and especially Numbers. The word happisqah, Pisgah, yields the number 153—emphasizing what is to be deduced from the text itself.

Parker, Harold M., (1978) "SOUTHERN PRESBYTERIAN ECUMENISM: SIX SUCCESSFUL UNIONS. *J of Presbyterian History* 56(2):91–106.

Between 1863 and 1874 the Southern Presbyterian Church participated in 6 successful organic unions with other Presbyterian bodies in the south. The denomination benefited from these unions. Statistically, the numbers of ministers, churches, and members increased. The geographical influence of the church was also extended. The unions also furthered the type of ecumenism which was taking root in 19th cent. American Protestantism. CYJR

Parnham, F. S. (1972) "MOSES THE MEEK. *Evangelical Quarterly* 44(2):103–106.

A devotional meditation on the character of Moses, tracing lessons to be learned from the main events in his life, particularly the transition from the self-assured defender of his brethren to the meek man of Numbers 12:3. Emphasized are the providence and purpose of God, and the principle that God uses the meek.

Payne, J. Barton (1979) "THE VALIDITY OF THE NUMBERS IN CHRONICLES. Part 2. *Bibliotheca Sacra* 136(543):206–220, 285–288.

Most of the smaller numbers (those under one thousand) which are unique to Chronicles can be explained by appeal to manuscript or versional variations or by knowledge of historical circumstances which surround them. The numbers over one thousand apply to things, persons, and measures. Those in the first category are not unusual in light of other known parallels; those in the second which are still inexplicable on those grounds involve troop figures containing the term aleph, which may mean "a chief," "a leader," or something similar; those in the third category are clarified by studies of parallels or by special providential supply of riches and goods. The claims so often repeated about impossible numbers in Chronicles simply are not true.

Payne, J. Barton (1979) "THE VALIDITY OF THE NUMBERS IN CHRONICLES. Part 1. *Bibliotheca Sacra* 136(542):109–128.

In light of criticisms of the Chronicler's use of numbers, particularly where they can be compared with biblical parallel passages, a comprehensive analysis is made of such numbers under the categories persons, things, measures, situations, and times. Of the instances of disagreement between Chronicles and parallel OT passages, only 19 out of 213 possibilities, 11 are clearly textual corruptions, 5 in Chronicles, 5 in the other books, and 1 in which the decision is indeterminate. Chronicles, then, does not appear to be suspect in its use of numbers as compared to other OT books.

PEARSON, ROY M. (1959) "PREACHING AND THE UNDERSTANDING OF THE CONGREGATION. *Pastoral Psychology* 10:37–46 (March).

A chapter from the book, *The Ministry of Preaching*, by R. M. Pearson. It describes present-day congregations as grossly ignorant of the real nature of the Christian faith, hungering for an understanding of its world and its problems, and largely characterized by its own dismemberment and fragmentation, without permanent roots; a congregation of wanderers. Almost every congregation numbers among its members a considerable group of people who sin, suffer for their sin, but do not know that it is sin from which they suffer. Present-day congregations lack a clear understanding of the meaning and demands of unity and ecumenicity. But there also are those who are informed and Christ-like Christians. The sermon falls if one of its principal functions is not to call the strong to battle at least as frequently as it restores the weak to strength.

Poirier, Claude (1990) "Vacation-Time Liturgies. *Liturgy*, 9(2):87-91..

Summer time is no time for liturgical leaders to take a vacation. Indeed, it calls for extra effort: resort area parishes whose participants increase in numbers at various times of the year must make extra efforts to reach out to visitors with quality liturgical celebrations and hospitality; resort area chapels without benefit of resident clergy should

have a resident liturgy coordinator; and urban parishes whose assemblies become noticeably smaller, while including a certain percentage of visitors, must not settle for second-rate celebrations. Vacation-time liturgies should not become perfunctory worship experiences. TMH

PONTET, MAURICE. (1962) "PENTECOTE ET CHARITE FRATERNELLE (Pentecost and Fraternal Charity). *Church History* 9:340–354.

In conferring on the Apostles power from on high, the Spirit gave to the Twelve an understanding of the Scriptures not bound to the letter and permitted them to begin the evangelization of those peoples of whose very languages they were then ignorant. The description of the coming of the Spirit is a parable in action for the Church, yet small in numbers, as it begins to expand and Jerusalem extends itself to the very ends of the earth. At the end of time a return shall be made to Jerusalem and an accounting will be demanded of the use we have made of the love which first was manifested there. The city of the Gospel will become the city of judgment. Surely, then, the gravest fault for one who has been baptized is to permit this Love to fall into obliviscence and the Divine Fire to become but ashes.

Powell, Marvin A. (1979) "NOTES ON AKKADIAN NUMBERS AND NUMBERSYNTAX. *J of Semitic Studies* 24(1):13–18.

Robert Hetzron presents a provocative discussion in his "Innovations in the Semitic numeral system" (JSS, 1977, 22:167–201), but his understanding of Akkadian is faulty and his approach to comparative Semitics not entirely satisfactory. He does effectively call attention to the vague and inadequate treatment of number syntax in Semitic grammars. Reviews the Akkadian evidence, going beyond Goetze's study of 1946 and von Soden's grammar (1952).

Powers, William K. (1986) "Counting Your Blessings: Sacred Numbers and the Structure of Reality. *Zygon* 21(1):75–94.

Studies of the anthropology and sociology of enumeration demonstrate that bioevolutionary theory benefits from consideration of sacred numbers. They may reflect an interdependency between the central nervous system and the environment. Culturally significant numbering systems can be seen to structure reality, preexisting perception and ordering it. Particular concrete counting systems can be shown to be handed--that is, differentiating right from left, indicating a brain hemispheric influence.

Prigent, P. (1979) "L'APOCALYPSE: EXEGESE HISTORIQUE ET ANALYSE STRUCTURALE (The Apocalypse: Historical Exegesis and Structural Analysis). *New Testament Studies* 26(1):127–137.

The structural analysis of the text of the NT seems particularly well-suited to the Apocalypse. Maintains that it is not possible to discern the function of the text independently of the determination of the whole semantic field of specific terms. Appreciable results stem from the collaboration between the two approaches, the exegetical and the structural. But, exegesis which is limited to atomistic steps risks myopia, particularly in the Apocalypse, with its images and numbers, expressive of a very basic spatial-temporal conception of reality. (French)

Pritz, Ray (1990) "Cross References. *Bible Translator*, 41(2)::201-205..

Cross references allow the reader to develop skills in inductive study of Scripture without extra commentary. Translators planning a reference edition should begin with a published edition but check each reference for appropriateness of meaning, word order, verse numbers. Keep in mind space limitations, marking and listing techniques. Topics to reference include proper names, clearly defined concepts, OT quotations, repeated phrases. Cross references should be self-explanatory. EC

Quick, Kenneth (1990) "Candid Candidating. *Leadership*, 11(4)::70-75..

Questions to ask search committees: How familiar are you with my resume? What in my resume sparked your interest in me? If your church were a woman/man what would she/he be like? (to identify corporate characteristics). How much debt is the church carrying, and what is the present state of the budget? Describe the strengths and weaknesses of the previous pastor and his ministry. How can I reach the previous pastor? Ask for a list of addresses and phone numbers of several people knowledgeable about the church. Also, talk to a neighbor, a nearby minister within the same denomination and two individuals who have left the church—one happy and one unhappy with their ministry. TWC

Ram, R. W. (1967) "DISSENT IN URBAN YORKSHIRE, 1800–1850. *Baptist Quarterly* 22(1):3–22.

From 1800 to 1850, Dissenters increased in numbers and influence in the growing industrial cities of Yorkshire. Although generally sympathetic to political and social reform, practically all Dissenters were frightened at too much reform. Many of them opposed universal suffrage, state support of free education, and factory reform laws. There was little contact between the churches and the working people. The relationship between the religious views of Dissenters and their social influence upon the growth of industrial society is not clear.

Reapsome, James W. (1971) "URBANA '70: ONE MAN'S IMPRESSION. *Evangelical Missions Quarterly* 7(3):129–132.

Large numbers made for a successful meeting, but many students had little idea of missions. They knew and were willing to talk of current issues. So Urbana was one place where you could raise questions and listen to people challenge the status quo in missions with the freedom and the security that came from an unequivocal confidence in Jesus Christ as Savior and Lord.

Register, Ray G., (1983) "CHRISTIAN WITNESS IN THE STATE OF ISRAEL TODAY. *International Bulletin of Missionary Research* 7(1):16–18.

The so-called "Enticement to Change of Religion" bill before the Knesset, though designed by its authors to protect the pure Judaism of conservative Knesset members from corruption, has in fact produced the opposite effect, by uniting Christians whose numbers have long been torn by ethnic strife and xenophobia. Harassment from ultra-conservative Jewish groups has led to new cooperation between Arab, Jewish, and expatriate Christians, as well as a growing international movement to investigate the present and future state of religious freedom in the state of Israel.

Reich, Ronny (1985) "A Samaritan Amulet From Nahariya. *Revue Biblique* 92(3):383–388.

A typical 6th cent. AD amulet from Khirbet 'Eitayim has verses from Exodus, Numbers and Deuteronomy written with misspellings in Samaritan script. From the same tomb is a similarly shaped amulet with a Greek inscription and the depiction of St. George slaying the dragon. The site was inhabited by Christians, but 5 km. to the south is Khirbet Sumeiraya, which may preserve the Samaritan name. The first amulet may be from there. 1 plate, 2 figures.

Reich, Ronny (1988) "The Hot Bath-House (Balneum), the Miqweh and the Jewish Community in the Second Temple Period. *J of Jewish Studies* 39(1):102107.

By the mid-2nd cent. BCE, the Hellenistic public hot bath-house had been introduced into Eretz-Israel. It was in contrast to the miqweh. These numerous halakhic problems were a major cause behind the lack of public hot bath-houses in Jewish communities at a time when they were built in growing numbers by non-Jews. For the limited affluent circles, the bath-houses' advantages held a strong attraction, and they found a way to overcome most halakhic problems.

Reif, S.C. (1970) "A NOTE ON A NEGLECTED CONNOTATION OF NTN. *Vetus Testamentum* 20(1):114–116.

Applies the Hebrew root ntn in the sense of "pouring out" or "bringing over" instead of the usual "putting, placing" to Lev. 11:38 and Numbers 19:17. In addition, the text II Samuel 18:9 may not need emendation. These are further illustrations of Van Dyk's work in VT, 1968, 18(1):16–30. Suggests three stages of the root: "to give," "to bring over," "to pour out."

Reif, S.C. (1971) "WHAT ENRAGED PHINEHAS? A STUDY OF NUMBERS 25:8. *J of Biblical Literature* 90(2):200–206.

After discussing the problems involved, suggests a suitable English translation of Numbers 25:8 would run: "Following the Israelite in to the shrine, he ran them both through, the Israelite and the woman in her shrine."

Rommel, Ronald S. (1974) "RANDOMNESS IN QUANTUM MECHANICS AND ITS IMPLICATIONS FOR EVOLUTIONARY THEORY. *J of the American Scientific Affiliation* 26(3):96–98.

Randomness is intrinsically contained in quantum mechanics because the theory can predict only the probability of occurrence of events. But no one knows how this randomness in nature is generated. Mendel's laws and mutations are examples of such random events. At least four possibilities exist: (1) the world is truly random; (2) there is a yet-undiscovered underlying deterministic theory; (3) some divine being occasionally modifies the randomness; (4) some divine being determines the random numbers. The author feels the fourth is correct, for in God's eyes, the world is not random at all.

Reynolds, Joyce. (1960) "THE CHRISTIAN INSCRIPTIONS OF CYRENAICA. *Theological Studies* 11:284–294.

In 1943 P. Romanelli gave a brief account of the history of Christianity in Cyrenaica, derived from the literary sources and the architectural remains then known. What the inscriptions add is limited not only by their numbers, but their lack of dates. No. 8, if really Christian, might belong before the Peace of the Church (its letter-forms could be third century), testifying then to a group known as the teacher and his disciples at Cyrene. No. 20 could refer to a pair of martyrs of the fourth century. Nos. 5 and 6 give a glimpse of late fourth and early fifth century

of two well-to-do Christian families, one probably that of Hesychius, friend of Synesius. Hesychius exemplifies the sense of civic responsibility surviving at this date in the old curial class. The majority of the datable texts seems to belong to the sixth century, and are connected with the revival of the cities sponsored by Justinian. The main conclusion from these texts is that the cultural ties came from Asia Minor, where earlier they had come from Alexandria.

Richards, W. L. (1976) "THE NEW TESTAMENT GREEK MANUSCRIPTS OF THE CATHOLIC EPISTLES. PART IV. *Andrews University Semitic Studies* 14(2):301–312.

Lists the MSS which contain at least part of the Catholic Epistles that may be found in the US and Canada on microfilm and indicates which have been collated in at least one of the seven Catholic Epistles. Gives locations for both film and collations. Adds also a general list which includes, by Gregory numbers, all of the extant MSS which contain the Catholic Epistles.

Richardson, James T. (1983) "NEW RELIGIOUS MOVEMENTS IN THE UNITED STATES: A REVIEW. *Social Compass* 30 (1):85–110.

New religions provoke extensive controversy in the USA. In America, new religion groups attract large numbers of followers as well as public attention through the media and numerous other cultural, political and social institutions. The latent consequences of public controversy over new religions ensure their presence for years to come.

Rimbach, James A. (1986) ""The Gods Like Flies"—No Offense Intended! *East Asia J of Theology* 4(1):87–97.

The use of imagery involving insects to indicate great numbers is well established in the literature of the ancient Near East. Recognizing this is a vital aid in interpreting many texts, including portions of Gilgamesh and Atrahasis, and enables a more nuanced reading, making the stories more vivid. Evoking this imagery in religious contexts involves no impiety.

Rimon, M. (1979) "APPENDIX: DESIGN OF A COMPUTER PROGRAM ESTABLISHING THE FAMILY RELATIONS OF INDIVIDUALS BURIED IN THE JERICHO TOMB. *Bulletin of the American Schools of Oriental Research* 235:71–73.

This computer program was designed to calculate the most probable relationship of individuals interred in the family tomb at Jericho. The inscriptions, the anthropological finds, the background data on burial customs, and logical deduction were fed into the computer, with various data and the family tree was developed using the method, assigning numerical numbers to various details.

Rissi, Mathias (1979) "VOLL GROSSER FISCH HUNDERTDREIUNDFUNFZIG, JOH. 21, 1–14 (Full of Large Fish, One Hundred and Fifty-Three, John 21:1–14). *Theologische Zeitschrift* 35(2):73–89.

Recognizes two independent accounts which the redactor combined: the story of the draught of fish and the story of the meal. Describes (1) the miraculous draught, (2) the meal which reminds of the celebration of the Lord's Supper. Explains the number 153 as a triangle number (acc. to Augustine), i.e. the sum of all numbers from 1 to 17, and 17 as representing the 5 loaves and 12 baskets of chap. 6. Concludes with an evaluation of the redactor's work. (German)

ROACH, CORWIN C. (1959) "THE CAMP IN THE WILDERNESS. *Interpretation* 13:49–54.

A sermon on Numbers 22, the proposition of which is concerned with how one shall live though wandering in the wilderness of life. Sees a parallel between man's life in the world today with Israel's life in the wilderness. Deals with the problem of maintaining one's individualism in a depersonalizing culture, and the resulting tensions between the individual and the group. The conflicts between man and the many, the individual and the group, are resolved in God through Christ.

Roberts, Wesley A. (1976) "THE BLACK EXPERIENCE AND THE AMERICAN REVOLUTION. *Fides et Historia* 8(2):50–62.

Examines the experience of colonial Blacks during the American Revolution including their insight that the ideals of independence excluded slavery, and their military service in colonial and British forces. Identifies specific gains for Blacks in (1) numbers who gained freedom, (2) the emergence of black preachers and Black Baptist congregations, and (3) the development of the antislavery movement.

Robinson, Gnana (1978) "THE PROHIBITION OF STRANGE FIRE IN ANCIENT ISRAEL. *Vetus Testamentum* 28(3):301–317.

Exod 35:3a and Num 25:32–36 originally had to do with the prohibition of "strange fire" or "strange incense," such as Nadab and Abihu offered. P was building a fence around the cult to protect it from Canaanite influences. A later redactor, living in a period when idolatry was no longer a threat, dropped the word "strange" and added the phrase "on the sabbath day" from Exod 35:2. The same phrase was added in the account of the wood-gatherer in Numbers, where it is evidently a crime committed with a high hand, reviling Yahweh.

Robinson, Bernard P. (1989) "The Jealousy of Miriam: A Note on Num 12 *Zeitschrift für die Alttestamentliche Wissenschaft* 101(3):428-432.

In Numbers 12 Miriam and Aaron dispute Moses' unique role as spokesman. Miriam, the prime mover, is jealous of the entry of a second foreign wife into Moses' household. Because of her attempts to exclude this wife, Miriam herself is put out of the camp temporarily. God's praise of Moses' humility and Moses' own act of intercession for Miriam enhance his standing in the reader's eyes.

Rochberg-Halton, F. (1983) "STELLAR DISTANCES IN EARLY BABYLONIAN ASTRONOMY: A NEW PERSPECTIVE ON THE HILPRECHT TEXT (HS 229). *J of Near Eastern Studies* 42(3):209–217.

This text does not, as has been supposed, provide speculative distances between eight successive levels of the heavens, beginning with the moon and ending with the outermost star (a concept otherwise unattested in the history of Babylonian astronomy); nor does it record the exact time intervals between successive risings of stars over the course of one night. The text relates the order of rising of the moon and seven particular stars on the night of the autumnal equinox, but the numbers are not astronomically significant; they represent a well-known Babylonian mathematical exercise.

Rogers, William B. (1962) "THE CHURCH'S STAKE IN ALL-NEGRO PUBLIC HIGHER EDUCATION. *Religious Education* 57:103–109.

Higher education in the South, segregated as it is, is in the process of transforming almost within a generation, the whole Negro community. The church has a tremendous stake in this social revolution within the Negro community. Five times as many Negro students are in college as there were 20 years ago. In the past Negro education was dominated by the private, church related, college but this is no longer the case. Although these new schools are the product of the segregationist mind they are tolling the death knell of segregation since they prepare the Negro for life in an integrated society. While integration will inevitably come to the all Negro school, the present structure will probably last another 10 years. Each of these points has relevance for the church. Much of the faith of the Negro is, till now, an uneducated faith and thus leads to a schizoid feeling in the educated person. Unfortunately the ministry of the Negro churches are formed theologically and so cannot converse with the educated Negro. Negro chaplains at the segregated colleges are a partial response to this difficulty and they exist in large numbers. However there is little absent in many places.

Rollefson, Gary O. (1983) "TWO SEASONS OF EXCAVATIONS AT 'AIN EL-ASSAD NEAR AZRAQ, EASTERN JORDAN, 1980–1981. *Bulletin of the American Schools of Oriental Research* (252):25–34.

Large numbers of Acheulian artifacts were discovered at 'Ain el-Assad (Lions' Spring) in the deserts of eastern Jordan in the course of digging a sump for the accumulation of spring water in 1958. A collection in 1979 of bifaces, flake tools, cores, and debitage from the backdirt piles of the sump excavation revealed the extraordinary character of the 'Ain el-Assad occupations. Based on the abundance of chipped stone artifacts in the backdirt archaeological excavations continued in 1980 and 1981. A wealth of stratified preceramic Neolithic implements and debitage and additional Late Acheulian artifacts from reworked backdirt layers.

Roshwald, Mordecai (1975) "MARGINAL GENTILES IN ISRAEL. *Judaism* 24(1):7–22.

A description and analysis of three groups whose interest in, and commitment to, Israel has been so persistent that they can be regarded as being marginal gentiles in respect to Judaism. The groups concerned are: Italians from San Nicandro, Finns, and Japanese. Though the actual number of persons involved is negligible, this phenomenon is of qualitative interest which cannot be measured by numbers. The absence of suitable conditions for wider attraction to, and assimilation into, Judaism is noteworthy and is partly the result of lack of interest on the part of Jewry in the Diaspora and in Israel itself.

Rowles, Graham D. (1985) "THE RURAL ELDERLY AND THE CHURCH. *J of Religion and Aging* 86, 2(1/2):79–98.

The growing numbers of rural elderly in America has resulted in a burgeoning of research on this constituency. Such research has identified information on the living circumstances of rural elderly as well as on the advantages and disadvantages of the rural milieu as a context for aging. Research has also demonstrated the central role which religion and the church play for the rural elderly, and it is with this knowledge that the church must expand its role in service to this population. The church may enhance its role by beginning with four major areas: (1) increasing church accessibility; (2) complementing formal service programs; (3) enhancing indigenous support networks; and (4) providing educational programs.

Roy, David J. (1982) "DEVELOPPEMENTS BIOMEDICAUX ET DILEMMES ETHIQUES: L'HISTOIRE RECENTE. *Eglise et Theologie* 13(3):283–294.

More and more frequently bioethicists work as part of an on-the-scene medical team to promote reflection on the consequences, objectives, and value conflicts of the practice of medicine. Genetic advances and the bureaucratic control of issues affecting large numbers of people will oblige bioethics to determine what will serve as the norm now that nature has come within man's power and force it to consider a macroethical approach to issues affecting whole nations and peoples. We will be pressed to turn to our fundamental beliefs, the ultimate determinant of our action. Part of a symposium, "The Last Twenty Years: Bioethics and Christian Perspectives" (French)

Rupp, George (1971) "THE RELATIONSHIP BETWEEN NIRVANA AND SAMSARA: AN ESSAY ON THE EVOLUTION OF BUDDHIST ETHICS. *Philosophy East and West* 21(1):55–67.

Within the Theravada community of interpretation, there are indications of change. Increasing numbers of university-educated believers are rejecting the popular view of the unattainability of nirvana and insisting on understanding the goal of the Buddhist life as capable of realization here and now. With the support of university faculty in departments of Buddhist civilization, philosophy and Pali, this growing stratum of intellectuals can marshal overwhelming textual support for its position. The question is more serious when it is not one of documenting textual support, but rather of enriching or even modifying traditional interpretations. And this is what a re-thinking of the relationship between nirvana and samsara would require.

Russell, Robert (1991) "The Price You Pay in a Growing Church. *Leadership*, 12(2):52-57..

Ministering for a growing church means growing tension and emotional stress from the pressure to preach better, from criticism and from more frequent interruptions. It becomes more difficult to be authentic because of losing touch with greater numbers of people and their needs. As the schedule becomes more hectic priorities can be misplaced. There are increased temptations. TWC

Sakenfeld, K. D. (1975) "THE PROBLEM OF DIVINE FORGIVENESS IN NUMBERS 14. *Catholic Biblical Quarterly* 37(3):317–330.

The return of the spies in Num. 14 is of special interest because the connection between forgiveness and remission of punishment is not evident at first reading. The same act of forgiveness could first function theologically in an essentially covenant tradition, where threat to the existence of the people was paramount, and then be incorporated into an everlasting covenant perspective, in which the continuity of the people was in principle assured. The conditional tradition asks how the people can survive, while the permanency tradition asks how God can endure unholiness. Forgiveness is their common answer.

Sakenfeld, Katharine Doob (1988) "Zelophehad's Daughters. *Perspectives in Religious Studies* 15(4):37–47.

The sensitive reader of Numbers 27 and 36 can enter imaginatively into Zelophehad's daughters' act of boldness in challenging existing legislation and can empathize with the restrictions on their marriage options that were the consequence of their newly gained inheritance rights. Nonetheless, the purpose of preserving the stories in the canon was to address men's questions in a patriarchal culture: how will a man's name be preserved if he has no sons, and who is eligible to marry a woman who has inherited land. The stories do not contradict other legislation concerning levirate marriage, incestuous marriage, or the jubilee.

Sakenfeld, Katharine Doob (1989) "Feminist Biblical Interpretation. *Theology Today* 46(2):154–168.

Illustrates the character of the dispute over interpretive method in feminist interpretation of biblical texts about women and then identifies some key elements of the discussion. Uses the story of the daughters of Zelophehad (Numbers 27) as the illustration. Presents three alternative interpretations of the story. Sketches her own hermeneutical model, "authority in community," and relates it to the three interpretations.

Sasson, J. M. (1972) "NUMBERS 5 AND THE "WATERS OF JUDGEMENT. *Biblische Zeitschrift* 16(2):249–251.

The phrase *mey hamma rim ha-me-`ararim* in Numbers 5:11–31 were waters that bless and waters that curse, hence waters of judgement. It was expected that the woman would be all right if innocent; hence they were not poisonous. An interesting parallel is found in Pausanias VII:25:13. The woman is presumed innocent until the rite is performed. If nothing happens to her the ordeal ends happily with the blameless wife cleared and rendered able to conceive.

Sawyer, Vince (1989) "The Fall of a Great Leader as Illustrated in the Life of Moses. *Calvary Baptist Theol J* 5(1):12–27.

The account in Numbers 20 sets forth the pressures of difficulties on leadership, Moses' sin of disbelief as a leader,

and the cost of disobedience in leadership. Leaders face stricter judgment than the people they lead. A displaced leader can serve in preparing a replacement.

Schalk, Carl (1990) "Church Music in the '90s: Problems and Prognoses *Christian Century* 107(10):306-308.

Among the various longer-range challenges facing church music in the '90s, four stand out: (1) the challenge of providing church musicians in sufficient numbers to meet the needs of parishes; (2) the continued search for musical roots in many denominations; (3) the ongoing debate between those advocating the worship and musical tradition of the church catholic and those advocating a variety of trendy fads; and (4) the impact of pragmatism and consumerism in determining worship practice and musical style and substance. The church musician is being seen increasingly as a liturgical-musical theologian who reflects particular theological understandings about church music and its use.

Scherer, James A. (1971) "THE LIFE AND GROWTH OF CHURCHES IN MISSION. *International Review of Mission* 60(237):101-114.

Understanding Church Growth by Donald McGavran and Can Churches be Compared? from WCC are two studies which complement and correct one another. The church growth emphasis on numbers as primary needs amplification in terms of the organic criteria of the WCC study. The ecumenical report with its humble agnosticism can gain something from the evangelical enthusiasm of Dr. McGavran and the confident call to mission embodied in his church growth philosophy.

Schipper, Gary. (1988) "Non-Western Missionaries: Our Newest Challenge. *Evangelical Missions Quarterly* 24(3):198-206.

There are increasing numbers of non-Western missionaries and this change is a challenge in finances, mission structures, and tentmaking ministries. Cites two contrasting responses.

Schnall, David J. (1977) "GUSH EMUNIM: MESSIANIC DISSENT AND ISRAELI POLITICS. *Judaism* 26(2):148-160.

Gush Emunim, a bloc stemming from the National Religious Party and the Rav Kook Center for Torah Study, seems to combine messianism and chauvinism, as they demand territorial settlement, defying even the army and police. Taking over the land is a duty requisite to redemption, they teach. Arabs have no rights. Gush de-emphasizes the importance of experimentation in life-style. As a pressure group it wields influence beyond its numbers.

Scholer, David M. (1988) "Bibliographia Gnostica. Supplementum XVII. *Novum Testamentum* 30(4):321-338.

This is the 17th supplement of Scholer's Nag Hammadi Library 1948-1969. This supplement follows the same general format as the last several supplements. It follows Supplement XVI, beginning with item 6270r. All the cross references in this supplement follow the new numbers as used in Nag Hammadi Bibliography 1970-1985.

Schur, Nathan (1986) "The Samaritans, as Described in Christian Itineraries (14th-18th Centuries). *Palestine Exploration Quarterly* 118(July-Dec):144-155.

States what can be learned about the Samaritans from the reports of Christian travelers (plus one Jew and one Arab) ranging from the 14th to the 18th cents. (one from the 12th). They cover information about their religion, customs, economic situation and dress, but especially their numbers and the places where they were settled. A table classifies and visualizes the latter two categories of data.

Sed, N. (1979) "LES DOUZE HEBDOMADES, LE CHAR DE SABAOth ET LES SOIZANTE-DOUZE LANGUES (The Twelve Hebdomades, The Throne Chariot of Sabaoth and the Seventy-Two Languages). *Novum Testamentum* 21(2):156-184.

W. R. Schoedel has drawn attention to the significance of the number 72 in the manuscripts from Nag Hammadi. His treatment of the description of the throne chariot of Sabaoth in the Untitled Work from Codex 2 of Nag Hammadi substantiates the significance of the number 72 in Christian Gnosticism. Related materials demonstrate the presence of a certain science of numbers in the Gnostic codices. The search for parallels proves to be fruitless in the Hermetic writings, the Church Fathers, and in the old rabbinic haggadic works. Not until a millenium later, in the Kabbalistic circles of Provence, does a work appear which furnishes a genuine parallel, the Book of Bahir, dated in the 12 cent CE. This work marks the reappearance of the Gnostic tradition at the heart of Judaism. The theme of the throne-chariot of Sabaoth in the Untitled Work indicates the presence of a Jewish Gnostic tradition one thousand years earlier. (French)

SEGAL, J. B. (1965) "NUMERALS IN THE OLD TESTAMENT. *J of Semitic Studies* 10:2–20.

An analysis of all the numbers of the Masoretic Text of the OT, together with the principal variants, to discover any patterns in the use of particular numbers. It is concluded that where Israelite historians and story-tellers had freedom to choose numerals at their own discretion, in fact, they were bound to follow certain traditional conventions. Each number had its own significance; and each context dictated the choice of numeral. E.g., 3 represents the basic notion of plurality; 7 reflects the supernatural, divine or royal; 10 represents a group. It is held, against König, that 40 is not an indefinite number, but an idealistic variant or extension of 30, and is used, with two exceptions, of a period of time. Footnotes. Bibliography.

SEYDA, J., (1966) "ZAGADNIENIE REFORMY ZAKONOW W POLSCE W POLOWIE XVI WIEKU (The Reform of the Religious Orders in Poland in the Middle of the 16th Century). *Roczniki Teologiczno-Kanoniczne* 13(4):103–118.

At the time of the Reformation the effect of the religious orders in combatting the new doctrines was generally minimal; in part this was due to the small numbers of certain religious. The great possessions of some monasteries made them the object of the covetousness of the nobility, while the abuses on the part of superiors and the intellectual and moral stagnation of ordinary religious created conditions favorable to any action against the Catholic Church. The conditions changed only with the arrival of the Jesuits. (Polish)

Shear, Howard J. (1988) "To Outgrow or to Control Our Anxieties: That Is the Question. *J of Pastoral Counseling* 23(1/2):126–132.

Describes the two general ways persons respond to anxiety: choosing to value outgrowing it, or controlling it. Recounts three dramatic therapeutic incidents to illustrate a liberating orientation to our anxieties. If we assume that anxiety is potentially a psychological growing pain, numbers of thorny issues in psychological therapy can be more meaningfully resolved.

Simon, Marcel Guillaume Rocca-Serra. (1971) "PER ANNOS QUINQUE ET VIGINTI, UN EXEMPLE DE SYMBOLIQUE DES NOMBRES DANS L'EGLISE ANCIENNE (For Twenty-five Years: An example of the Symbolism of Numbers in the Ancient Church). *Revue d'Histoire et de Philosophie Religieuse* 51(1):51–62.

An early tradition gave Peter a twenty-five year episcopate in Rome, and there was a report that the apostles had a twenty-five year mission of preaching to the world. It is suggested that there are two ways by which these fictitious figures were arrived at. The twelve apostles had twelve years assigned to them for preaching to the twelve tribes and twelve years for preaching to the Gentiles, and a year was added for Paul to give the total of twenty-five. The duration of the ministry of the Levites was twenty-five years, and a continuity was seen with the ministry of the church. (French)

Smith, Gary V. (1975) "PAUL'S USE OF PSALM 68:18 IN EPHESIANS 4:8. *J of the Evangelical Theological Society* 18(3):181–189.

Paul's treatment is not peshar but a remolding of Ps 68:18 on the basis of Num. 8:6–19 and 18:6, which the psalmist used. The Levites are described as taken from among the sons of Israel and given as a gift to Israel. Paul quotes the psalm, interprets it historically, and applies the Numbers texts analogously. He explains the gifts to the church by using the example of the Levites who were given to Israel.

Smith, John Abernathy (1981) "HOW METHODISM BECAME A NATIONAL CHURCH IN THE UNITED STATES. *Methodist History* 30(1):13–28.

The formation of the Methodist Episcopal Church marked the first effort by a body of American Christians to reorder their ecclesiastical relations following the Revolution. In spite of their small numbers Methodists set a precedent for other denominations in the US. From the Christmas Conference of 1784 through the Civil War Methodists were at work creating a national church, independent and sufficiently powerful to play a role in shaping the morals and culture of the nation.

Sobran, Joseph. (1985) "The Case Against Education. *Center J* 4(3):95–100.

Education, especially public education as we have lately come to know it, has become a racket. In another age education was typified by the scholar--a man of intellectual attainment and distinction, set apart from ordinary business including politics; today the scholar has been displaced by the intellectual product of mass education, whose hallmark is political activism. The terms "mass" and "education" don't belong together, because mass education may only operate to involve large numbers of people in a system of power.

Soltau, Addison P. (1978) "A PLEA FOR GREATER RESPONSIBILITY IN THE MISSION OF THE

CHURCH: AN OPEN LETTER TO TEACHING AND RULING ELDERS OF THE RPCES. *Presbyterion* 4(2):65–70.

Contents that the Reformed Presbyterian Church, Evangelical Synod, tends to underestimate the task of World-Wide missions and to overestimate the missionary who faces the task. Discusses church's ignorance of the task's magnitude, the immense numbers and inaccessibility of non-Christians, indifference, and poor missionary assignments. Calls for identification of spiritual gifts essential for world missions, greater support for missions (not just missionaries), and greater challenge of the church's youth.

Somfai, Bea (1984) "MEANING IN OUR WORLD THROUGH SOCIOBIOLOGY? A COMMENT ON DR. WIND'S QUESTION. *Ultimate Reality and Meaning* 7(1):59–61.

Points out several examples which contradict Wind's view that the purpose of 'homo sapiens' is to increase its numbers. Argues that Wind's insistence on a biologically determined principle for human behavior contradicts the fact of individual behavioral diversity. Scientists must seek a middle course in order to explain diversity as well as uniformity.

Sosa, Pable (1980) "THE WITNESS OF THE CHURCH THROUGH MASS MEDIA. *International Review of Mission* 69(274):205–210.

Mass media reaches large numbers of people, but it has special characteristics. The radio program Cristo Vive demonstrates this in a Latin American context. There is the task of making the gospel assume a new form. The program does not claim to substitute for evangelization or exhaust it only to accompany it in the new perspective offered us by mass media communication.

Speck, Paul (1985) "ARTABASDOS, BONIFATIUS UND DIE DREI PALLIA. *Zeitschrift für Kirchengeschichte* 96(2):179–195.

The revolt of Artabasdos between the middle of AD 741 and 2 Nov. 743 is important for the chronology of Boniface. Two letters of Pope Zacharias to Boniface (numbers 57 and 58) are usually dated 22 June and 5 Nov. 744 but really should be dated 743 (and are connected with the dating of Artabasdos' rule). Not only has this redating of the two letters been attacked but they have been declared to be false because letter 57 supposedly assumes events of the Synod of Soissons of 744. But a careful study of these documents (which deal with the appointment of three archbishops as well as the pallia for them, etc.) show that a synod was not necessary to appoint archbishops (Boniface could do it himself) and that the letters are rightly dated 743. (German)

Speer, James P. (1967) "REINHOLD NIEBUHR PLAYS HAMLET. *Christian Century* 84(11):336–339.

While Niebuhr has protested vehemently against the war in Vietnam, he has been singularly indecisive with regard to the requirements of peace. Niebuhr's theory of international politics and war flows out of his theory of man and society. World government is impossible because (1) the organic bonds of world community are sufficiently developed to provide the societal basis for a world government, and (2) the collective bonds of collective national egoism are too strong for individual human beings to transcend; hence men cannot transfer their allegiance to the world community in meaningful numbers.

Spring, Beth (1989) "Home, Street Home. *Christianity Today* 33(7):15–20.

Today's homeless bear little resemblance to the stereotypical skid-row bum. Their faces are changing and their numbers are growing. Urban ministries and rescue missions are being stretched as never before. Some are becoming multifaceted urban centers of ministry; others target special needs in their communities. Many are beginning to examine root causes and long-term solutions, becoming politically active on behalf of the homeless.

Stanley, T. L. and Weber, Paul J. (1984) "THE POWER AND PERFORMANCE OF RELIGIOUS INTEREST GROUPS. *Quarterly Review* 4(2):28–43.

RIGs are an important and enduring phenomenon in American politics. Although they tend to be quite small, they are powerful within limited policy areas and in combination with other groups. Their power depends primarily on the quality of leadership and organizational structure. In policy battles the potential RIGs have for activating substantial numbers of citizens can and occasionally does make them a decisive force.

Stewart, D.G. (1969) "THE PLACE OF RELIGION IN INDIAN EDUCATION. *J of Christian Education* 12(2):120–126.

Numbers of children, languages and religions render education in India difficult. As a secular state it is not ir- or anti-religious and is seeking to impart ethics based on spiritual values by indirect methods and through parables, discussion, drama, etc., which Muslim and Christian citizens tend to label syncretistic. Christian influence is tremendous, but the church can certainly not support all the education needed. Christian schools can best serve

India by being unequivocally Christian.

SUMNER, W. A. (1968) "ISRAEL'S ENCOUNTERS WITH EDOM, MOAB, AMMON, SIHON, AND OG ACCORDING TO THE DEUTERONOMIST. *Vetus Testamentum* 18(2):216–228.

Examination of the narrative of Israel's encounters with Edom, Moab, Ammon, Sihon, and Og in Deuteronomy shows some of the ways in which the Deuteronomist has utilized his source material and what interests he had in mind. Parallel accounts in Numbers confirm and qualify these impressions and suggest the form and contents of the earlier tradition.

Tamney, Joseph B. Johnson, Stephen D. (1982) "THE CHRISTIAN RIGHT AND THE 1980 PRESIDENTIAL ELECTION. *J for the Scientific Study of Religion* 21(2):123–131.

Studies the impact of the Christian Right on the 1980 presidential election using a standard random-digit-dialing technique of telephone numbers in Muncie, IN. Examined religious political involvement, civil religion, religious fundamentalism, and voluntary prayer. Concludes that the Christian Right had little influence because of the diversity of political views among evangelicals and that support for Reagan came from persons who consider themselves conservative and who are of higher education (traditional Republicans) and those who saw inflation as the major issue.

Taylor, Marvin J. (1960) "CONFORMITY AND CREATIVITY IN THE LOCAL CHURCH. *Religious Education* 55:336–340.

By and large the Protestant local churches known to the author are best characterized as conformist with only very moderate numbers thinking or practicing what deserves to be called creative. Some of the factors which cause this condition are: (1) the lack of qualified educational directors in the church; (2) the too uncritical acceptance by the church congregation of American business standards so that an increase in numbers means an increase in quality; (3) the gain of what can best be termed "religion in general" with the consequent loss in the sense of mission of the particular group. In the end, this leads to the acceptance of the norms of the day rather than standards judged as the ultimate value. This is conformity' at its worst. What is here recommended is a spirit of adventure which everlastingly seeks out God's will, holding nothing sacred but the present understanding of it, and being always willing to abandon yesterday's achievements when tomorrow's insights outmode them. This is nothing less than conformity' to God practiced in a creative way.

Thiele, Walter. (1981) "BEOBACHTUNGEN ZU DEN EUSEBIANISCHEN SEKTIONEN UND KANONES DER EVANGELIEN. *Zeitschrift für die Neutestamentliche Wissenschaft* 72(1/2):100–111.

The Eusebian canons in the Nestle-Aland 26th edition text were one of the few unrevised parts of the work. Since revision can be expected, it is appropriate to point out that the Vulgate contains a tradition of the canons going back to 383 AD. Three examples (sections with two numbers, the handling of parallel pericopae, and inconsistency) show both Eusebius' principles and the better tradition in the Vulgate in comparison in Nestle 26. Finally one notes reasons demonstrating that Jerome did not revise the canons he received. (German)

Thiering, C. E. (1978) "ONCE MORE THE WICKED PRIEST. *J of Biblical Literature* 97(2):191–205.

Reexamines the case for the Wicked Priest being the same as the Man of a Lie, the sectarian rival of the Teacher. Argues that (1) the view that they are different does not fully take into account the Qumran principles of biblical exegesis, and (2) certain words used in connection with the Wicked Priest have a strictly sectarian meaning and give new facts about him. Shows that the day of atonement episode may be interpreted satisfactorily, in the light of Jeremias' conclusion that the Man of a Lie was the teacher of a larger group which split off from the Teacher's community and became a formidable danger to that community, because followers of the Teacher went over to it in considerable numbers. The split occurred in the lifetime of the Teacher. DCG

Tobriner, Alice (1985) "ALMSHOUSES IN SIXTEENTH-CENTURY ENGLAND: HOUSING FOR THE POOR ELDERLY. *J of Religion and Aging* 1(4):13–41.

The English "almshouse" has a significantly different origin and history from that of the American institution of the same name. Reports on the almshouse as a distinctly positive means of housing for the poor elderly, with special reference to the reign of Elizabeth I of England. Considers the numbers of almshouses, their architectural designs (as compared with the homes of the poor), and their administration—including a description of ordinary life as an almshouse. In conclusion makes some observations concerning motives of foundations and subsequent attitudes.

Tonne, Herbert A. (1972) "FUTILITY AND FAITH. *Religious Humanism* 6(3):98–100.

The dilemma of the apparent futility of life in the long run and the immediate sense of unique value to human life has been a problem for all ages. We have two choices—continue to live or end it all. In advanced sophisticated societies the numbers who decide to quit are not insignificant. And let no one deride the act. However most of us

find the idea abhorrent. We follow our biological urge and without thinking about it take the choice of living. Therefore the only effective position is a positive posture. If we still doubt life values then for functional purposes we should and indeed must act as if life is purposeful.

Tov, Emanuel (1987) "Some Sequence Differences between the MT and LXX and Their Ramifications for the Literary Criticism of the Bible. *J of Northwest Semitic Languages* 13:151-160.

In a number of places there are differences in sequence between the MT and LXX regarding one or more verses or chapters. Evaluates these sequence differences, in particular with their importance for the literary criticism of the Bible. Passages in Numbers, Joshua, 1 Samuel, 1 Kings, Jeremiah and Ezekiel are discussed. Concludes that these sequence differences between the MT and LXX relate to late additions whose position was not yet fixed when the archetypes of these two texts were written.

Toyotome, Masumi (1985) "To Reach Japan, Smaller is Better. *Evangelical Missions Quarterly* 21(3):230-237.

From 1945 on there has been a healthy growth in the Protestant churches in Japan. Christian missions must appreciate large percentages instead of large numbers when interpreting church growth statistics. The strategy for Japan should be to multiply small churches in order to evangelize the nation of Japan.

Turcotte, Paul-Andr (1987) "Les congrgations masculines Qubcoises, entre le mouvement et l'institution (The Masculine Order in Quebec: Between Movement and Institution). *Studies in Religion/Sciences Religieuses* 16(3):317-330.

Traces the historical currents traversing the religious orders in Quebec. Focuses on numbers, ministries, and modernization. Themes are considered not in isolation but in the interaction of personalities, religious developments, global society, and the church. Declines to decide between those who insist the orders are obsolescent and those who believe them to be vital and innovative. (French)

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Tyrrell, Charles W. (1976) "PRIMITIVE METHODISM: THE MID-WESTERN STORY. *Methodist History* 15(1):22-42.

Tracing the origin of Primitive Methodism, notes the work of Hugh Bourne, William Clowes, James Steel and James Nixon, in what was a revival movement which spread throughout the British Isles, then to the Eastern seaboard of the US in 1829 and to the Midwest in 1842. Discussing the movement in the Midwest, notes (1) its beginnings in the Upper Mississippi Valley; (2) the emergence of a separate denomination with the organization of the first Annual Conference at Platteville, WI in 1845; (3) the struggle of the church to expand, especially in southern Wisconsin; and, (4) uniting of all Primitive Methodist Churches in the US in 1948. Though small in numbers the contribution of this church has been widespread particularly in the open country and small communities of the land.

UNGER, MERRILL F. (1957) "THE OLD TESTAMENT REVELATION OF THE CREATION OF ANGELS AND THE EARTH. *Bibliotheca Sacra* 114:206-212.

The OT characterizes angels as created by God, pure ethereal spirits which inhabit the whole universe in countless numbers. The creation of the angels of light was concomitant with the creation of the starry heavens. God propounded four staggering questions to Job concerning the origin of the earth (vide, Job 38:4-6). The unexplainable mystery of the creation of the earth was cause for unanimous festal celebration by the angels.

van der Toorn, Karel (1989) "Did Jeremiah See Aaron's Staff? *J for the Study of the Old Testament* 43:83-94.

Suggests that the pre-exilic temple in Jerusalem contained a cultic object representing a blooming almond rod, for which later generations found an explanation in the flowering of Aaron's rod (Numbers 17:1-11). The almond stick was thus turned into a symbol of the divinely vindicated privileges of the levitical priests. What Jeremiah saw (Jer 1:1-11) was an artistic representation of a rod forming the background of the aetiology in Num 17:1-11. The almond rod became the bearer of a prophetic message thanks to the prophetic intuition of Jeremiah.

Vannorsdal, John (1978) "PREACHING FROM NUMBERS. *Dialog* 17(4):261–265.

A chaplain shares his struggles in preparing a sermon from Numbers. The sermon that resulted was an attempt to work through his own reactions to the bloody punishments of God. The insight around which the sermon is built is that at least the Israelites in the wilderness were going somewhere and that we are not. Evaluates the sermon.

Verdegaal, C. M. L. (1984) "CORRIGENDA TO GROSSFIELD'S TARGUM BIBLIOGRAPHY. *J for the Study of Judaism* 15:148–149.

Makes corrections to Grossfield, numbers 793, 827, 635, 1425, and 1581, plus a couple of spelling errors.

Wadsworth, Michael (1977) "THE DEATH OF MOSES AND THE RIDDLE OF THE END OF TIME IN PSEUDO-PHILO. *J of Jewish Studies* 28(1):12–19.

According to the "Liber Antiquitatum Biblicarum" of Pseudo-Philo, the terrestrial Moses learns the secrets of the heavens and of the end of times. In Post-biblical Judaism secret revelations were suspect. Rejecting James' emendation of LAB 19:15 based on 4 Ezra, suggests that God addresses Moses by his sacred name Melchi/Melchiel in the text. It appears that Moses' question about the times is dismissed, though God shares the numbers 2 1/2 and 4 1/2. The text emphasizes Moses' forthcoming glorification. The author of LAB compromises the issue of his death and burial, yet stressing God's burial of his Beloved Moses.

Wagner, C. Peter (1991) "Spiritual Power in Urban Evangelism: Dynamic Lessons from Argentina. *Evangelical Missions Quarterly*, 27(2):130-137..

Argentina is one of the more successful models of urban evangelism. Hector Gimenez, Eduardo Lorenzo, and Carlos Annacondia are the leaders in using concepts of power evangelism and spiritual warfare to reach great numbers of the lower classes. JW

Walker, Arthur L., (1989) "Cooperation Through Education. *Baptist History and Heritage* 24(1):13–20.

Cooperation in the support of educational institutions has been a common characteristic of Baptists for many years, even pre-dating the establishment of the Southern Baptist Convention in many states. Early methods of support involved individual benefactors or autonomous congregations. Both of these often participated voluntarily in educational societies, which were used to help protect the autonomy of individual congregations. These societies were eventually replaced in large part by state conventions and the Cooperative Program. Many early institutions, including many pre-college institutions, disappeared due to mergers, financial trouble or the increasing numbers of state-supported schools. Some others dissolved Southern Baptistities. Present Southern Baptist schools include 8 pre-college schools, 50 colleges and 6 seminaries.

Walker, R. B. (1973) "THE GROWTH OF WESLEYAN METHODISM IN VICTORIAN ENGLAND AND WALES. *J of Ecclesiastical History* 24(3):267–284.

During Queen Victoria's reign Methodists increased in number from 292,000 to 454,000. Analyzes this growth as related to: (1) revivalism; (2) regular work and growth when there was no appreciable increase in numbers; and (3) the character of Wesleyan Methodism at the close of the 19th cent. Would it be correct to characterize Methodism as a sect-type or church-type during this period? In some ways both types are apropos, for by the end of the century they had merged more closely into the general structure of Nonconformity, seeking not withdrawal from but reform of society.

Walsh, J. T. (1977) "FROM EGYPT TO MOAB: A SOURCE CRITICAL ANALYSIS OF THE WILDERNESS ITINERARY. *Catholic Biblical Quarterly* 39(1):20–33.

Using source analysis, discovers the existence of at least two independent and concurrent versions of the wilderness itinerary from Egypt to Transjordan. The two principal literary chains agree only on a station in the Wilderness of Sinai. A station at Kadesh is suggested in one chain, and it is possible that a parallel mention has been suppressed in the other. Neither chain shows awareness of a "Miracle at the Sea," or of a station at any sea other than the Yam Sup. Any attempt to delineate an "exodus route" using sites from originally independent itineraries is an exercise in a process of harmonization that dates back to before the formation of the canonical books of Exodus and Numbers.

Wapnish, Paula (1981) "CAMEL CARAVANS AND CAMEL PASTORALISTS AT TEL JEMMEH. *J of the Ancient Near Eastern Soc., Columbia U* 13:101–121.

Significant numbers of camel bones have been found at Tel Jemmeh, 10 km. south of Gaza. Camels were used in a limited manner during the Assyrian period as pack animals. Their use increased greatly in the Persian period. Even in that period, the bones are not found outside of Tel Jemmeh. The establishment of a single political unit linking northwest Arabia and the Mediterranean coast was the factor that gave the impetus to the rise of camel

caravans carrying the spice trade. Tel Jemmeh was on the Petra-Eboda-Gaza road.

Washington, Joseph R., (1974) "THE BLACK RELIGIOUS CRISIS. *Christian Century* 91(17):472-475.

Religion for blacks has been sheerly pragmatic. It is one-dimensional, however creative and powerful. Those on the upswing, who have cut their racial moorings and learned to live by mind rather than emotion, can find a resting place neither in lower-class religion, which offers only emotion, nor in middle-class religion, which offers neither mind nor emotion. The black middle-class church must foster love of learning. Loving to learn and learning to love are not in conflict, and both are indispensable for the black church itself. Learning is the only means of securing leadership and followers among youth in numbers to reverse the present trend.

Webster, John (1982) "RECENT WORK ON BARTH. *Themelios* 7(3):31-35.

Gives a survey of Barthian works available in English and other works about him which have appeared since 1975. The Gesamtausgabe (Complete Works) is in progress and numbers more than a dozen volumes at present. Concludes with bibliography of books and articles mentioned.

Weinfeld, Moshe (1978) "THE BALAAM ORACLE IN THE DEIR `ALLA INSCRIPTION. *Shnaton*; 1979 5/6:41-147.

The Aramaic prophecy of Balaam in the Deir `Alla inscription bears extensive literary affinities to the Balaam poems in Numbers and to other prophetic passages. Parallels include: the vision at night, the use of hzh and mahazeh for prophetic vision, descriptions of the lamentation over the famine, the juxtaposition of sgr and `astr, the failure to look upon the work (pcl) of God, the desecration of graves and the death of babies. The prophecy of Deir `Alla is a prophecy of rebuke. (Hebrew)

Weiss, Meir (1967) "THE PATTERN OF NUMERICAL SEQUENCE IN AMOS 1-2: A RE-EXAMINATION. *J of Biblical Literature* 86(4):416-423.

The two numbers "Because of three ... because of four"-here represent merely the natural components of the number seven. It is not a specific number which is primary, but the number seven as symbolic of completeness. The prophet stated it in this way so as to fulfill the obligation of arranging his prophetic sayings along conventional poetic lines. Also considers methodological objections to his own ad hoc explanation.

Weiss, Meir (1966) ""BECAUSE THREEAND BECAUSE FOUR" (Amos, I-II). *Tarbiz* 36(4):307-318.

In biblical poetics, compound linguistic stereotypes are broken into their two components due to the parallelismus membrorum. The main assumption of the author is that the numbers "three" and "four" are in effect an expression of this artistic device. Both numbers in the prophecy of Amos are to be understood according to the explanation first advanced by Luther and Calvin. By their usage, the prophet intended to stress seven sins. The number seven was meant to express "the whole" or "the largest of all", a widespread usage which is not limited to the Bible alone. (Hebrew)

WEISS, M. (1962) "SOME PROBLEMS OF THE BIBLICAL "DOCTRINE OF RETRIBUTION." *Tarbiz* 31:36-263, 32:1-18.

Employing his technique of total interpretation" i.e. paying attention to the indigenous character and tone of all the retribution passages, the author concludes that the alternating stress on collective and individualistic conceptions of retribution in the Bible does not constitute a change in religious ideas and beliefs but a change in educational needs: one is emphasized over the other as circumstances dictate. As for Ex. 20:5-6 (and parallels) it is found not to be identical with its literal meaning, "third and fourth" generation and "thousands" are literary designations for unspecified numbers of a very large quantity. Thus the text is not concerned with collective or individual retribution but rather with absolute divine retribution: God's visitation of paternal iniquities is absolute as is His granting of mercy. (Heb.)

Wenham, J. W. (1967) "LARGE NUMBERS IN THE OLD TESTAMENT. *Tyndale Bulletin* 18:19-53.

The problem of the many incredibly large numbers in the OT is treated first of all by suggesting a number of solutions. Eight types of textual corruption affecting number-transmission are discussed. Since most large numbers use the root 'lp, it is argued that the word not only has numerical and collective meanings, but is also used of a type of officer or fully-armed soldier. Secondly, these solutions are systematically applied to OT narratives containing impossibly large numbers. The overall result of this application is a framework of remarkable consistency in which the conjectured meaning of 'lp plays a key role: Jacob's family of 7P emerges from Egypt a nation of 70,000; the nation numbers 500,000 at the height of prosperity. The preservation of such apparently absurd numbers indicates scribal conservatism.

Wenham, G. J. (1981) "AARON'S ROD (NUMBERS 17.16-28). *Zeitschrift fur die Alttestamentliche*

Wissenschaft 93(2):280–281.

The story of Aaron's rod is a symbolic reenactment of the rebellions against the priests and Levites in Num 16. Since Aaron's rod flowered, priests can enter the tabernacle, but lay people will die if they attempt to enter. The almonds on Aaron's rod symbolize his priestly ministry; the lifelessness of the other rods symbolizes the death that will overtake the other tribes if they attempt to enter God's presence. Num 17:27–28 are to be considered a climax to what precedes, and not an introduction to the next chapter.

Wevers, John W. (1982) "AN EARLY REVISION OF THE SEPTUAGINT OF NUMBERS. *Eretz-Israel* 16:235–239.

Skehan, the editor of this fragmentary Greek translation of Numbers found at Qumran, has concluded that the text represents a considerable reworking of the original LXX to make it conform to a Hebrew consonantal text nearly indistinguishable from that of MT (i.e., in the manner of the kaige, or proto-Theodotonic, recension). A reexamination of the evidence, however, shows that ms 803 is not particularly Hebraizing; in fact, it is not typically kaige or proto-Theodotonic in character, but tends rather to a clearer and more exact Greek than that of the Old Greek recensions of LXX. DDo

WHARTON, JAMES A. (1959) "THE COMMAND TO BLESS *Interpretation* 13:37–48.

An exposition of Numbers 22: 41–23:25. A consideration of the problems presented in the passage concerning the person of Balaam, the inadequateness of the text and the literary difficulties encountered between the narrative portions and the oracles. Approaches the solution to the problem on the basis of source criticism, textual study, and theological implications. A fuller understanding is seen in the light of the enigma of the cross itself. Footnotes.

Wickett, R. E. Y. (1980) "ADULT LEARNING AND SPIRITUAL GROWTH. *Religious Education* 75(4):452–461.

Both secular and religious institutions need to seek more systematically to meet the spiritual needs of adult learners. Examines the "learning project" (Tough) and reports interviews conducted to determine if spiritual growth had been a goal and an achievement. Surprisingly large numbers of adults had seen spiritual growth as a goal and felt it had been achieved.

Williams, Donald T. (1979) "A CLOSER LOOK AT THE "UNORTHODOX" LEWIS. *Christianity Today* 23(28):1678–1681.

Who was the real C. S. Lewis? We may say with confidence that he was the Lewis whom conservatives have long known and loved and whom liberals find embarrassing and wish to explain away. He is also, perhaps, the Lewis to whose doctrinal deficiencies we have sometimes blinded ourselves. But above all, he is the Lewis who has helped countless numbers of us on the way to a destination where all joy will be fulfilled.

WITMER, JOHN A. (1967) "THE TRUTH ABOUT ERROR. *Bibliotheca Sacra* 124(495):248–253.

The contemporary religious scene reveals an amazing growth of the cults in numbers, influence and public acceptance. Most modern cults are American by birth because of the practice of religious liberty, and the presence of the frontier spirit and milieu, but in fact are merely modern versions of ancient heresies. It must be remembered that if a cult is defined as a major deviation from historical orthodox Christianity, then no cult is completely wrong. Evangelicals should not be misled by their apparent sincerity, enthusiasm, and missionary zeal. The Bible makes it clear that the rise of false religions is to be expected in the course of the church's movement into the last days. The Christian can meet the challenge of the cults by sanctifying the Lord God in his heart and by being ready to give an answer to every man that asks a reason of his hope.

Woodruff, C. Roy (1970) "PASTORAL CARE OF THE DISCHARGED PSYCHIATRIC PATIENT. *Pastoral Psychology* 21(202):21–29.

With increasing numbers of mental patients being prepared to leave hospitals, there has developed an institution-community gap which a knowledgeable pastor can help bridge, if he is aware of the ambivalence, fear, anxiety and even grief felt by the person in transition, by fostering family-surrogates, by providing a supportive ministry and a ministry of introductions, and by helping the person mature beyond a brittle utilitarian religious faith.

Wright, David P. (1985) "PURIFICATION FROM CORPSE-CONTAMINATION IN NUMBERS XXXI 19–24. *Vetus Testamentum* 35(2):213–223.

Numbers 31 adds to the narrative of a war of vengeance with the Midianites a ceremony of purification from corpse-contamination. After Moses commands the normal purification of Numbers 19, Eleazar adds a new rite

with fire and water. It too is intended to remove corpse impurity, but from inanimate objects. Because the contamination is strong, the ceremony must also be powerful. Eleazar delivers the instructions, "which the Lord commanded Moses." From a literary point of view, to have Eleazar speak allows the law to be amended without the suspicion of human invention.

Yarbrough, Slayden A. (1989) "Contributions of SBC State Conventions Formed Since 1940. *Baptist History and Heritage* 24(2):20–27.

The development of new state conventions (eighteen new conventions since 1940) has contributed to and has been an outcome of the dramatic growth of the Southern Baptist Convention in recent years. In addition to increases in numbers, there have been developed new mission programs, benevolent organizations and educational institutions. Many Baptist state newspapers have arisen. The increasing cultural and ethnic diversity of the denomination has made it no longer a regional but a national group. Increasing contacts with other Baptist groups and increasing theological controversies within the Southern Baptist Convention have been some of the other results of expansion and growth.

Yaure, L. (1960) "ELYMAS-NEHELAMITE–PETHOR. *J of Biblical Literature* 79:297–314.

Elymas (Acts 13:6–12), Nehelamite (Jer. 29:24–32), and Pethor (Numbers 22:5), three seemingly unrelated biblical names, when understood rightly display a strong though hidden link binding them together. Each is an epithet applied to a magician and signifies one and the same thing: a professional interpreter of dreams.

Young, Dwight Wayne (1988) "On the Application of Numbers from Babylonian Mathematics to Biblical Life Spans and Epochs. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(3):331–361.

Foundational problems in Babylonian mathematics, notably sexagesimal algebra, yield certain numbers which are found in the enigmatic life spans of the biblical patriarchs. Noah's age at the flood (600) is a major point of departure. Jacob's age at death (147) equals the sum of the reciprocals of 1 to 6. Eli appears to have been accorded a life span which is two-thirds of that of Jacob, or 98. Moses' lifetime (120) is the initial member of a Pythagorean triple.

Young, Dwight W. (1991) "The Incredible Regnal Spans of Kish I in the Sumerian King List. *Journal of Near Eastern Studies*, 50(1):23-35..

Continues his argumentation (published in JNES, 1988, 47:123-129), focusing on numbers used as regnal spans in the First Dynasty of Kish. The concern is specifically with their mathematical orientation as shown by two types of reckonings: (1) sexagesimal quadratic equation problems and (2) calculations with percentages. HHPD

Young, Dwight Wayne (1990) "The Influence of Babylonian Algebra on Longevity Among the Antediluvians. *Zeitschrift für die Alttestamentliche Wissenschaft*, 102(3):321- 335..

The author of Gen 5:4-19 was familiar with the basic algebraic equations taught in Babylonian schools. Such algebra had at its core the numbers 30 and 20, their squares (100, 400, 900), and 600, the product of the two primary numbers. Another important number is 800, which results from one of the simplest of Babylonian quadratic equations: $30 + (30-20) \text{ times } 20$. Note how Adam's life is extended by 800 years to the final sum of 930. RWK

Yun-Hua, Jan (1966) "BUDDHIST RELATIONS BETWEEN INDIA AND SUNG CHINA. Part II, *History of Religions* 6(2):135–168.

If one counts the number of religious missions between India and Sung China between 960–1050 A.D., it would appear to be a very flourishing period of Buddhist contacts. The quantity of translations, too, is equally impressive. But when one looks deeper, the achievement is not as great as one might expect or numbers indicate. The relationship between Indian monks and the Chinese Buddhist community, the academic accomplishments of Chinese pilgrims who later returned to India, and the historical perspective and influence of the new translations on Chinese Buddhism, all require a new assessment. The Chinese monks were cool toward their Indian brethren. Court influence, too, determined the extent and accuracy of translations. Additionally, a factor contributing to the decline of Buddhism in China was the limited influence of the Sung translations of Buddhist texts on the Chinese Sangha. There are a number of translated documents in the essay to reflect contemporary attitudes.

Zakovitch, Yair (1983) "Control Mechanisms in Biblical Miracle-Narratives. *Shnaton*, 84, 7/8:61-73..

Control mechanisms are those literary devices which the authors in the Bible use to emphasize the truth of a miracle. These literary techniques include: repetition and the use of significant numbers; the creation of a new situation or the return to an earlier one; the use of prayer; an announcement in advance of the miracle; one miracle in another; setting boundaries between those the miracle affects and those unaffected; the failure of a non-Israelite figure in competition with an Israelite or the recognition of the truth by a non-Israelite. These means can be combined in various instances. (Hebrew) NMW

Zeitlin, Solomon. (1966) "THE JUDAEN CALENDAR DURING THE SECOND COMMONWEALTH AND THE SCROLLS. *Jewish Quarterly Review* 57(1):28–45.

Shortly after the Restoration the Judaens changed the calendar from solar to lunar-solar. The months were finally given names instead of numbers. In the new calendar the day was reckoned from sunset to sunset instead of from dawn to dawn. The views of G. R. Driver and S. Talmon are to be strongly rejected. The theory of two calendars parallel in Judaea during the Second Commonwealth has no basis. Moreover, the Scrolls are to be dated to the middle ages.

Zweig, Yochanan (1989) "The Dedication of the Tabernacle. *Tradition*, 25(1)::11-16..

The dedication of the Tabernacle appears three times in the Bible: at the end of the book of Exodus, in the middle of the book of Leviticus, and towards the beginning of the book of Numbers. When the dedication of the Tabernacle is discussed in Leviticus, it focuses on the aspect of the sanctuary as it corresponds to the holiness of the Jewish nation, unlike the discussion in Exodus, where the nationhood function of the Tabernacle is revealed. In Numbers, when the dedication of the Tabernacle is mentioned, the emphasis is upon the dedication of the altar.
MIK