

BIBLIOGRAPHY

G O D

AS PORTRAYED IN THE TANAKH/OLD TESTAMENT

A slightly annotated bibliography and other notes prepared for the course

GOD IN THE TANAKH/OT

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by

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OLD TESTAMENT

= a Christian term for the ancient Hebrew, Jewish literature, the Bible.

TANAKH

= a Jewish term for the same literature. It is an acronym for תּוֹרָה *tôrāh*, Torah, = "Teaching;" נְבִיאִים *nēbî'im*, Nebi'im, = Prophets; כְּתוּבִים *kētūbîm*, Kethuvim, = "Writings");

DEAR READER:

First order of business. When you read the following bibliography, PLEASE, be so kind and let me know which publications I absolutely must consider and which do not appear in the following list. Thank you.

I am, of course, quite aware of the enormity of the task and that the publications on this "theme" are quite numerous and scholarly views endlessly divergent. Also, please, point out all mistakes and suggestions for improvement to me. Thank you.

The topic "God" (i.e., the deity portrayed in the Tanakh/Old Testament), has been, and continues to be, a topic which overrides all others in my intellectual and spiritual life.

It is, actually, a somewhat limited topic (i.e., limited to the Tanakh/OT), but, nevertheless, it is very basic to the understanding of Judaism and Christianity. A further limitation is that I am interested in the *biblical* statements *about* God and not in a philosophical or theological (systematic, etc.) exploration of deities (male and female) and the divine in human experience.

The following questions are *only* a brief selection from a vast number of questions: (please, add your own)

- Who is this God whom I worship?
- What do I actually know *about* God in the Bible, and, especially, in the Tanakh/Old Testament?
- How did our forebears in the biblical faith speak about God?
- What is the name of the biblical God and what does it mean?
- Why are there so many different epithets of God in the Bible? (in the Book of Job alone there are about 150 names and epithets of God)

- Does the biblical deity have a history?
- How different is the biblical deity from the other deities in the ancient Near East?
- If there is a difference then what is the *qualitative* difference and what is the consequence of such a difference?
- Is there really only *one* God in the Bible?
- What are the consequences of thinking of the divine world as represented by only one God?
- What are the consequences for women and for men when the deity is viewed as either male or female?
- What are the consequences when “God” is viewed as “Spirit” without any sexual differentiation?
- Can “God” be studied simply as a literary character in the Bible?
- What can we learn from the “Arguing with God” tradition in the Tanakh/Old Testament?
- Is it possible to argue with other ancient Near Eastern deities?
- ...

All of these questions (and more) have engaged me throughout most of my life.

BIBLIOGRAPHY

I would like to share a selection from the vast literature on “God” with you. These publications are excellent *guides* in the desire to understand the biblical message *about* God a little bit better.

This selection may also serve as a reminder to teachers and pastors of some of the basic reading which is available on this subject.

The selection of titles emphasizes publications in English. There are, of course, also many excellent publications on the topic in German and other languages.

WORDS OF CAUTION, ENCOURAGEMENT AND A WORD ABOUT WORDS AND TRANSLATION

It should be quite clear that learning *about* God in the Bible is NOT the same as actually having a spiritual encounter with “God” or “experiencing” “God” or “knowing” “God.”

My experience, though, has been that learning *about* God in the Bible is not necessarily a hindrance to the possibility that one *can* and *may* be lead to an encounter with “God.” But, it may also have the opposite effect and lead to cynicism and even atheism. Knowledge, information, is not faith, but knowledge can remove most (if not all) stumbling blocks to even being able to hear and accept the invitation to “faith” ... and this is what happened in my life.

It should also be clear that all language is always *meta-phorical* (or whatever other word you want to use) and NEVER *literal*, and that language about “God” (or “love” ...) is even more so.

If it is almost impossible to understand metaphorical language in our own day and in our own languages, then how much more impossible is it to understand ancient Hebrew metaphorical language ... in an English (or German or ...) translation?

For quite a number of years I have tried to convince theological educators, especially at LSTC, to require, at least, an elementary knowledge of Biblical Hebrew. Cf. my articles, “Why Study Hebrew,” *Dialog* (A Journal of Theology) 18 (1979) 61-62, and “How Should the Old Testament Be Read?” *Dialog* 31 (Summer 1992) 190-195. I have failed. I simply do not understand the resistance to the learning of the Biblical languages, and to the learning of Hebrew, in particular. I do not understand why intelligent, educated persons desire to remain in the prison of “One-Language-Only.”

The Italians have it right about the treachery of translation. They say that a translator is a traitor. Those persons who speak two or three (or more) languages *fluently* (and, therefore, live in several cultures at the same time) are quite aware of the different windows of human “reality” each one of the different language provides.

There are innumerable publications on this topic.

- Simon B. Parker, in his article, “Toward Literary Translations of Ugaritic Poetry” (*Ugarit-Forschungen* 22 [1990] 257-270) has this to say:

“*Traduttore traditore*. How to translate the familiar Italian adage? ‘A translator is a traitor’, ‘Übersetzer ist Verräter’, ‘le traducteur est traître’. Each of these is a more or less satisfactory rendering of the meaning of the original, yet at the same time effectively demonstrates why speakers of English, German and French quote the Italian:

(n.1: ... cf. R. Jakobson, ‘On Linguistic Aspects of Translation,’ in *On Translation*, ed. R. A. Brower [Harvard Studies in Comparative Literature 23, Cambridge, MA: 1959], 232-239, esp. 238)

each preserves the meaning at the cost of several other virtues of the Italian saying: paronomasia, rhythm, brevity. Is it possible to improve upon the ‘literal’ translation? Without any extraordinary creativity or trickery, one may propose: ‘Translation is treason’, ‘Übersetzen ist übergeben’, ‘traduire c’est trahir’. *By changing grammatical forms and abandoning lexical equivalents*, these all *preserve more of the form and force of the original.*”

What are we able to understand about the HEBREW God (two to three thousand years ago in a land and time far, far away) in an English translation?

Well, we will see.

ETYMOLOGY OF THE WORD “GOD” (German “Gott,” etc.)

The fields of etymology and philology fascinate me. What is the etymology and meaning of the word “god?”

- *The Compact Edition of the Oxford English Dictionary*. Complete Text reproduced micrographically. Volume I A-O (Oxford: Oxford University Press, 1971) contains quite a bit of information on “god” on pages 267-270.

The citation on p. 267 is helpful:

“The ulterior etymology is disputed. Apart from the unlikely hypothesis of adoption from some foreign tongue the OTeut. **gudo*^m implies as its pre-Teut. type either **ghudho-m* or **gutó-m*. The former does not appear to admit of explanation; but the latter would represent the neut. of the passive pple. of a root **gheu*. There are two Aryan roots of the required form (both **g,heu* with palatal aspirate): one meaning ‘to invoke’ (Skr. *hū*) the other ‘to pour, to offer sacrifice’ (Skr. *hu*, Gr. *χεειν* OE. *gēotan* ...) Hence **g,hutó-m* has been variously interpreted as ‘what is invoked’ (cf. Skr. **puru-hūta* ‘much invoked’, an epithet of Indra) and as ‘what is worshipped by sacrifice’ (cf. Skr. *hutá*, which occurs in the sense ‘sacrifice to’ as well as in that of ‘offered in sacrifice’). Either of these conjunctures is fairly plausible as they both yield a sense practically coincident with the most obvious definition deducible from the actual use of the word, ‘an object of worship’. Some scholars, accepting the derivation from the root **g,heu-* to pour, have supposed the etymological sense to be ‘molten image’ (=Gr. *χυτόν*) but the assumed development of meaning seems very unlikely.

- Kluge, Friedrich, *Etymologisches Wörterbuch der Deutschen Sprache* (11.-16 Auflage bearbeitet von Alfred Götze. 17. Auflage unter Mithilfe von Alfred Schirmer bearbeitet von Walther Mitzka. Berlin: Walter de Gruyter, 1957) p. 265, contains similar information:

“Die Form des anor (altnordischen) und got. (gotischen) Worts ist neutr. ..., das Genus (unter christl. Einfluß) mask.; anord. *god* n. wird mwist im Plur. gebraucht ... Germ.(anisch) **guda-* n. beruht auf **ghu-tó-m*, worin -*tó-* Part.- Endung ist (wie in *alt, kalt, laut, traut* usw.); **ghu-* als indg. (indogermanische) Wz (Wurzel) erscheint in aind. (altindischem) *hū* ‘Götter anrufen’ mit Part. *hūtá* (puru^h*hūtá* ‘der Viel-gerufene’ ist in den Veden das gewöhnliche Beiwort des Gottes Indra). So aufgefasst wäre Gott ‘das angerufene Wesen’. Eine gleichfalls mögliche Deutung knüpft an gr. *chéein* ‘gießen’ an und hält ‘gegossenes (Bild) für den Ausgangspunkt (germ[anisch] **gupa* = gr. *chytón* ‘gegossen’). Daneben gibt es viele andere Erkl.(ährungs)-Versuche: ...”

This is fascinating information and leads me to speculate about the relationship to Semitic *g*, “voice,” and the Eblaite/Hebrew divine epithet *hū*?, “He.” Etymology is dangerous business and, although quite useful, does not replace the need for the knowledge of the actual usage of a term in a given language and culture.

SYLLABUS

A SUGGESTED COURSE OF STUDY ON “GOD IN THE TANAKH/OLD TESTAMENT”

1. BIBLICAL DIVINE NAMES AND EPITHETS

I will begin with a survey and discussion of the name and the many epithets of YHWH.

I plan to have a typed version of my lists of “Divine Names and Epithets in Job and Psalms” ready for the seminar. This list (annotated) might even become a publication in due time.

The basic information is already available in my works:

- *The Ugaritic Texts and the Mythological Expressions in the Book of Job (including a new Translation of and Philological Notes on the Book of Job)*. Dissertation: University of Wisconsin-Madison, 1970. Professor M. Mansoor, advisor, in consultation with Professor M. Dahood of the Pontifical Biblical Institute, Rome, and Prof. M. Pope at Yale University. See *Dissertation Abstracts* 31.10 (1971) 5369-A. Published on demand by *University Microfilms*, Ann Arbor, Michigan. Order Number: 70-24, 709.
Call number at LSTC, JKM Library: BS 1415.5.M5.
- *Job In the Light of Northwest Semitic*. Volume I. *Prologue and First Cycle of Speeches Job 1:1 - 14:22*. *Biblica et Orientalia (Sacra Scriptura Antiquitatibus Orientalibus Illustrata)* - 42. Rome: Biblical Institute Press, 1987. XVII, 436 pages.
Call Numer at JKM: BS 1415.3 .M53 1987 vol.1.

REVIEWS (selection):

- Fensham, Charles F. in
Journal of Northwest Semitic Languages 14 (1988) 229-230. PJ 3001 .J59
- Job, J., in
The Journal of Theological Studies N.S. 39 (1988) 168-169. BR 1 .J80
- Kaiser, Otto, in
Zeitschrift für die Alttestamentliche Wissenschaft 100.1 (1988) 146-147. BS 410 .Z4
- Klein, R., in
Currents in Theology and Mission 15.5 (1988) 448-449. BR 1 .C870
- Müller, Hans-Peter, in
Theologische Literaturzeitung 114 (1989) 23-24. Z 7753 .T391
- Tournay, R. J., in
Revue Biblique (1988) 448-449. BS 410 .R3

Why is it that God has so many names and epithets? They seem to illustrate the long history of the development of God from being a deity of a particular family and clan to understanding “God” as the one and only deity, as the ONE.

Therefore, it is important to turn to the next section.

2. THE EARLY HISTORY OF THE BIBLICAL GOD

As guides in the discussion of the early history of the biblical God the following publications are very instructive:

- Smith, Mark S.,
The Early History of God: Yahweh and the Other Deities in Ancient Israel. San Francisco: Harper & Row, 1990.
BS 1192.6 .S55 1990
- Edelman, Diana Vikander, ed.,
The Triumph of Elohim: From Yahwisms to Judaisms. Grand Rapids, Michigan: Eerdmans, 1995.
BM 610 .T740 1995

In this context I also need to take a little time in order to introduce and, briefly, discuss the following books and recommend them for study (during this seminar or at a later time):

- Albright, W. F.,
Yahweh and the Gods of Canaan. London: University of London and the Athlone Press, 1968.
BM 170 .A4 1968
- Patai, Raphael,
The Hebrew Goddess. A Discus Book. New York: Avon Books - A Division of The Hearst Corporation, 1978 (1967).
BM 530 .P28
FROM THE CONTENT:
Introduction
I. The Goddess Asherah
II. Astarte-Anath
III. The Cherubim
IV. The Shekhina
V. The Kabbalistic Tetrad
VI. Matronit--The Goddess of the Kabbala
VII. Lilith
VIII. The Sabbath--Virgin Bride, Queen, and Goddess
Conclusion
Appendix: The Goddess in the Dura Synagogue?
- Frymer-Kensky, Tikva,
In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth. New York: The Free Press - A Division of Macmillan; Toronto: Maxwell Macmillan Canada; New York, Oxford, Singapore, Sidney: Maxwell Macmillan International, 1992.
BL 473.5 .F78 1992
From the Content:
Preface
1. Introduction
On the Nature of Monotheism
PART I *The World of the Goddesses*
2. The Pantheon
3. "Godwomen"
Goddesses, Women, and Gender
4. The Wisdom of Women
Goddesses and the Arts of Civilization
5. In the Body of the Goddess
Goddesses and Nature
6. Bridges to the Gods
Love, War, and the Goddess Inana/Ishtar
7. The Marginalization of the Goddesses
PART II *In the Absence of Goddesses*
Biblical Transformations
8. Israel and the Master of the Universe
9. But in Ourselves
10. *Homo Sapiens*

- 11. Gender and Its Image
 - Women in the Bible*
- 12. The Wanton Wife of God
- 13. Asherah and Abundance
- 14. Our Father and Our Mother
- 15. Zion, the Beloved Women
- 16. Wisdom, the Lover of Man
- PART III Sex and Gender
 - The Unfinished Agenda*
- 17. Sex in the Bible
- 18. Sex and the People
 - The Myth of Orgy*
- 19. Gifts of the Greeks
 - Epilogue
 - Religion in the Wake of the Goddesses*
 - Appendix
 - The Goddesses of Sumer*

I will also suggest to participants in the seminar that they read, as much as possible, in the following book and glean from it what is stated about "God."

- Miller, Patrick D. Jr., Paul D. Hanson, and S. Dean McBride, eds.,
Ancient Israelite Religion. Essays in Honor of Frank Moore Cross. Philadelphia: Fortress, 1987.
BS 1171.2 .A53 1987
-

3. A DISCUSSION OF THE BOOK BY JACK MILES, *GOD: A BIOGRAPHY*.

After the discussion of the previous topics (two or three weeks?) the following three or four weeks will be spent in the discussion of

- Miles, Jack,
God: A Biography. New York: Alfred A. Knopf, 1995.
BS 1192.6 .M6 1995

The discussion of this book is also a handy way to survey the whole of the Tanakh/OT.

In addition to the reading and study of Miles' book I also suggest a brief look at the first 78 pages in the following book:

- Armstrong, Karen,
A History of God: The 4000-Year Quest of Judaism, Christianity and Islam. New York: Ballentine Books, 1994 (1993).
BT 98 .A65 1993
Introduction, pages xvii-xxiii;
1. In the Beginning, pages 3-39;
2. One God, pages 40-78.

Actually, I think, that it would be good to read these 78 pages first, before reading and studying Miles' book. We'll see.

4. IDOLATRY

It is now clear, that one *must* turn to the topic of "idolatry."

There are quite a number of articles on this topic and many books deal with the subject, but I am aware of only one book which deals with the topic explicitly. Please, help me with finding more books (and articles) on this topic.

- Halbertal, Moshe and Avishai Margalit,
Idolatry. Translated by Naomi Goldblum. Cambridge, Massachusetts; London, England: Harvard University Press, 1992.

BL 485 .H34 1992

From p. 1:

“In addressing the central question--What is idolatry and why is it viewed as an unspeakable sin?--we do not trace the historical vicissitudes of the concept of idolatry, rather, we are interested in various models of this concept in the monotheistic (n.1) religions, especially in Judaism.”

(n.1: The term ‘monotheism,’ meaning the belief in the existence of only one God, is not an accurate term to describe religions that reject paganism. As we shall see there are trends that do not deny polytheism and yet do prohibit the worship of other gods and obligate the worship of only one God. Therefore, we generally prefer to use the term ‘nonpagan religions’ for the religions that prohibit idolatry.”)

From p. 37:

“The prohibition against idolatry are an attempt to dictate the ways in which God may be represented. It is forbidden not only to worship other gods such as Ba’al, but also to represent God himself by means of a statue or picture. This aspect of the ban on idolatry raises many questions: What are the proper methods of representing God, and which methods are forbidden? Why are representations in pictures and statues forbidden, and why are linguistic representations permitted? ...”

The final paragraph, on p. 250, reads as follows:

“Idolatry is a powerful category that aspires to establish a firm boundary between God and the strange gods. But since these two notions--God and the strange gods--are interlocked, defining what are the strange gods is no less complicated than defining God himself. Thus, the boundary between the nonidolatrous and the idolatrous is drawn in different locations. The category of the strange, or the wrong god, unleashed by the monotheists, proved itself to be powerful and complex. Besides marking the outside, it turned inward and served as a category of criticism within the nonpagan community. It is this complexity that gave an astonishing fluidity to ‘idolatry,’ a category that is supposed to be the firmest and strictest of all.”

Karen Armstrong deals with the

“YaHWeH-Alone Movement” and the Deuteronomists’ ideal, briefly, in her book on Jerusalem.

- Armstrong, Karen,
Jerusalem: One City - Three Faiths. New York: Alfred A. Knopf, 1996.
DS 109.9 .A760 1996

She deals with the reform by Josiah (640-609) on pp. 73ff.

From p. 74f.

“First, all the elders of Judah were summoned to renew the ancient covenant in the Temple. The people vowed to cast away alien gods and commit themselves to Yahweh alone. Next the cults had to be purged, and D’s account shows the ubiquity of these ‘pagan’ cults in Jerusalem. All the cult objects in the worship of Baal, Asherah, and the astral deities were carried out of the city and burned in the Kidron Valley. The Temple was also cleared of the *matzevot* and the houses of sacred prostitutes dedicated to Asherah in the courtyard.”

Then K. Armstrong quotes *2 Kings 23:10-14*. Please read it.

From p. 75:

“There is a worrying violence in this catalogue of destruction. It marked the start of Israel’s abhorrence of ‘idolatry,’ which seems to fill prophets, sages, and psalmists with a furious and violent disgust. Perhaps this is because Israelites felt the attraction of these old religious symbols so strongly that they could not simply set them peaceably to one side, as the Buddha would be able to do when he reformed the old paganism of India. Yet ‘idolatry’ is part of the religious quest, because the sacred never manifests itself to humanity directly but

always through something other; in myths, objects, buildings, people, or human ideas and doctrines. All such symbols of the divine are bound to be inadequate, because they are pointing to a reality that is ineffable and greater than human beings can conceive. But the history of religion shows that when a people's circumstances change, the old hierophanies cease to work for them. They no longer reveal the divine. Indeed, they can become obstacles to religious experience. It is also possible that people can mistake the symbol--the stone, the tree, or the doctrine--for the sacred reality itself."

ARTICLES

I prefer to read articles and books in the order of the date of their publication. It is quite easy then to detect if an author has paid attention to previous publications ... if not, then I become very suspicious and my respect for the publication almost disappears.

- 1962 "Idol,"
The Interpreter's Dictionary of the Bible 2 (1962) 673-675 (J. Gray)
 "Idolatry"
The Interpreter's Dictionary of the Bible 2 (1962) 675-678 (J. Gray).
- 1972 "Idolatry,"
Encyclopedia Judaica 8 (1972) 1227-1237 (Jesé Fauer, Gershon Bacon, Louis Isaac Rabinowitz)
- 1982 "Idol,"
The International Standard Bible Encyclopedia 2 (1982) 794-796 (P.L. Garber, R.J.W. = Robert J. Wyatt)
 "Idolatry,"
The International Standard Bible Encyclopedia 2 (1982) 796-800 (T. E. McComiskey. "III. Intertestamental Period," 799-800, P. L. Garber).
- 1992 "Idol, Idolatry,"
The Anchor Bible Dictionary 3 (1992) 376-381 (Edward M. Curtis)

I just noticed that these dictionaries are a decade apart. Amazing.

In spite of the harsh attitude expressed in the concept of "idolatry," it is informative that rabbinic Judaism developed the very tolerant view of the "Noachide Laws."

For a quick introduction see, e.g.,

- 1972 "Noachide Laws," *EncJud* 12 (1972) 1189-1191 (St. Schwarzchild, S. B. Berman)

FROM THE ARTICLE:

"Noachide Laws, the seven laws considered by rabbinic tradition as the minimal moral duties enjoined by the Bible on all men ... Jews are obligated to observe the whole Torah, while every non-Jew is a 'son of the covenant of Noah' ... The seven Noachide laws as traditionally enumerated are:

- the prohibitions of idolatry,
- blasphemy,
- bloodshed
- sexual sins,
- theft,
- eating from a living animal
- the injunction to establish a legal system ...

They are derived exegetically from divine demands addressed to Adam (Gen 2:16) and Noah ...

The prohibition of idolatry provides that, to ensure social stability and personal salvation, the non-Jew does not have to 'know God' but must abjure false gods ... This law refers only to actual idolatrous acts, and not to theoretical principles ...

In view of the strict monotheism of Islam, Muslims were considered as Noachides ... whereas the status of Christians was a matter of debate. Since the later Middle Ages, however, Christianity too has come to be regarded as Noachide, on the ground that *shittuf* ('association' -- this was the Jewish interpretation of Trinitarianism) is not forbidden to non-Jews."

I am still not quite clear about what constitutes “idolatry” among “Noachides.”

HERE IS SOME MORE LITERATURE ON “IDOLATRY.”

Pfeiffer, R. H.,

1924 “The Polemic against Idolatry in the Old Testament,”
JBL 43 (1924) 229-240 Winter, I. J.,

Bowen, E.,

1940 *Holy Images: An Inquiry into Idolatry and Image-Worship in Ancient Paganism and Christianity*. London: G. Allen and Unwin, 1940.

North, C. R.,

1958 “The Essence of Idolatry,” in
Von Ugarit nach Qumran: Beiträge zur alttestamentliche und altorientalischen Forschungen. Otto Eissfeldt zum 1 September 1957, 151-160. Edited by J. Hempel. BZAW 77. Berlin: A. Topelmann, 1958.

Faur, J.,

1978 “The Biblical Idea of Idolatry,”
JQR 69 (1978) 1-15

Winter, I. J.,

1992 “‘Idols of the King’: Royal Images as Recipients of Ritual Action in Ancient Mesopotamia,”
Journal of Ritual Studies 6 (1992) 13-42.

5. THE BIBLICAL GOD AND GENDER

I expect that most members in the seminar will have been exposed to feminist literature and to the problem which the thinking of God as a male has caused many women.

The literature on this topic is quite vast. I have not, as yet, chosen representative publications from this literature. I might even simply ask members in the seminar to contribute their suggestions of publications which have been most important for them.

What has been neglected in this discussion, though, is the particular problem a *male* “God” presents to a human heterosexual male. This problem is well illustrated in the following book which I propose to use for our discussion.

◦ Eilberg-Schwartz, Howard,

God’s Phallus and other problems for men and monotheism. Boston: Beacon Press, 1994.
BM 610 .E44 1994

It should be clear, by now, that the biblical God is portrayed as not being determined by gender. God created sexual differentiation for animals (first) and (then also) for humans, but, the biblical God, YHWH, is not sexually differentiated and in need of a consort in the redacted canonical Tanakh/OT (6th to 2nd century B.C.E.?).

There is no doubt, though, that YHWH began life as a male deity. There is also no doubt that the biblical deity was and is perceived as male by many people until this day - with important (and often troubling and even devastating) consequences for women AND for men.

Christians do not need to have any problems in this regard because Jesus of Nazareth, according to John 4:23-24, claimed:

“... the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. (24) God is spirit, and those who worship him must worship in spirit and truth.”

6. THE BIBLICAL “ARGUING WITH GOD” TRADITION

During the last two weeks (well, we are running out of “weeks”) I would like to turn to a sober and serious discussion of the biblical tradition of “Arguing with God.” This tradition is well known among Jewish

believers. It is less well known among Christians. I am convinced that a recovery of this biblical tradition (among Christians) would be very healthy for Christians.

I propose to use the following books as a basis for our discussion:

- Blumenthal, David R.,
Facing the Abusing God: A Theology of Protest. Louisville, Kentucky: Westminster/John Knox Press, 1993.
BM 645 .H6 B58 1993
 - Laytner, A.,
Arguing With God: A Jewish Tradition. Northvale, N.J.: Jason Aronson, 1990. - not in JKM
 - A discussion of my work on the Book of Job and, especially, of my translation and understanding of Job 42:4-5, which determines the understanding of the whole book (see below).
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7. GOD AND CHRISTIAN ANTI-JEWISH ATTITUDES GOD AND THE SHOAH/HOLOCAUST

I intend to point to the history of anti-Jewish attitudes during the last twenty-three centuries -- including the history of the Christian teaching of contempt for Judaism and Jews ... until this day! -- which culminated in the twentieth century in the Shoah/Holocaust, and even continues, in a more “respectable” form, as anti-Zionism -- not only among certain peoples and nations, but also among certain Christians!

It is beyond my understanding why and how Christians can be anti-Jewish. To my mind, to be anti-Jewish means to be anti-Jesus and anti-Christian. Why would Christians want the destruction of Jews and Judaism (1) either through the teaching of supersession and conversion or (2) through physical destruction and the destruction of the State of Israel?

I have come to think that the very basic reason for anti-jewish attitudes is the “character” and “person” of the biblical deity, YHWH. ... so, in the end: it is god’s fault! But, it is quite logical to think that God will not accept this indictment and point to the quite obvious gift of “free will” and our human capacity to choose right instead of wrong.

The various forms of Christianity have *not* solved “The Jewish Problem” - or is it the “God-Problem?” Even after the Shoah/Holocaust most Christians do not seem to have learned anything and have not changed their teaching of contempt for Jews and Judaism. It is true that they speak in less blatant terms, but the basic message has not changed: Jews must become Christians (i.e., they must stop being Jews). What is the reason for such stupidity and insecurity?

The various forms of Islam have not helped to bring “peace” to the “People of YHWH,” i.e., Jews and Christians. Islam claims that it has superseded both, Jews and Christians. What is the reason for such insecurity?

Are those people correct who see in the Holocaust/Shoah *ONLY* a beginning of worse things to come?

SHOAH/HOLOCAUST AND THE HISTORY OF CHRISTIAN ATTITUDES TOWARDS JEWS AND JUDAISM

I will share an extensive bibliography on this area of study during the seminar.

For beginners in this area I suggest the reading of the following publications:

- Flannery, Edward. H.,
The Anguish of the Jews: Twenty-three Centuries of Anti-Semitism. Revised and Updated. A Stimulus Book. New York/Mahwah, 1985.
- not in JKM
Previous edition: Preface by John M. Oesterreicher. Quest Books. New York and London: Collier and MacMillan, 1965).

DS 145.F6 (1965)

- Nicholls, William,
Christian Antisemitism: A History of Hate. Northvale, New Jersey/London: Jason Aronson, 1993.
DS 145 .N53 1993

I will, of course, also refer to M. Luther's vicious statements about the Jews and then also point to a particularly horrendous publication in our own century:

- Larsson, Göran,
Fact or Fraud? The Protocols of the Elders of Zion. Jerusalem, San Diego, Basel, Taberg, Nijkerk, Tokyo, Gisborne: AMI-Jerusalem Center for Biblical Studies and Research, 1994. DS 145 .P7 L370

For copies of this brief (79 pages), but brilliant treatment of the history and continued influence of the lies of *The Protocols of the Elders of Zion* you may write to

The Jerusalem Center for Biblical Studies and Research. U.S. Office: P.O Box 22029, San Diego, California. Phone: 1-619-568-0032. FAX: 1-619-452-9698.

Göran usually supplies me with a number of copies to distribute to students. My hope is that I will have enough copies for all members of participants in my classes.

At the Holocaust Museum in Jerusalem the following publication is available:

- *The Holocaust*.
Jerusalem: Yad Vashem. Martyrs and Heroes Remembrance Authority, no date. - not in JKM

At the Holocaust Museum in Washington the following publication is available:

- Berenbaum, Michael,
The World Must Know: The History of the Holocaust as told in the United States Holocaust Memorial Museum. Arnold Kramer, editor of photographs. Boston, Toronto, London: Little, Brown and Company, 1993. - not in JKM

DEFINITIONS

Words mean something. But what? A few definitions may be in order:

• ANTIJUDAISM

Antijudaism is, at first, non-Christian (beginning with some Greeks in the second century before Jesus) and then mainly Christian *religious* hatred of Jews (especially since the fourth century when Christianity became the state religion of the Roman Empire, i.e. when Christianity and national power and force became one).

So, the hatred of Jews and their religion reaches back before Christian times to the second century B(efore the).C(ommon).E(ra). It was then accentuated by Christian literature, called the Gospels, and then gentile (at first mainly Roman and Greek) Christian teaching of religious supersession made life miserable and deadly for Jews wherever Christians had power. The cross became a symbol of horror for Jews.

• ANTISEMITISM

The term antisemitism is usually reserved for *racial* hatred of Jews, but it is also used for *religious* hatred. This kind of hatred is a more recent development, but it has its roots in religious hatred.

• HOLOCAUST

Several terms are used for the attempted extermination of (all!) Jews during World War II.

1. "Holocaust," הללע, *ḥālāh*, "whole burnt offering."

The term “Holocaust” is generally accepted as an expression referring to the destruction and extermination of about six million Jews (including over one million children!) during World War II by the “National Socialist German Workers Party” (German: National Sozialistische Deutsche Arbeiter Partei - the term “Nazi” comes from the German pronunciation and abbreviation of “Nati-onal” = national) on the basis of *legal*, racial, national policy. The Nazi program was the total extermination of all Jews.

The term “Holocaust” is very problematic, though. It is a translation of the Hebrew term הֶלֶעַ, *ḥālāh*, which means, “whole burnt offering.” It is quite clear that the Nazis had no wish to offer a whole burnt offering to the biblical, Jewish God.

2. “Endlösung,” the “Final Solution”

The Nazi term for “Holocaust” was the attempted “Endlösung,” the “Final Solution” to the Jewish problem, i.e., the final solution to the Jewish problem. For the Nazis the mere existence of Jews was a problem which could *only* be *solved* by the extermination of all Jews and with them their religion and the teaching of equality of all humans. Such a teaching was totally unacceptable to the Nazis. This is also the reason why the destruction of the “Christian Church” was next on the agenda of the Nazis.

3. Shoah (שואה, *šō’āh*), “trouble,” “mistreatment.”

Many Jewish people, and lately also Christians, use the Hebrew term Shoah (שואה, *šō’āh*) which can be translated as “trouble,” “mistreatment.”

4. Ḥurban (חורבן, *ḥūrbān*), “destruction”.

A few Jewish thinkers and scholars are also using the Hebrew term Ḥurban (חורבן, *ḥūrbān*), which means “destruction”). E. Wiesel prefers this term.

8. JERUSALEM

AND AN ANXIOUS LOOK INTO THE FUTURE

Finally, a study of the biblical deity would be *totally* incomplete without, at least, a brief look at Jerusalem, the City of God.

Innumerable publications are available on Jerusalem. I have spent some time in Jerusalem only twice, in 1966 and then in 1993 (one whole month). I suggest the following (or similar) books:

◦ Armstrong, Karen,

Jerusalem: One City - Three Faiths. New York: Alfred A. Knopf, 1996. (see below).
DS 109.9 .A760 1996

◦ Shanks, Hershel,

Jerusalem: An Archaeological Biography. New York: Random House, 1995.
- not in JKM

H. Shanks is a very interesting person. He is the editor of *Biblical Archaeology Review*. He has written and edited quite a number of books.

Then there are the numerous coffee table books and tourist guides. See, e.g.,

◦ Milner, Moshe and Yehuda Salomon,

Jerusalem of the Heavens: The Eternal City in Bird’s Eye View. Ramat-Gan, Israel: Alfa Communications, 1993.

- not in JKM

One of the best tourist guides is

◦ Murphy-O’Connor, Jerome,

The Holy Land: An Archaeological Guide from Earliest Times to 1700. Third Edition. Oxford, New York: Oxford University Press, 1992.

DS 111 .M8 1986

In 1993 I roamed Jerusalem for almost one whole month (July) using the excellent suggestions in the following book:

- Kaminker, Sarah,
Footloose in Jerusalem: eight guided walking tours with maps and illustrations. Jerusalem: Footloose Publications, 1988 (1970).
- not in JKM

The biblical deity is not restricted to “place” or “time.” BUT, paying attention to “Jerusalem” helps a person to focus on the character and history of “God” and the character and history of people who claim a relationship with the ONE (Jews, Christians and Moslems).

In the process of learning about Jerusalem one also learns about the “Triune God” and about “Allah.” ... the history of “God” continues ... or has the history of “God” come to an end?

See K. Armstrongs sections on “The Death of God?” (pp. 346-376) and “Does God Have a Future?” (pp. 377-399) in her book.

**GENERAL ARTICLES
IN
DICTIONARIES**

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The Anchor Bible Dictionary.
David Noel Freedman, Editor-in-Chief. 6 Volumes. New York London Toronto Sydney Auckland:
Doubleday, 1992.
Ref BS 440 .A54 1992
- “Dragon and Sea, God’s Conflict with,” *ABD* 2 (1992) 228-231 (John Day)
 - “God,” *ABD* 2 (1992) 1041-1048 (John J. Scullion).
 - “Image of God (OT),” *ABD* 3 (1992) 389-391 (Edward M. Curtis)
 - “Kingdom of God/Heaven. OT, Early Judaism, and Hellenistic Usage,” *ABD* 4 (1992) 49-56 (Dennis C. Duling)
 - “Names of God in the OT,” *ABD* 4 (1992) 1001-1011 (Martin Rose)
 - “Son of God,” *ABD* 6 (1992) 128-137 (Jarl Fossum)
 - “Will of God in the OT,” *ABD* 6 (1992) 914-920 (Terence E. Fretheim).
 - “Word of God,” *ABD* 6 (1992) 961-968 (Terence E. Fretheim).
 - “Wrath of God. “Old Testament,” *ABD* 6 (1992) 989-998 (Gary A. Herion).
- 1976 *IDBSup* =
The Interpreter’s Dictionary of the Bible: An Illustrated Encyclopedia. Supplementary Volume.
Keith Crim, General Editor. Nashville: Abingdon, 1976.
BS 440 .I63Sup
- “God, Nature of, in the OT,” *IDBSup* (1976) 368-369 (P. Tribble).
 - “Monotheism,” *IDBSup* (1976) 602-604 (H. Ringgren).
 - “YAHWE,” *IDBSup* (1976) 971 (M. C. Astour).
- 1972 *EncJud* =
Encyclopaedia Judaica.
16 Volumes. Jerusalem: Keter, 1972.
DS 102.8 E 496 1971
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 - “God, Names of,” *EncJud* 7 (1972) 674-685 (Louis F. Hartman, et al.).
 - “Monotheism,” *EncJud* 12 (1972) 260-263 (Manfred H. Vogel).

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- “Presence, Divine,” *EncJud* 13 (1972) 1015-1020 (M. Weinfeld).
 - “Revelation,” *EncJud* 14 (1972) 117-126 (Eduard Lipinski, Jacob Joshua Ross, Lawrence V. Berman, Walter S. Wurzbarger).

1970-/1974-

TDOT =*Theological Dictionary of the Old Testament.*

Botterweck, G., and H. Ringgren, eds. Grand Rapids, Michigan: Eerdmans, 1974- (Vol.1 -).

Ref Pa 881 .K513

Translation of

Theologisches Wörterbuch zum Alten Testament (=TWAT). Stuttgart: W. Kohlhammer, 1970-.

- “אלֹהֵי אֱלֹהִים,” *TDOT* 1 (1974) 242-261 (F. Cross, (“*ēl* in the Semitic Languages,” 242-; “The Etymology of *ēl*,” 244-; “The Character and Function of the God El in Canaanite and Related Texts,” 244-; “El in the OT,” 253-).
- “אלֹהִים *‘ēlōhîm*,” *TDOT* 1 (1974) 267-284 (Ringgren, “Concept of God in the Ancient Near East,” 267-; “The Three words for God,” [= *‘el*, *‘eloah*, *‘elohim*]; “*‘elohim* As an Appellative,” 276-; “The God of Israel,” 277-; “Assertions of Incomparability,” 282-; “*‘elohim* As a Designation of Yahweh,” 284-).
- “יהוה *YHWH*,” *TDOT* 5 (1986) 500-521 (Freedman, D. N., M. P. O’Connor and H. Ringgren, et al.).

1962 *IDB* =*Interpreter’s Dictionary of the Bible.*

4 Vols. G. Buttrick, ed. New York & Nashville: Abingdon, 1962.

BS 440 .I63

- “God, Names of,” *IDB* II (1962) 407-417 (B. W. Anderson).
- “God, OT View of,” *IDB* 2 (1962) 417-430 (B. W. Anderson)

1933-/1964-

TDNT =*Theological Dictionary of the New Testament.*

Kittel, Gerhard, ed. Translator and Editor Geoffrey W. Bromley. Grand Rapids, Michigan:

Eerdmans, Vol. I - X, 1965-1976.

Ref Pa 881 .K513

Translation of

Theologisches Wörterbuch zum Neuen Testament. Gerhard Kittel, ed. Stuttgart: Verlag von W. Kohlhammer, 1933-

- “θεος, ...,” *TDNT* 3 (1965, 1938) 65-128 (Kleinknecht, Quell, Stauffer, Kuhn).
- “κυριος, ...” *TDNT* 3 (1965, 1938) 1039-1100 (Quell, Foerster).

After reading the above articles most of the questions about the topic will have been addressed if not fully answered.

It will also be clear that the “God of the Philosophers” and the “God of Professional Theologians” (who base their thinking mainly on philosophy and not on the Bible) is NOT the “God of the Bible.”

I remember my excitement (during my student days in the fifties in Vienna and Heidelberg) when I read the relevant articles in the *Theologisches Wörterbuch zum Neuen Testament* and the freedom, which I gained, through the information and knowledge found in these articles.

ARTICLES

IN JOURNALS AND ESSAYS IN BOOKS

The journal literature on this topic is very extensive. My intention is to expand this section of the bibliography in due course. The students in the seminar might help, in this task, as research assistants?

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 BS 410 .J86

Abba, Raymond,

1962 "Name,"
IDB 3 (1962) 500-508

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1924 "The Name Yahweh,"
JBL 42 (1924) 370-378.

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The Fabric of History: Text, Artifact and Israel's Past, 116-141. Edited by D. Vikander Edelman.
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 University of Toronto, 1964.

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Ancient Israelite Religion: Essays in Honor of Frank Moore Cross, 195-208. Edited by P.D. Miller,
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JBL 87 (1968) 434-438

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Ben-Ḥayyim, Z.,

1954 “On the Pronunciation of the Tetragrammaton by the Samaritans,”
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BR 115 .W6 C65 1966

The following sections are very important for our discussion. Cox brilliantly summarizes what scholars of the Hebrew Bible have been saying for centuries. I suggest a very careful reading:

- "Creation as the Disenchantment of Nature," 19-
"The Exodus as the Desacralization of Politics," 22-
"The Sinai Covenant as the Deconsecration of Values," 26- in

Instead of the expressions "disenchantment," "desacralization," and "deconsecration" it is my opinion that it would have been much better (and more appropriate) to use a term like "dedivinization." Cox's terms are too explosive and confrontative. He is, though, close to the meaning and function of "nature," "politics" and "values" in the Bible.

I have used H. Cox's material as a guideline for my own presentations on the same subject many times.

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BT 98 .A65 1993
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11. Does God Have a Future? 377-

I find it very interesting and appropriate that K. Armstrong, after this book, turned her energies to the writing of a book on Jerusalem, the city of YaHWeH, and then also of Jesus and Allāh.

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1996 *Jerusalem: One City - Three Faiths*. New York: Alfred A. Knopf, 1996.

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K. Armstrong's books make fascinating reading.

Other books by K. Armstrong are

- *Through the Narrow Gate*
- *Beginning the World*
- *The First Christians: St. Paul's Impact on Christianity*
- *Tongues of Fire: An Anthology of Religious and Poetic Experience*
- *The Gospel According to Woman: Christianity's Creation of the Sex War in the West*
HQ 1394 .A750 1986
- *Holy War: The Crusades and Their Impact on Today's World*
DI 57 .A76 1991
- *The English Mystics of the Fourteenth Century*
- *Muhammad: A Biography of the Prophet*
BP 75 .A76 1992
- *A History of God: The 4000-Year Quest of Judaism, Christianity and Islam*

It is now very tempting to slither into the "Jerusalem" theme. I will avoid the temptation, except to cite one very helpful and informative book:

Levenson, Jon D.,

Sinai and Zion: An Entry into the Jewish Bible. Ne Voices in Biblical Studies. A Seabury Book. Minneapolis, Chicago, New York: Winston Press, 1985.

BS 1186 .L480 1985

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Part 1: Sinai, The Mountain of the Covenant

Part 2: Zion, The Mountain of the Temple

Part 3: The Manifold Relationships between Sinai and Zion

I know of no other and clearer statement on the “spiritual” meaning of the “temple” and “Jerusalem” than Jon’s treatment. After reading Jon’s comments it should be very clear what the expression “Next Year in Jerusalem” means.

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I met Izak during the World Congress of Jewish Studies in Jerusalem in 1993 (were we both presented papers). He is a delightful fellow and works in an important, but neglected area, namely, to add ancient pictures to the text. What do they say: a picture is worth a thousand words?

DDD

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Day, J.,

God's conflict with the dragon and the sea. Echoes of a Canaanite myth in the Old Testament. University of Cambridge Oriental Publications 35. Cambridge University Press, 1985.

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1994 *Ein Gott allein? JHWH Verehrung und biblischer Monotheismus im Kontext der israelitischen und altorientalischen Religionsgeschichte*. OBO 139. Freiburg: Universitätsverlag and Göttingen: Vandenhoeck & Ruprecht, 1994.

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Edelman, Diana Vikander, ed.,
 1995 *The Triumph of Elohim: From Yahwisms to Judaisms*. Grand Rapids, Michigan: Eerdmans, 1995.
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ARTICLES:

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 "The Appearance of Pantheon in Judah," 27
- Niehr, Herbert,
 "The Rise of YHWH in Judahite and Israelite Religion:
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- Schmidt, Brian B.,
 "The Aniconic Tradition:
 On Reading Images and Viewing Texts," 75
- Thompson, Thomas L.,
 "The Intellectual Matrix of Early Biblical Narrative:
 Inclusive Monotheism in Persian Period Palestine," 107
- Bolin, Thomas M.,
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- Davies, Philip R.,
 "Scenes from the Early History of Judaism," 145
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 "Tracking Observance of the Aniconic Tradition
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Eilberg-Schwartz, Howard,
 1994 *God's Phallus and other problems for men and monotheism*. Boston: Beacon Press, 1994.
 BM 610 .E44 1994

When God is understood as a male then males have a terrible problem. How should they understand the command "to love" God! (as an invitation to an homosexual act?) When God is viewed as "husband" and the people of God as "wife," then men must understand themselves as women! That is, of course, not necessarily bad, as long as the metaphorical intent of the phrases are kept in mind. But, some people (at certain times and in certain cultures) are simply too literalistic and the consequences are horrifying for some. For a straight (whatever that means) male it is much more satisfying to think of God as a goddess. Being engaged in making love with a willing goddess would surely rank very high with quite a number of males. But cf. Aqhat's encounter with Anat!

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Eliade's books are not immediately relevant, but Eliade is a major expert on comparative spirituality. Here is some essential reading:

Eliade, Mircea,

Eliade's books are not immediately relevant, but Eliade is a major expert on comparative spirituality. Here is some essential reading:

The Myth of the Eternal Return or Cosmos and History. Trans. Willard J. Trask, Princeton, 1954.

The Sacred and the Profane. Trans. Willard J. Trask. New York, 1959.

The Quest: History and Meaning in Religion. Trans. Willard J. Trask. Chicago, 1969.

FFF

I include the following book, not because it helps us to understand the biblical deity, but as an illustration of how a contemporary Italian writer sees the continuing life of God *after* the Bible until today. The book could be seen as *one* example of a continuation of the book by J. Miles.

Ferrucci, Franco,

1996 *The Life of God (As Told by Himself)*. Translated by Raymond Rosenthal and Franco Ferrucci. Chicago: The University of Chicago Press, 1996. \$22.

- not in JKM

REVIEW:

◦ Miles, Jack,

"Supreme Regrets: A novel in which God, dismayed by what He has created, takes us on a guided tour," *The New York Times*, Book Review, July 14, 1996, section 7, p. . Jack Miles is the director of the Humanities Center at the Claremont Graduate School. His most recent book is *God: A Biography*. See below.

FROM THE REVIEW:

"Where does intelligence stop and intelligible reality continue? We can draw the boundary easily when we look on weaker minds than our own. We see that the world as a puppy understands it is not the world as it is and that human intelligence grasps this difference while canine intelligence does not. The puppy sniffs everywhere, but this difference is one thing he will never sniff out. Yet if an intelligence higher than ours is operative in the universe, is it not plausible to suppose that we, like the puppy, shall never sniff it out? That we shall never grasp how it grasps the limitations of our own intelligence? This possibility is the intellectual premise of Franco Ferrucci's new novel.

There is an emotional premise as well. Have you ever loved a puppy? ...

There are those who, as their own lives lengthen, take melancholy comfort in the thought that the world too is no longer in its youth. This is perhaps a book written mostly for them rather than for any species of philosopher, biologist or theologian. 'The Life of God' is, in truth, the synthesis of a charming writer's Italy-centered education and the expression of his boundless hopes for, and poignant disappointment in, his own human kind."

Fishbane, Michael,

Text and Texture: Close Readings of Selected Biblical Texts. New York, 1979. - read!

Fohrer, G.,

History of Israelite Religion. Translated from German by D. E. Green. Nashville: Abingdon, 1972.

Fowler, J. D.,

1988 *Theophoric Personal Names in Ancient Hebrew: A Comparative Study*. Sheffield: JSOT, 1988.

BS 1199 .N2 F680 1988

Franken, Hendricus Jacobus,

The Mystical Communion with Jhwh in the Book of Psalms. Leiden: E.J. Brill, 1954.

Frankfort, H.,

Kinship and the Gods. Chicago: University of Chicago Press, 1984.

The following two volumes by Frevel are a long, but very informative exploration. The bibliography, in Vol 2, pages 935-978, i.e. 44 pages, is excellent and will be quite helpful for persons who do not read German fluently. Many important publications in English will help the interested reader to explore the subject. I looked over the bibliographie and I am tempted to stop everything else which I am doing (or have to do) and start reading. There is so much valuable information out there and I do not know it - yet.

Frevel, Christian,

1995 *Aschera und der Ausschliesslichkeitsanspruch YHWHs*. Beiträge zu literarischen, religionsgeschichtlichen und ikonographischen Aspekten der Ascheradiskussion. Band 1. Bonner Biblische Beiträge, Band 94/1. Weinheim: Beltz Athenäum

BL 1605 .A7 F730 1995 vol.1

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| H. "Siehst du nicht, was sie in den Städten Judas und auf den Strassen Jerusalems treiben?" (Jer 7,17) Ascherakritik bei Jeremia? | 353- |
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This book is an edited version of a dissertation at the University of Chicago (Professor Gösta W. Ahlström, advisor). Prof. Gösta W. Ahlström asked me to be part of the reading and examination committee for Lowell. In the Preface, p, x, L. Handy writes:

“Walter Michel deserves special commendation for being the most suspicious of the entire endeavor at the outset and ending the dissertation process by being my most enthusiastic supporter.”

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 1990. - yes, God has a history!
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 1986 *You Shall Have No Other Gods: Israelite Religion in the Light of Hebrew Inscriptions*. Atlanta: Scholars, 1986. - a very important and unique book.
 PJ 5 034.4 .T5 1986
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 1991 *The Evils of Theodicy*. Washington, D.C.: Georgetown University Press, 1991.
 BT 160 .T55 1991
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The promises to the fathers: studies on the patriarchal narratives. Translation of (1976) by D. E. Green.
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The Genesis of Ancient Israel. Amsterdam: Philo Press, 1969
- Wiggins, S. A.,
A Reassessment of “Asherah”: A Study according to the Textual Sources of the First Two Millennia B.C.E.
 AOAT 235. Kevelaer: Butzon & Bercker and Neukirchen-Vluyn: Neukirchener, 1993.
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Sacrales Königtum im Alten Testament und im Judentum. Stuttgart: Kohlhammer, 1955.
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Zalmen, or the Madness of God. Adapt M. Wiesel, based on translation by N. Edelman. New York: Random
 House, 1974
- Wiesel, E.,
 1979 *The Trial of God (As It Was Held on February 25, 1649 in Shamgorod)*. Trans. M. Wiesel. New York:
 Schocken Books, or Random House, 1979.
 - not in JKM
 Yes, God *must* be put on trial when God is perceived to be unjust and seems to brake the covenant.
 Cf. the Book of Job where both, God and Job, are on trial. Who needs to repent in the Book of Job?
 It should be clear (even to a casual reader) that it is God who needs to repent and not Job. In the con-
 text of the discussion of this book I will also discuss my translation and understanding of Job 42:6.
 (see below)

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Jahwe und sein Volk. Gesammelte Aufsätze zum Alten Testament. T.Bü 66. Munich: Kaiser, 1979.

Winter, U.,

Frau und Göttin. Exegetische und ikonographische Studien zum weiblichen Gottesbild im Alten Israel und in dessen Umwelt. Orbis Biblicus et Orientalis 53. Freiburg and Göttingen: Universitätsverlag and Vandenhoeck, 1983.

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Ancient Judaism: Biblical Criticism from Max Weber to the Present. Cambridge: Polity, 1984.

Zenger, E.,

Der Gott der Bibel. Sachbuch zu den Anfängen des alttestamentlichen Gottesglaubens. Stuttgart: Katholisches Bibelwerk, 1981.

Zimmerli, W.,

Gottes Offenbarung. Gesammelte Aufsätze. T.Bü 19. 2nd ed. Munich: Kaiser, 1969.

Zwickel, W.,

Räucher kult und Räuchergeräte: exegetische und archäologische Studien zum Räucheropfer im Alten Testament. OBO 97. Freiburg: Universitätsverlag and Göttingen: Vandenhoeck & Ruprecht, 1990.

NAMES OF GOD IN THE ISLAMIC TRADITION

In the Islamic tradition "God" has ninety-nine names. For more information see, e.g.,:

Stade, Robert Charles,

1970 *Ninety-Nine Names of God in Islam: A translation of the major portion of Al-Ghazālī's Al-Maḥṣad Al-Asnā*. Ibadan: Daystar Press, 1970. - not in JKM

GOD AS WARRIOR

Even persons who are not well acquainted with the Bible know that the God of the Bible was quite active in wars. How important is this aspect of our faith in our lives today? Remember the books of Exodus and Judges? -- either God fights for God's people or raises a liberator (Messiah, "anointed one," i.e. inaugurated to power, responsibility) to free them from the oppression by enemies. God loves *justice*, but justice for any price? God loves *peace*, but is God in the Bible a pacifist?

The publications are arranged according to the date of publication (in order to gain a quick overview over the history of study)

von Rad, Gerhard,

1991 (1958)

Holy War in Ancient Israel. Translated and edited by Marva J. Dawn. Introduction by Ben C. Ollenburger.

Bibliography by Judith E. Sanderson. Grand Rapids, Michigan: Eerdmans, 1991 (1958).

BS 1199 .W2 R3313 1991

Miller, P. D.,

1975 *The Divine Warrior in Early Israel*. HSM 5. Cambridge: Harvard Univ. Press, 1975.

BS 1199 .W2 M54

Craigie, P.,

1978 *The Problem of War in the Old Testament*. Grand Rapids: Eerdmans, 1978. - not in JKM

Lind, Millard C.,

- 1980 *Yahweh is a Warrior: The Theology of Warfare in Ancient Israel*. Foreword by David Noel Freedman. Introduction by John H. Yoder. A Christian Peace Shelf Selection. Scottsdale, Pennsylvania and Kitchener, Ontario: Herald Press, 1980.
BS 1199 .W2 L56 1980
- Hobbs, T. R.,
1989 *A Time of War: A Study of Warfare in the Old Testament*. Wilmington: M. Glazier, 1989.
BS 1199 .W2 H63 1989
- Kang, Sa-Moon,
1989 *Divine War in the Old Testament and in The Ancient Near East*. Berlin/New York: Walter de Gruyter, 1989.
BS 410 .Z5 vol. 177
- Williams, J. G.,
1991 *The Bible, Violence, and the Sacred: Liberation From the Myth of Sanctioned Violence*. San Francisco: Harper Collins, 1991.
BS 680 .v44 W556 1991
- Niditch, S.,
1993 *War in the Hebrew Bible: A Study in the Ethics of Violence*. New York/Oxford: Oxford University Press, 1993.
BS 1199 .W2 N53 1993

OLD TESTAMENT THEOLOGIES

You may have wondered why I have not included references to the more “standard” “Theologies of the Old Testament.” Well, their approach to the Tanakh/OT is significantly different from the books mentioned above. But, of course, it is also quite proper to turn to the following “Theologies.” The entries are organized according to the date of publication as an aid for a quick overview over the history of interpretation.

- Jacob, Edmond,
1958 *Theology of the Old Testament*. Translated by Arthur W. Heathcote and Philip J. Allcock. New York: Harper & Brothers, 1958 (1955).
BS 1171 .J3
This work must be used with great caution because it shows little understanding of the Jewish understanding of the Tanakh.
- Eichrodt, Walther,
1961 *Theology of the Old Testament. Volume One*. Old Testament Library. Translated by J. A. Baker. Philadelphia: Westminster 1961 (Translation of *Theologie des Alten Testaments, Teil I* [sixth edition, 1959, published by Ehrenfried Klotz Verlag, Stuttgart in association with Vandenhoeck & Ruprecht, Göttingen with the author’s revisions to November 1960).
BS 1192.5 E3513 1961
- Eichrodt, Walther,
1961 *Theology of the Old Testament. Volume Two*. Old Testament Library. Translated by J. A. Baker. Philadelphia: Westminster 1967 (Translation of *Theologie des Alten Testaments, Teil 2/3* [fifth edition, 1964, published by Ehrenfried Klotz Verlag, Stuttgart in association with Vandenhoeck & Ruprecht, Göttingen).
BS 1192.5 E3513 1961
The “Theology” by Eichrodt emphasizes the covenant theme. Can all of the expressions about God be understood under the covenant theme? Should they? Must they?
- von Rad, Gerhard.,
1962 *Old Testament Theology*.
Vol I. *The Theology of Israel’s Historical Traditions*. Translated by D.M.G. Stalker. New York and Evanston: Harper & Row, 1962 (1957).
BS 1192.5 .R313
1956/57 I studied with Prof. von Rad in Heidelberg. I heard his “OT Theology” lectures in the last version before the publication of the book.
- von Rad, Gerhard.,

-
- 1965 *Old Testament Theology*.
Vol II. *The Theology of Israel's Prophetic Traditions*. Translated by D.M.G. Stalker. New York, Hagerstown, San Francisco, London: Harper & Row, 1965 (1960).
BS 1192.5 .R313 vol. 2
What's "new" in v. Rad's "Theology" is that he takes the "theology" of the individual sections and books seriously. It is not possible to write a "systematic" theology of the "Old" Testament -- or of the "New" Testament. There is an unbridgeable gulf between "Biblical Studies" and "Systematic Theology."
- von Rad, Gerhard.,
1972 *Wisdom in Israel*. Nashville and New York: SCM Press, 1972 (1970).
BS 1199 .W6 R23 1972
- Eichrodt, W.,
1967 *Theology of the Old Testament*.
Vols. I and II, translated from the German 6th edition by J. A Baker. The Westminster Press, 1961 and 1967.
BS 1192.5 E3513 1961
- Childs, B. S.,
1970 *Biblical Theology in Crisis*. Philadelphia: The Westminster Press, 1970.
BS 543 .C45
An excellent statement of the problem
- Hasel, G.,
1975 *Old Testament Theology: Basic Issues in the Current Debate*. Grand Rapids: Eerdmans, 1975 (1972).
BS 1192.5 .H37
Yes, basic, but a clear overview.
- Terrien, S.,
1983 *The Elusive Presence: The Heart of Biblical Theology*.
San Francisco: Harper & Row (Paperback) 1983 (1978). A very moving book from a master theologian.
BS 543 .T37 1978
Refreshingly honest.
- Zimmerli, W.,
1983 *Old Testament Theology in Outline*.
Edinburgh: E. & T. Clark, 1983 (1975).
BS 1192.5 .Z5513 1978
- Schmidt, W. H.,
1983 *The Faith of the Old Testament: A History*. Philadelphia: Westminster, 1983.
BS 1192.6 .S3513 1983b
An attempt to point to the development of the "faith."
- Hayes, J. H. and Prussner, F.,
1985 *Old Testament Theology: Its History & Development*. Atlanta: John Knox, 1985.
BS 1192.5 .P74 1985
- Childs, B. S.,
1986 *Old Testament Theology in A Canonical Context*. Philadelphia: Fortress, 1986 (1985).
BS 1192.5 .C38 1986
An attempt to portray the theology of the completed, edited, revised, canonical Old Testament.
-

RELIGION OF ANCIENT ISRAEL

The field of "religion" claims to be somewhat different from the field of "theology," so, the following works may also be consulted:

- Kaufman, Yehezkel,
1960 *The Religion of Israel: From Its Beginnings to the Babylonian Exile*. Translated and abridged by Moshe Greenberg. Chicago: The University of Chicago Press, 1960 (1937-1956).
BM 155 .1<21taEg
- Fohrer, Georg,

- 1972 *History of Israelite Religion*. Nashville/New York: Abingdon, 1972 (1968). - controversial, especially concerning the final stages of biblical literature.
BM 165 .F6413
- Miller, Patrick D. Jr., Paul D. Hanson, and S. Dean McBride, eds.,
1987 *Ancient Israelite Religion*. Essays in Honor of Frank Moore Cross. Philadelphia: Fortress, 1987.
BS 1171.2 .A53 1987

I took the trouble to type the following list of contributions to the book, because it introduces you to a selection of some of the most important scholars and their thinking in our day.

Look over the list and then imagine that you would be able and willing to take the time and read and study all of these contributions.

All of us read for various reasons. I read as much as I can, because I know so little and I am eager to know *everything* (ha!). Another reason is, of course, that I do not want to be called uninformed or even ignorant by my students and colleagues.

I have never understood why any student or colleague chooses to be arrogant or even pompous. Engagement in *serious* scholarship immediately teaches the absolute necessity of humility before the texts, artifacts and data which are available to us. Do pompous and authoritarian persons not know that they appear to be stupid, hollow and totally insecure?

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1992	<i>Religion and Culture in Ancient Israel</i> . Peabody, Massachusetts: Hendrickson, 1992. - it illustrates the present scholarly understanding of the topic.	
	BM 170 .D32 1992	

I used this book, quite effectively, in a course (“The Religion of Ancient Israel”) which I taught at Spertus College of Judaica (Winter 1995).

READINGS SINCE 1996

The topic was not my priority since 1996, but, a few books have accumulated in a nice stack and I have tried to read as much as possible. The readings are arranged according to the date of publication

1976

Stone, Merlin,

1976 *When God Was a Woman*. New York: Barnes & Noble, 1976

1993

Jordan, Michael,

1993 *Encyclopedia of Gods: Over 2,500 Deities of the World*. New York: Facts on File, Inc., 1993. - Great, I wish every pastor would read it.

1998

Walch, Neale Donald,

1998 *Conversations with God: an uncommon dialogue*. Book 3. Charlottesville, VA: Hampton Roads Publishing Comp., 1998. - I also had a look at the other two volumes. For a person steeped in the biblical vision of the deity this is strange, very strange. I know that people are reading these books, now what?

1999

Billman, Kathleen D. and Daniel L. Migliore,

1990 *Rachel's Cry: Prayer of Lament and Rebirth of Hope*. Cleveland, Ohio: United Church Press, 1999. - I wrote a review of this book (January 2000). It is not published. It is available from me. What is attempted here is wonderful ... but, totally impossible in "Constantinian" Christianity (Roman Catholicism and Lutheranism, etc.) as long as the un-biblical (well, except for Paul) concept of "original sin" reigns.

Lampman, Lisa Barnes, editor and Michelle D. Shattuck, associate editor,

1999 *God and the Victim: Theological Reflections on Evil, Victimization, Justice, and Forgiveness*. Grand Rapids, Michigan and Cambridge, U.K.: Eerdmans, 1999.

I read this book while also reading Billman-Magliore. I was deeply impressed with the clarity of argument in some of the articles, especially, in the area of justice and victims rights. The call for restitution, repayment, etc., is not clear in Billman-Magliore (= a very serious weakness because the views in the Tanakh/Ot are not taken seriously). It is clear in a number of articles in this book.

* = esp. clear and helpful.

- Colson, Charles W., "Foreword," ix

- Lampman, Lisa Barnes, "Introduction," xiii

- Lampman, Lisa Barnes and Michelle D. Shattuck, "Finding God in the Wake of Crime: Answers to Hard Questions, 1f.

- Volf, Miroslav, "Original Crime, Primal Care, 17f.

- Allender, Dan B., "The Mark of Evil," 36f.

- Henry, Carl F. H., "Responsibility toward Victim's Rights," 61f.

- Trulear, Harold Dean, "Go and Do Likewise: The Church's Role in Caring for Crime Victims," 70f.

* Achtemeier, Elizabeth, "Victimization and Healing: The Biblical View," 89f. - only a few problematic phrases, otherwise ok.

* Wolterstorff, Nicholas, "The Contours of Justice: An Ancient Call for *Shalom*," 107f. - Great!

* Zehr, Howard, "Restoring Justice," 131f. - Great!

- Jones, L. Gregory, "Behold, I Make All Things New," 160f,

- White, Mary, "Every Kneew Shall Bow," 183f.

* Allender, Dan B., "Forgive and Forget" and Other Myths of Forgiveness," 199f. - WLM: to grant forgiveness *BEFORE* the victimizer repents and asks for forgiveness is a not biblical, it is a sin.

- Young, Marlene A., "Assisting Crime Victims: A Continuum of Care," 217f.

- Earls, Lee A., "The Spiritual Problem of Crime: A Pastor's Call," 235f.

- Strong, Gregory, "Study Guide," 251f.

- Recommended Reading, 298f.

- About Neighbors Who CARE, 301f.

- Neighbors Who Care Ministry Resources, 303f.

- Acknowledgments, 305f.
- NWC Theological Forum Participants, 307f.
- Contributors, 311f.

Rubenstein, Richard E.,

- 1999 *When Jesus Became God: The Epic Fight over Christ's Divinity in the Last Days of Rome*. New York, San Diego, London: Harcourt Brace & Company, 1999. - Brilliant! Since my student days (in the 1950ies) I have read and re-read books and articles about the Christological battles. This book is thoroughly researched and easy to read. I recommend to all interested persons.

Wilson, A. N.,

- 1999 *God's Funeral*. New York & London: W. W. Norton & Company, 1999. - a great summary of the anti God philosophies, etc.

2000

Borg, Marcus and Ross Mackenzie, eds.,

- 2000 *God at 2000*. Harrisburg, Pennsylvania: Morehouse Publishing, 2000.

- Introduction, VIIIf.
- 1. Seeing God Again: What's at Stake, 1f.
 - Marcus Borg: Biography
 - Essay
 - Follow-Up Questions
- 2. Honest to God: The Universe of Faith, 21f.
 - Diana Eck: Biography
 - Essay
 - Follow-Up Questions
- 3. An Ocean of God: The Interconnectedness of All Being, 43f.
 - Rabbi Lawrence Kushner: Biography
 - Essay
 - Follow-Up Questions
- 4. God Become Infinitely Larger, 59
 - Jon D. Chittester: Biography
 - Essay
 - Follow-Up Questions
- 5. God: The Reality to Serve, Love, and Know, 73f.
 - Seyyed Nossein Nasr: Biography
 - Essay
 - Follow-Up Questions
- 6. The God of All Faiths, 99f
 - Karen Armstrong: Biography
 - Essay
 - Follow-Up Questions
- 7. The Prodigal God, 119
 - Archbishop Desmond Tutu: Biography
 - Essay
 - Follow-Up Questions

A Conversation with the Speakers, 137f.

Epilogue, 157f.

Endnotes, 161f.

- I am still reading in it ... and when I am finished I will begin again ... may be we should all just keep reading, thinking, and conversing with one another ... it beats being right, hypocritical, judgmental and hating and killing one another ...

Boys, Mary C.,

- 2000 *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding*. New York - Mahwah, N.J.: Paulist Press. A Stimulus Book, 2000.

Chopra, Deepak

- 2000 *How to Know God: The Soul's Journey into the Mystery of Mysteries*. New York: Harmony, 2000. - for a person steeped in the biblical vision of the deity this is strange, very strange.

Nevling Porter, Barbara, ed.,

- 2000 *One God or Many? Concepts of Divinity in the Ancient World*. Transactions of the Casco Bay Assoriological Institute I. Conference proceedings. 2000.
- Preface, vii
 - Porter, Barbara N., "One God or Many" A Brief Introduction to a Complex Problem," 1-
 - Baines, John, "Egyptian Deities in Context: Multiplicity, Unity, and the Problem of Change," 9f.
 - Versnel, H. S., "Thrice One: Three Greek Experiments in Oneness," 79f.
 - Parpola, Simo, "Monotheism in Ancient Assyria," 165f.
 - Porter, Barbara N., "The Anxiety of Multiplicity: Concepts of Divinity as One and Many in Ancient Assyria, 211f.
 - Geller, Stephen A., "The God of the Covenant," 273f.
 - Discussion and Conclusions, 321f.
 - Index of Selected Terms and Names, 343f.
 - Illustrations, 349f.
- EXCELLENT! I found Parpola's and Geller's article especially helpful.

SOME OF THE SOURCES FOR THE BIBLIOGRAPHY

- arranged according to date of publication

Parke-Taylor, G. H.,

1975 יהוה *Yahweh: The Divine Name in the Bible*. Waterloo, Ontario: Wilfrid Laurier University Press, 1975.

Mettinger, Trygve N. D.,

1988 *In Search of God: The Meaning and Message of the Everlasting Names*. Translated by Frederick H. Cryer. Philadelphia: Fortress, 1988.

Laytner, A.,

1990 *Arguing With God: A Jewish Tradition*. Northvale, N.J.: Jason Aronson, 1990. - only a few items used - check again for Holocaust, Suffering, etc.

Armstrong, Karen,

1994 *A History of God: The 4000-Year Quest of Judaism, Christianity and Islam*. New York: Ballentine Books, 1994 (1993).

Edelman, Diana Vikander, ed.,

1995 *The Triumph of Elohim: From Yahwisms to Judaisms*. Grand Rapids, Michigan: Eerdmans, 1995.

... there is soooo much more.

FINAL NOTE

The above selection of literature should provide a good foundation for the study of "God" in the Bible for any interested person for quite some time.

The reading and study of some or all of the above publications, and meditation upon the ideas, which are expressed in them, will present much food for a fascinating intellectual and spiritual journey.

Best wishes. Walter L. Michel

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