

Chapter 7

3. Discussion of giving or explaining names, with precise page references.

XI-14 Encyl. Brit. (1965ed) "Genesis" 80a

Kuhl, 43/5-10 Abram, Isaac, Beer-sheba, Babel

Skinner, 68/1

Peake's Com. (1962 ed) sec. 151f page 185
sec . 152c page 185-6

Pfeiffer, 153/9

Eissfeldt, 38/5-10, 39/1-10; 43/1-10

Weiser, 60/3 Etymological saga

G.B.Gray, A Critical Intro. to the O.T. 275 Nu. 21.4-9 is an etiological story told to explain a symbol that actually owed its origin to other than Yahwistic belief.

Gunkel, Legends of Genesis 27-30 , 32

Albright, W.F., New Horizons in Biblical Research (London: Oxford) 1966

pp.33,34 We should not be justified in supposing, for example, that tehom, the great deep of Genesis 1, is a monster by that name, as Tihāmtu was in earlier Canaanite mythology. Such allusions no more indicate belief in the reality of the original bearers of the names, than does our use of the word 'cereal' express faith in the goddess Ceres. The Bible uses a number of names of ancient gods and goddesses as common nouns. Astarte has become 'sheep-breeding'; Shulman, the god of healing, has become 'good health'; another deity has given his name to the oak-tree; another to the terebinth; another to wine. These are all instances of demythologizing.