

To say that a chapter is both an account of an important event in the life of the first human beings~~X~~ and also a picture of every man and woman~~X~~ opens the door to all sorts of allegorizing. It would be better to restrict exegesis to determination of the actual event and its effects and to consider lessons drawn from it as application rather than exegesis. Use of the term "suprahistorical" adds nothing to understanding.

C. The Cultural Context (p.59)

As the first response has suggested, the statement that writers of the Bible believed in a three-tiered universe rests on an arbitrary translation of certain biblical statements that was colored by the misunderstanding of the translators.

There is an interesting question on page 61: "To what extent does Israel adopt the forms of pagan religions?" The history in the Bible shows them doing this repeatedly, and the prophets constantly rebuked them for it. The conflict between what God had ordered and what neighboring peoples did was unending. People then, as today, were always faced with the decision between God and Baal.

It seems strange to give Bronner credit for trying to prove the obvious--that the immediate purpose of the work of Elijah and Elisha was to lead the Israelites to follow God rather than Baal. But to go on from this obvious fact to the question about the intention of Genesis 1 is rather fanciful. Any writing may accomplish many results. But the purpose of ^{p. 82-83} Genesis 1 is clear: to tell ~~us~~ how it all began.

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