INTERPRETATION – A Bible Commentary on Genesis

Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982),

Genesis 1:1-2:4

It is commonly assigned to the Priestly tradition, which means it is addressed to a commuity of exiles.

1. **The text *utilizes older materials***. It reflects creation and cosmologies of Egypt and Mesopotamia. However, the texts before us transforms these older materials to serve a quite new purpose, a purpose most intimately related to Israel's covenantal experience.

2. **The text is likely dated to the sixth century B.C**. and *addressed to exiles.* It served as a refutation(반박) of Babylonian theological claims. The Babylonian gods seemed to control the future. They had, it appeared, defeated the dram of the God of Israel. Against such claims, it is here asserted that Yahweh is still God, one who watches over his creation and will bring it to well-being. To despairing exiles, it is declared that the God of Israel is the Lord of all of life. [1]

   It is a theological and pastoral statement addressed to a real historical problem. The problem is to find a ground for faith in this God when the experience of sixth century Babylon seems to deny the rule of this God. The text's affirmation is: this God can be trusted, even against contemporary data. The refutation (반박)of contemporary data may include sickness, unemployment, loneliness, that is, every human experience of abandonment. a) This text is not a scientific description but a theological affirmation. It makes a faith statement. b) What we have in the text is proclamation. The text proclaims a newness which places the world in a situation which did not previously exist. It is declaration of the gospel. The good news is that life in God's well-ordered world can be joyous and grateful response.[2]

3. If the form is proclamation, then we may ask about *the substance of the proclamation*.

a) The text affirms graciousness on the part of God as his transforming disposition toward his whole world. Creation faith is the church's confession that all of life is characterized by graciousness. Well-being is a gift which forms the context for our life of obedience and thanksgiving. b) The text further proclaims that creation is a source of rejoicing and delight for creator and creature. All of creation is characterized by God's delight. c) the substance of the proclamation of this text is that *between creator and creature there is closeness and distance.* The *closeness* of the two parties concerns God's abiding attentiveness to his creation day by day and creation's ready response. There is *a distance* which allows the creation its own freedom of action. The creation is not overpowered by he creator. The creator not only cherishes his creation but honors and respects it according to its own way in the relationship. The closeness affirms that the creator and creation must come to terms with each other. But at the same time, the two stand distinct from each other. The grace of God is that the creature whom he has *caused* to be, he now *lets* be.[3]

1:26-27: 하나님이 말씀하시기를 우리가 우리의 형상을 따라서 우리의 모양대로 사람을 만들자…..하나님이 당신의 형상대로 사람을 창조하셨으니 곧 하나님의 형상대로 사람을 창조하셨다. 하나님이 그들을 남자와 여자로 창조하셨다.

Humankind is spoken of as *singular* ("he created him) and *plural* ("he created them"). This

[1] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 25.
[2] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 26.
[3] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 28.

peculiar formula makes an important affirmation. On the one hand, humankind is a single entity. All human persons stand in solidarity before God. But on the other hand, humankind is a community, male and female. And none is the full image of God alone. Only in community of humankind is God reflected. God is, according to this bold affirmation, not mirrored as an individual but as a community
창세기 1:26-27 에서 인간은 독신의 실체 (single entity)이고 모든 인간은 하나님 앞에서 한 연대(solidarity)로 선다. 또 다른 한편 인간은 남자와 여자로 된 공동체이다. 어느하나도 혼자서는 충분한 하나님의 형상이 되기 어렵다. 오직 인간류의 공동체안에서 하나님이 반영(reflected)된다. 이런 대담한 고백하에 개인으로가 아니라 공동체로 하나님이 반영(mirror)된다고 하겠다. [4]

Regarding the image of God read P. 34 and 35.

Regarding the Sabbath read p. 35.

a). Sabbath discloses something *about the God of Israel.* God does not spend the seventh day in exhaustion but in serenity and peace. In contrasts to the gods of Babylon, this God is not anxious about the his creation but is at ease with the well-being of his rule.

b). The Sabbath is a kerygmatic statement *about the world.* It announces that the world is safely in God's hands. The world relies on God's purposes and not on our efforts. The observance of Sabbath rest is a break with every effort to achieve, to secure ourselves, and to make the world into our image according to our purposes.

c). The Sabbath is a sociological expression of a *new humanity* willed by God. Sabbath is the end of grasping and therefore the end of exploitation. Sabbath is a day of revolutionary equality in society. On that day all rest equally, regardless of wealth or power or need (Ex. 20:8-11).

d) The Sabbath of Gen 2:1-a is about the rest of God. But because humankind is in the image of God, the rest of God is a promised rest for humankind (cf. Matt. 11:28-30). Sabbath as rest for God is the ground of a sweeping humanism. It exists for the well-being of humankind (Mark 2:27). That Jesus is the Lord of the Sabbath (Mark 2:28) means a break with the old world of dehumanizing exploitation (cf. Amos 8:4-6), it is affirmed that keeping Sabbath, that is, breaking with the world of frantic self-securing, is a way to know God and his commitment to his world. The rest of God is an invitation to form a new kind of human community. [5]

God creates a helped for man (2:18-25)

The "help" the man needs and must have will be found among the "earthlings." That the helper must be creature not creator shows to what extend creation is left to its own resources and expected to honor its vocation, explore its freedom and respect the prohibition. [6]

But even of the earth, not just anything will do. First, it is not good to be alone (2:18). Second, the other creatures will not do (2:19-20). The good news of the episode is that the well-being of the man requires a fresh creative act of God. The emergency of woman is as stunning and unpredicted as the previous surprising emergency of the man. The woman is also God's free creation. Now the two cratures of surprise belong to each other. The place of the garden is for this covenanted human community of solidarity, trust, and well-being. They are *one.* That is, in covenant (2:24). The garden

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[4] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 34.
[5] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 35-36.
[6] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 47.

exists as a context for the human community. [7]

Theological perspective – Gen. 12:1-9 Abraham is presented as the perfectly faithful man. He is called and he goes. He relies on the name (12:8) and word (12:1-4a) of this God who has suddenly inverted his life. The call of God is fully embraced. As many scholars claims Brueggemann too asserts this is where the history of Israel begins Undoubtedly Abraham is offered as a model for the faith of Israel (as Heb. 11 attests). [8]

But Brueggemann contends that Gen. 12:10-20, quite in contrast to 12:1-9 presents Abraham as an anxious man, a man of unfaith. He is ready to secure his own survival because at this point he does not trust exclusively in the promise. Luther shrewdly observes that Abraham, "let the Word get out of his sight." The text indicates that the temptation of unfaith comes immediately after his best resolve to faithfulness. (Thus the juxtaposition is not unlike that of Mark 8:27-33. In vv. 27-30, Peter celebrated for his great faith. In vv. 31-34, he is immediately rebuked for his lack of faith. [9]

In Gen. 16, Abraham and Sarah did not believe the promise. As in 12:10-20, Abraham takes the promise into his own hands again, unwilling to wait for God to work his inscrutable purpose. Calvin calls their faith "defective." [10]

"The birth announcement presents a history of alternative to Abraham-Sarah which is also blessed by God. It concludes (16:11-13) with a blessing for the banished one but it is not the Abrahamic blessing of the land. It is a blessing to be in another place, out of the promised land, living by his own resources..

The Ishmael presence suggests two things. Seen vertically, with reference to God, it asserts that God has not exclusively committed himself to Abraham-Sarah. God's concern is not confined to the elect line. There is passion and concern for the troubled ones who stand outside that line. Seen horizontally, from the agenda of Abraham-Sarah, Ishmael is a temptation not to trust the promise. The very child who discloses the *passion* of God for the outsider is no small *threat* to the insider. [11]

In Gen 11: 30, it is recorded, "Sarai was barren; she had no child."

1. This family(Gen. 1-11) has nowhere else to go. Barrenness is the way of human history. It is a metaphor for hopelessness. There is no foreseeable future. There is no human power to invent a future. But barrenness is not only the condition of hopeless humanity. The marvel of biblical faith is that barrenness is the arena of God's life-giving action. Barrenness is no stranger to this new family of promise. After Sarah, Rebekah (25:21), Rachel (29:31), and Hannah (I Sam. 1:2) where barren. So also was Israel in exile (Is. 54:1f). The text announces that this family begins its life in a situation of irreparable hopelessness.

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[7] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 47.
[8] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 125.
[9] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 126.
[10] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 151.
[11] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 152-153.

아브라함과 사라의 가족은 불임이여서 그들의 생이 불모지대 같았는데 불모지대는 소망이 없는, 미래가 없는, 미래를 개척할 힘도 없는 상태에 있었는데 이런 불모지대에서 하나님의 역사가 시작되었습니다. 이 가족의 생은 이같이 회복될 수 없는 절망가운데서 새로히 시작되었다고 세계적인 유명한 구약 신학자 Brueggemann 은 말합니다. [12]

2. This God speaks his powerful word directly into a situation of barrenness. That is the ground of the good news. This God does not depend on any potentiality in the one addressed. Abraham and Sarah were quite without potential. The speech of God presumes nothing from the one addressed but carries in itself all that is necessary to begin a new people in history. It is a word about the future spoken to this family without any hope of a future. The juxtaposition of the *barrenness of Israel* and the *speech of God* is definitional for Israel. "Barrenness" marks the deep futility of Israel. "Speech of God" asserts the freedom and power of God to work his will among the hopeless. The remainder of the text is simply the announcement that the speech of God overcomes and overpowers the barrenness of human reality.
야웨 하나님은 불모 상태에다 직접 말씀하십니다. 불모지대가 곧 복음의 지반 – ground 라고 말합니다. 하나님은 이렇게 아무런 소망도 없고 아무런 가능성 potential 도 가지지 못한 아브라함 가족에게 의존한 것이 아니라 하나님 스스로 의 말씀으로 역사를 시작했습니다. 말하자면 소망이 없는 이스라엘과 세계민족들 가운데서 하나님 스스로의 말씀으로 하나님의 자유하심과 힘으로 불모지가 열매를 맺게 하시고 인류의 불모지같은 현실을 극복하심을 선언하고 계시는 기사입니다. [13]

3. The speech of God has its way over the barrenness: *The Lord said* (12:1). The speech of this God is at the same time imperative and promise, summons and assurance. The barren one is moved and comes to life. And so we dare say that this text is a paradigm for the resurrection. This resurrection is the calling of the barren one(s) to pilgrimage. The speech of this God brings people to a faithful response, people who heretofore had no capacity for any response. [14]

Paul urges this understanding of resurrection when he speaks of the God in whom Abraham believed, as the one "….who gives life to the dead and calls into existence the things that do not exist" (Rom. 4:17). What did not exist and now does exist is Israel, a people formed by God's word to bear his promise and do his purposes. In the time of Abraham, in the time of Paul, and in our own time, the world fears that word. In its fear, the world settles for silence, ideology, or propaganda. In its doubt, the world listens for less powerful words. But, says our text, God's word breaks all these resistances. [15]

The Promise and Response

1. The first call of God is in calling the world into being, the work of creation. In this second call (as "God calls us into the Church)," UCC Statement of Faith), God calls an **alternative community**, an alternative to the cold, barren ones who have ceased to listen and have therefore ceased to live and

[12] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 116.

[13] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 117.

[14] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 117.

[15] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 117.

ceased to hope. **God calls the hopeless ones into a community with a future. He calls the fixed ones into pilgrimage**. [16]

The speech of God to this barren family, then, is a call to abandonment, renunciation, and relinquishment. **It is a call for a dangerous departure from the presumed world of norms and security.** The command is terse and peremptory, asking Abraham and Sarah to go "with closed eyes … until having renounced thy country, thou shalt have given thyself wholly to me" (Calvin). Such **renunciation**, of course, is exceedingly difficult to speak of in our culture which focuses on self-indulgence because "you owe yourself this." but notice, the **summons** is not law or discipline, but promise. The narrative knows that such departure from securities is the only way out of barrenness. The whole of Abrahamic narrative is premised on this seeming contradiction: to stay in safety is to remain barren; to leave in risk is to have hope. [17]

The lordly call is, of course, echoed in the **invitation of Jesus: "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save** it (Mark 8:35). 자기 목숨을 구하려는 사람은 잃을 것이고 나와 복음을 위해서 자기 목숨을 버리는 사람은 생명을 얻을 것이다. This speech requires its listeners to ask now, as it did then: Do we genuinely want to be out of the barrenness? Perhaps **renunciation** is too great a cost. The theme of renunciation and departure to promise governs much of the gospel tradition. It is reflected in the tradition of discipleship and the call to follow Jesus (Mark 1:16-20; 10:28). With Jesus, as with Abraham, the call is dangerously open-ended. As with Jesus' summons, the call to Abraham is an imperative. But it is an imperative like the one we have found in Gen. 1:1-2:4a. The imperative is an **invitation**. It is a permit to move out of a life of *barrenness* as out of a world of *chaos*. [18]

2. The imperative is **followed by the promise**, presented in five-first person statement (vv. 2-3a): 1) **I** will make of you, 2)**I** will bless you, 3) **I** will magnify your name, 4) **I** will bless those who bless you, 5) **I** will curse those who curse you. ..The future now to be received by Israel is no accomplishment or achievement by Israel. It is a gift by the one who is able to give good gift (Matt. 7:11). 악한 사람일지라도 자기 자녀에게 좋은 것을 주려고 애쓰는데 하물며 하늘에 계신 너희 아버지께서 구하는 사람에게 더욱 좋은 것을 주시지
않겠느냐? That will be strange to those who believe the claims of our managed world. [19]
The gift of the promise are an index of what we crave: well-being, security, prosperity, prominence (cf. Mark 10:30) 지금은 박해를 받을지라도 장차 그 버린것의 백 배로 돌려받을 것이며 오는 세상에서는 영원한 생명을 얻게 될 것이다.
The situation envisioned in 12:2 is drastically contrasted with that of 11:30. Well-being cannot be conjured by Abraham and Sarah. It can only be given. But the giving depends upon receiving, upon Israel's conceding that the initiative for life is held by this other one. It requires a break with the ideology of modernity which assumes there is only us. There is no promise without a promise-maker. There is no real Genesis, no new beginning for barren people, apart from the reality of this God. It is thus not the command, but the promise, which puts the hard issue to Israel. It is the promise which requires a decision and a radical repentance. It is the promise which requires a rejection of all posturing, a recognition that the world revolves around and is powered by this other one who will be trusted and praised. [20]

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[16] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 117.
[17] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 118.
[18] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 118.

[19] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 118.
[20] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 119.

4. There is a long-standing tradition that these promises are fulfilled in David and Solomon. Perhaps this text was written in the time of the great kings (cf. I Kings 1:47). That is, the particular expression of the promise may be in light of the kings and their well-being. The context of royal success is one possible location of the promises. The promise provides exactly what the people of Babel (11:4) tried to form for themselves and could not. It is an offer of preeminence which even the disciples envision in their misunderstanding of the gospel (Mark 10: 35:37).

그들이 말하였다. "저희는 주께서 영광받으실 때 주님 다음의 자리에 앉게 되기를 원합니다. 한 명은 주님의 오른편에 한 명은 주님의 왼편에 앉게 해주십시오." 예수께서 대답하셨다. "너희가 청하는 것이 과연 무엇인지 알고나 하는 말이냐? 너희가 내가 마셔야 할 쓴 잔을 마실 수 있으며, 내가 받아야 할 고난의 세례를 받을 수 있단 말이냐?" The promise, as apt for David and Solomon as for the disciples of Jesus, moves in and out of all of the history of this community. This people is always the same, yearning for what it is not competent to create, needing to wait while wanting to grasp.[21]

5. The promise is concluded with what seems to be a **commissioning** (v. 3b). 땅의 모든 족속이 너를 인하여 복을 얻을 것이니라 하신지라. **The well-being of Israel carried potential for the well-being of other nations**. Israel is never permitted to live in a vacuum. It must always live with, for, and among the others. The barren ones are now mandated for the needs of the others. This text hints at what subsequently became the mission of the church in the world. As Wolff ("The Kerygma of the Yahwist," 1966) has seen, "by you all the families of the earth shall bless themselves" become programmatic for Israel. It is utilized in 18:18; 22:18; 26:4; 28: 14 [22]and then by Paul (in Gal. 3:8), who regards it as
"the gospel beforehand." [23]

The good news beforehand is that God wills life for all people. God freely gives it and none must "qualify." Most likely the meaning of the phrase is not that Israel has a direct responsibility to do something for others, but that the life of Israel under the promise will energize and model a way for the other nations also to receive a blessing from this God. [24]

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[21] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 119.

[22] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 120. (창 18:18: "아브라함은 강대한 나라가 되고 천하 만민은 그를 인하여 복을 받게 될 것이 아니냐?"

창 22:18: "또 네 씨로 말미암아 천하 만민이 복을 얻으리니 이는 네가 나의 말을 준행하였음이니라 하셨다 하니라."

창 26:4: "네 자손을 하늘의 별과 같이 번성케 하며 이 모든 땅을 네 자손에게 주리니 네 자손을 인하여 천하 만민이 복을 받으리라"

창 28: 14: "네 자손이 땅의 티끌같이 되어서 동서 남북에 편만할지며 땅의 모든 족속이 너와 네 자손을 인하여 복을 얻으리라"

[23] 갈. 3:8: 성경은 이방인일지라도 그들이 믿기만 하면 하나님께서 구원하신다는 바로 지금과 같은 상황을 미리 내다보고 기록해 두었습니다. 하나님께서 아주 오래전에 아브라함 에게 '나는 어느 나라 사람이든지 너처럼 나를 의지하는 사람에게 복을 내릴 것이다'고 하신 말씀이 바로 그것입니다. 그러므로 그리스도를 의지하는 사람은 모두 아브라함과 같은 복을 받게 되는 것입니다.)

[24] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 120.

The same text is used in the sermon of Peter (Acts. 3:25), this time as a warrant for an appeal to "men of Israel" that they embrace the gospel of Jesus. In address in acts 2 concerns all the nations, while the appeal in Acts 3 is especially to the Jews. [25]

5. The connection between Abrham and the **outsider** is especially prominent in the Gospel of Luke. Luke's gospel is especially attentive to "the unqualified." the Abrahamic references suggest that Jesus, after the model of Abraham, is the way in which "unqualified outsiders" are blessed.

a. The Magnificat of Mary (Luke 1:46-55) is a song about the reversal of destinies wrought by God, especially on behalf of the "unqualified," the "handmaiden of low estate" (v. 48), those of "low degree" (v. 52), the "hungry" (v. 53). It cannot be unimportant that the revolutionary statement of blessings beyond the normal provision ends, "as he promised to our fathers, to Abraham and his seed forever." [26]

b. In Luke 13: 10-17, the Abraham tradition is involved in the account of a crippled woman. Bu her infirmity, she yields a picture of rejection. For eighteen years she has lived under a curse. Remarkably, Jesus properly identifies this nameless woman as a
"daughter of Abraham" (v. 16). [27]

c. In the parable of Luke 16:19-31, there is a clear contrast drawn between the ":rich man," the one obviously blessed, and the poor man, Lazarus, who lacks every mark of blessing. The narrative is about the reassignment of blessing toward the one who has lived under curse. Therefore, it is he poor man who is called to Father Abraham (v. 22). Father Abraham, even in this quite derivative teaching, is one who blesses the outsider. [28]

d. In the well-known narrative of Zacchaeus (Luke 19: 1-10), the tax collector is obviously a despised outsider. Jesus announces salvation for him and asserts that this utterly rejected man is indeed "a son of Abraham" (v. 9). These four texts together suggest that Luke has grasped the radical character of the Abrahamic blessing. 위의 네가자 예들은 아부라함의 축복의 성격이다. [29]

6. The promise of 12:1-3 dominates our periscope. It stands between the immobilized family of 11:30 and the responsive family of 12:4ff. Things are changed from the one to the other by this promise. Yet, though the text is fully focused on the promise in God's speech of verses 1-3, it is verse 4 which announces the motif which characterizes all of chapters 12:1-25:18. God's call to Abraham is accepted and embraced. Abraham went (v. 4)! He b believed the promise. He obeyed. He asked no question. Believing the promise without any visible evidence is what is meant by faith (even though that term is not yet used). The Bible shaped to show that God here forms a family to embrace the call and believe the promise. And he went! Abraham stands as the prototype

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[25] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 120. (행 3:25: 여러분은 예언자들의 자손입니다. 그러므로 하나님께서 아브라함과 하신 그 약속, 곧 '온 세계가 네 후손으로 말미암아 복을 받게 될 것이라'고 하는 약속은 여러분에게도 해당되는 것입니다).

[26] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 120

[27] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 120

[28] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 120

[29] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 121

for all disciples who forsake everything and follow (Mark 10:28). The remainder of the drama of Abraham and Sarah is to probe that embrace, to find out if it can be honored, and to assess the cost of such a decision. [30]

The Family in Pilgrimage

In the remainder of this unit (12:4-9), we may identify three dimensions of the narrative which can be pursued usefully.
하나님의 약속을 믿고 아브라함과 사라의 가족은 남이 이미 차지하고 있는 가나안 땅으로 이주해 간다. 거기서가나안 사람들과 설명이 되지않은 관계로 접어들어 나그네, 즉 외부사람으로 살게 된다. [31]

[30] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 121

[31] Walter Brueggemann. *INTERPRETATION – A Bible Commentary on Genesis* (Atlanta: John Knox Press, 1982), 123