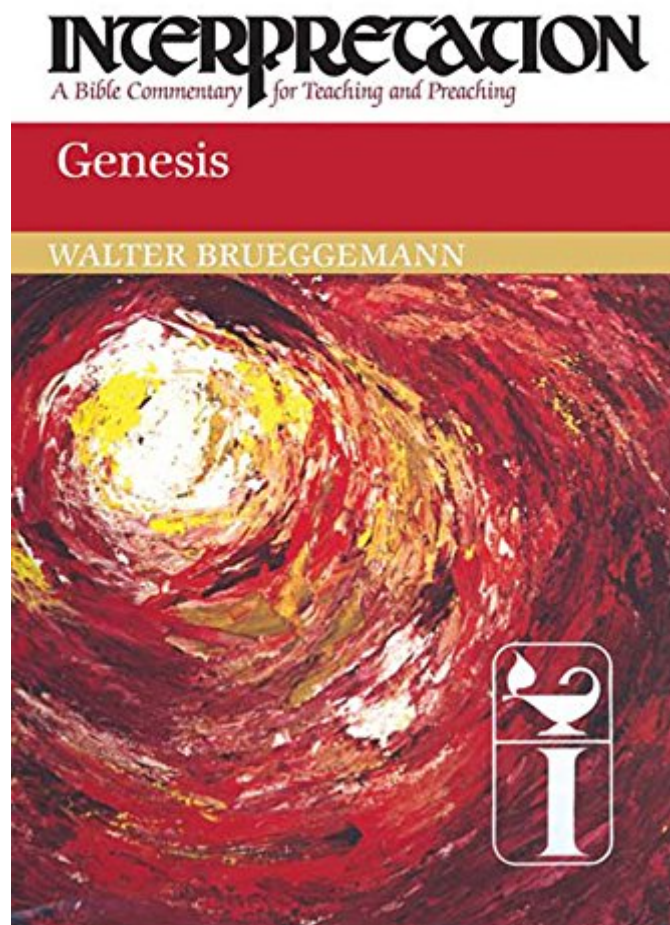


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# Genesis: Interpretation: A Bible Commentary For Teaching And Preaching



## Synopsis

In his clear and readable, style Walter Brueggemann presents Genesis as a single book set within the context of the whole of biblical revelation. He sees his task as bringing the text close to the faith and ministry of the church. He interprets Genesis as a proclamation of God's decisive dealing with creation rather than as history of myth. Brueggemann's impressive perspective illuminates the study of the first book of the Bible. Interpretation: A Bible Commentary for Teaching and Preaching is a distinctive resource for those who interpret the Bible in the church. Planned and written specifically for teaching and preaching needs, this critically acclaimed biblical commentary is a major contribution to scholarship and ministry.

## Book Information

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## Customer Reviews

Firstly, I am glad I opted for a theological commentary over an exegetical for my first take at reading Genesis seriously. I cannot begin to imagine reading footnote after footnote about this particular

word and this particular source and the dating the of the book of Genesis. Secondly, I am glad I did not choose a author who would try to convince of an early dating for Genesis or the historical-scientific proofs for a six day creation. I honestly didn't know where Brueggemann stood on such issues, but I was prepared to disagree with him. It may seem obvious to those who studied Genesis in detail or who had more than a cursory reading when trying desperately to finish reading the Bible in a year, but to those of us finally coming into our studies, the names of each of these books is so important to how one studies them. As Brueggemann points out, Genesis is about the genesis of a world and a family. It is about giving a history for a people in exile. That being said, Brueggemann does get into some historical-critical discussions, but these are never the focus of his writing. He'll often mention sources that we are familiar with like J, E and P but this is usually in passing as if the reader already assumes such sources. Genesis, according to Brueggemann, can be taken into two halves: the cosmological genesis and the anthropological genesis. The latter genesis can then be broken into four sections: the Abraham, Isaac, Jacob and Joseph cycles. Chief among them is the promise of Abraham which pervades the three remaining cycles is the also that which propels the other cycles into the book of Exodus. Brueggemann argues that we must follow the title Genesis even along to the end which is really not an ending, but really is a beginning that takes us to the Exodus story.

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