Complexities of Biblical anthropologies (as Views-of-Humanity) in an e-Age[1]

Christo Lombaard
Christian Spirituality
University of South Africa
christolombaard@gmail.com

Opsomming

In hierdie bydrae word Bybelse antropologieë en die geïmpliseerde antropologie in sommige uitdrukkings van die tegnologiese samelewing tans in verband met mekaar gestel. Deur voort te bou op vroeëre navorsing deur die outeur in beide die Bybelwetenskappe en die Kommunikasiekunde, word hier dié twee dissiplines in verdere interaksie met mekaar gebring. Sodoende word 'n oorwoë breëre verstaansraamwerk daargestel vir die beoordeling van, as konkrete toepassingsvoorbeeld, 'n onlangse geval waaroor in die nuusmedia berig is, waarin die Skrif nie net metafories "beliggaming" gevind het nie. 'n Kritiese ingesteldheid beteken dat nóg die miskenning van die diversiteit in Bybelse mensbeskouings nóg 'n eensydige afwysing van nuwe tegnologie sal deug. 'n Ingeligte breëre verstaansraamwerk help dat, eerder as om met nuwere kommunikasie-tegnologiese ontwikkelinge op 'n voorskriftelike manier om te gaan, Bybelteks en moderne leefwêreld diskursief met mekaar in verbinding gestel kan word. Sodoende word die moontlikhede van Skrifrelevansie verbreed.

---

1 Paper at the "Being Human in a Technological Age: Rethinking Theological Anthropology" conference, Leuven Centre for Christian Studies, Evangelische Theologische Faculteit, Leuven, Belgium, 22-23 February 2019.

Trefwoorde:

Bybelse antropologie, elektroniese kommunikasie-tegnologiese, "singulariteit"

Key words:

Biblical anthropology, electronic communication technology, "singularity"

En Route to two singularities

In our unfolding era since especially the late 1980s,[2] technological advances such as e-mail, the internet, webpages, wireless connectivity, apps and, the newest innovation, blockchain[3] are leading us foundationally to reconsider who we *are* as humans. In this expression, "human being", what "human" means to us is in many ways determinative of what, existentially, "being" is

---

2   On the history, nature and sociological implications of the internet, see Tim Berners-Lee, *Weaving the web: the past, the present and the future of the World Wide Web, by its inventor* (London: Texere, 2000); Johnny Ryan, *A history of the internet and the digital future* (London: Reaktion Books, 2010); Manuel Castells, *The Rise of the Network Society, The Information Age: Economy, Society and Culture, Vol. I* (2nd ed.; Oxford: Blackwell, 2009); Adam Possemai, *The i-zation of society, religion, and neoliberal post-secularism* (London: Palgrave MacMillan, 2017).

3   See Satoshi Nakamoto, "Bitcoin: a peer-to-peer electronic cash system", https://bitcoin. org/bitcoin.pdf, 2008, as its putative originating paper. Blockchain has soon attracted overt religious interests – cf. e.g. Michael Del Castillo, "Blockchain Prophet Or Snake-Oil Salesman? Embattled Founder Launches First Ethereum Religion," *Forbes* 31 May 2018 /www.forbes.com/sites/michaeldelcastillo/2018/05/31/blockchain-prophet-or-snake-oil-salesman-embattled-founder-launches-first-ethereum-religion/#22bc55226127;   Kristin Houser, "There's Now A Religion Based On the Blockchain. Yes, Really", *Futurism.com* 2 June 2018 / https://futurism.com/blockchain-religion-matt-liston/; Connor Maloney, "Crypto Cult? Augur Founder Creates Ethereum-based Religion Called 0xΩ", *Ethereum News* 2 June 2018 / www.ccn.com/crypto-cult-augur-founder-creates-ethereum-based-religion-called-0x%CF%89. This is not unusual: for instance in South Africa the very beginnings of the internet in the late 1980s had been fully religiously embedded, namely as an anti-apartheid communication strategy of the Anglican church – see Christo Lombaard., "The birth of the Internet in South Africa: a church-historical note," *Studia Historiae Ecclesiasticae* 29 no. 2 (2003):16-27; Richard Kraft, "Ecumenism and the Internet," in *Essays and exercises in ecumenism*, Ed. Christo Lombaard (Pietermaritzburg: Cluster Publications 1999), 379-92.

considered to be.[4] Given that our electronically mediated[5] age – or e-age; the more accurately descriptive terminology "Information *Communication* Technology" (ICT) is no longer as widely used – offers us essentially, and most commonly, an extension of our communication abilities, this sense of who we are as human beings now is *practically* determined. Without explicit prior existential or metaphysical orientation – that is: without clear and orienting philosophical (e.g. Humanist or Hedonist), ideological (e.g. Communist or Capitalist) or religious (e.g. Christian or Atheist) consideration – which would ground and then guide how we as humans relate to our "connected"[6] environment, we simply, as the saying goes, pick this up as we go along.[7] This initially non-reflective, acquired-through-practice evolving sense of self has been typical of technological innovations in human history: we first use, then see and sense, and then react through philosophical, ideological and religious reflection. This is thus the mode of technology that frames us (to combine Ellul with Heidegger)[8] – a pragmatist engagement, charitably said; blundering forth, in a brusquer formulation; losing our freedom, as the general apprehension of philosophers and motion pictures.[9]

---

4   In the background here lies the foundational work of Martin Buber, *Ich und Du* (Leipzig: Insel-Verlag, 1923), which has been so influential on the discipline of Spirituality Studies, markedly so in the most influential academic work in this regard, Kees Waaijman, *Spiritualiteit: vormen, grondslagen, patronen* (Gent: Carmelitana, 2000), which formational influence behind this contribution must be acknowledged.

5   On this mediation, see Christo Lombaard, "Fleetingness and media-ted existence. From Kierkegaard on the newspaper to Broderick on the internet," *Communicatio* 35 no. 1 (2009):17-29.

6   The term "connectivity" gives, as much as "communication" does, expression to the *relationality* set up by means of these technologies, though with a greater acknowledgement of the mediated, that is: machine-facilitated, nature of the created infrastructure implied.

7   One way in which this may be observed, is the sense of amazement often expressed on the part of an older generation at how a younger generation seemingly naturally appropriates these technologies.

8   Jacques Ellul, *La technique ou l'enjeu du siècle* (Paris: Armand Colin, 1954); in English: Jacques Ellul *The Technological Society* (Toronto: Vintage Books, 1964); Martin Heidegger, "Die Frage nach der Technik", in *Vorträge und Aufsätze*, Ed. Martin Heidegger (Pfullingen: Günther Neske, 1954), 9-40. Interestingly, both these mid-century thinkers on technology and humanity, think under the rubric of the threat that the inherent characteristics of technology hold to human freedom. See however, recently, more positively: Steven Pinker, "The dangers of worrying about doomsday", *The Globe and Mail* 24 February 2019 / www. theglobeandmail.com/opinion/the-dangers-of-worrying-about-doomsday/article38062215/?utm_medium=Referrer:+Social+Network+/+Mediaandutm_campaign=Shared+Web+Article+Links.

9   This is meant here more as a phenomenological characterisation than an evaluation. There are some interesting meta-evaluative lines of enquiry that could be explored, though: the history of 19th to 20th century politically ideologies (the -isms and *-heid*), which were first

---

The way Christianity has, in this after-the-fact manner, reacted to techno-logical innovations, are fourfold:[10]

- Technology takes Christians away from (traditional) faith;
- Technology leads people to seek refuge in religion[11];
- Critical engagement (including at times disengagement);
- Full appropriation for the sake of religious propagation.

What is presented here, is related to the third of these possibilities. Practical circumstances in our e-age have namely led us, or more positively formulated: have afforded us the opportunity to consider again aspects of the Christian life. In this case, the question that would be most directly evoked, is: *What would in our unfolding e-age be a viable Christian way of understanding the relationship of humanity to itself, its environment and its Creator?* Differently, more succinctly formulated: What could be a viable theological anthropology for our technological age?

Rather than attempting to answer this question in full, this contribution considers two wider conceptual matters prior to suggesting avenues for answers. Already in such an initial investigation, such as this is, to anticipate answers, would be to expect too much. The matters at stake ought first to be laid out well for our times. Deliberations on a viable theological anthropology for our e-age namely ought not be undertaken in a naïve way; this, also not philosophically innocent of our age, as if we for instance could in our time return to pre-Nietzschean thinking, seeking only as receptors of a religio-ethical heritage to remain true to the past. Rather, we find ourselves here in a more stimulating setting, in which in creative mode we may assist in creating with generosity of spirit something truly owned by us and for our times.[12] Such a constructive orientation is particularly suited to our e-age, in which

---

conceptualised and then implemented, the latter by means of immense cruelties, places the critical question before us, intellectually uncomfortably for academics, whether such a pragmatist engagement is perhaps not preferable.

10 Here summarising Christo Lombaard, "Thinking through the spirited web. Some clarifications on the internet and embodied experiences thereof", *Communicatio* 33 no. 2 (2007):1-10. This in some respects parallels the four "theoretical attitudes with regard to cyberspace" in Slavoj Žižek, *On belief* (London: Routledge, 2001), 34-35.

11 Cf. in this regard, the questions from Hartmut Rosa, *Social acceleration: a new theory of modernity* (New Directions in Critical Theory; New York: Columbia University Press, 2013) in Christo Lombaard, "*Spiritualityd…* Spirituality in our time – In conversation with Hartmut Rosa's theory on social acceleration," *HTS Teologiese Studies/Theological Studies* 74 no. 3 (2018):1-7.

12 Marinus Schoeman, *Generositeit en lewenskuns. Grondtrekke van 'n post-Nietscheaanse etiek* (Pretoria: Fragmente Uitgewers, 2004), 2-3.

we are in a sense compelled by the scale of these changes[13] pro-actively, before-the-fact, rather than only retrospectively, to consider afresh who we are and what we do.[14] As the latter source, De Villiers, namely argues: the new age of electronically related moral issues are qualitatively different from the questions of previous time, given the scope of influence of these new technologies. Hence the urge for preemptive ethical consideration.

Three brief explanatory notes on the italicised question above:

- With *viable* is here meant: something newly formulated for our times, but still true to tradition, in order to be considered valid, that is (here to give room to both our intellectual and our emotional sides): something that is explicitly understood within a framework that adheres to time-honoured Christian sensibilities, but is also at the same time implicitly sensed to adhere to current sensitivities, with both of these given expression;[15]
- With *Christian* is here meant: in clear communication with the beliefs, Scriptures, histories, ideas and ideals that 20 centuries of "faith seeking understanding" (the 11th-12th century formulation by Anselm of Canterbury) have rendered us, be such orientation based on personal existential commitments or, less intimately and more broadly-culturally, in acknowledgement of the value of 20 centuries of seeking the meaning of "love thy neighbour";
- With *the relationship of humanity to itself, its environment and its Creator* is meant a recognition of the internal and external dimensions of our

---

13 This has been pointed out with a strong sense of urgency at the 2018 Davos World Economic Forum meeting by one of the master investors of our times, George Soros – cf. George Soros, "The current moment in history (Remarks delivered at the World Economic Forum Davos, Switzerland, 25 January 2018)", www.georgesoros.com/2018/01/25/remarks-delivered-at-the-world-economic-forum. The here relevant part of that address is the section titled "The IT monopolies".
The example Soros offers could be amplified with reference to how social media had been deliberately employed, on contract, by a London-based public relations company dramatically and negatively to eschew the South African political landscape in its most recent past – cf. *The Guardian International Edition*, "Deal that undid Bell Pottinger: inside story of the South Africa scandal", 5 September 2017 / www.theguardian.com/media/2017/sep/05/bell-pottingersouth-africa-pr-firm. (Once the machinations of this public relations company had been exposed, it did not survive the financial scrutiny and moral outrage that followed.)

14 Etienne de Villiers, "Who will bear moral responsibility?", *Communicatio* 28 no. 1 (2002):16-21.

15 The distinctions drawn by Richard Niebuhr, *Christ and culture* (New York: Harper Colophon Books, 1975) – "Christ against culture" or "the Christ of culture" or "Christ above culture" or "Christ and culture in paradox" or "Christ the Transformer of culture" – remain helpful for constructing such a framework.

---

selves, with these always in a matrix relationship with the horizontal and vertical aspects of our beings, acknowledging thus our bio-psycho-social-spiritual dimensions,[16] and more, in fullest possible interaction.

With these denotative matters considered, the two wider conceptual considerations have to be expounded on somewhat, as they relate to the question on theological anthropology for our e-age, *What would be a viable Christian way of understanding the relationship of humanity to itself, its environment and its Creator?* Both of these two considerations relate to the word *anthropology*. The first is an introductory matter, considering the meaning of *anthropology* across disciplines. The second goes to the heart of this contribution: is *a* theological anthropology possible?

1. Non-synonymously: "Anthropology" and "Theological anthropology" / "Biblical anthropology"[17]

One of the cultural-intellectual characteristics of recent years[18] is that matters related to faith tend not to be so strongly debarred from the rest of the human, particularly public, experience of life as had been the case in preceding decades.[19] As the world is demographically speaking becoming more religious, and more conservatively so (cf. the Pew reports in this regard),[20] religion is slowly but increasingly being accepted as a normal part of normal life for normal people. Matters of faith will therefore in our lifetimes most probably ever less be considered as something exceptional for the private life of a select few.[21] This implies the additional dynamic, already

---

16 Cf. most recently Wendy Greyvensteyn, "*The interface of religion, spirituality and mental health within the South African context: Naming the unnamed conflict*" (PhD Psychology dissertation, University of South Africa, 2019).

17 When written with a capital letter, the reference is to an academic discipline.

18 This is at times labelled post-post-modernism; I prefer the term post-secularism – cf. e.g. Jürgen Habermas, "Secularism's crisis of faith: notes on post-secular society", *New Perspectives Quarterly* 25 (2008):17-29; Nynäs, Peter, Lassander, Mika and Utriainen, Terhi (Eds.) *Post-secular society* (New Brunswick: Transaction Publishers, 2012).

19 Cf. Christo Lombaard, Iain Benson and Eckart Otto, "Faith, Society and the post-secular. Private and Public Religion in Law and Theology", *HTS Teologiese Studies/Theological Studies* 75 no. 3 (2019):1-12.

20 These reports are insightful on the changing religious landscape internationally and the implications this has for coming decades:
   • www.pewforum.org/2017/04/05/the-changing-global-religious-landscape
   • www.globalreligiousfutures.org.

21 Important as this trend is (explored in e.g. Lombaard, Benson and Otto, "Faith, Society and the post-secular", 1-12), the focus of the conference (see footnote 1) and hence of this

---

noticeable, that work on the sacred or drawing on religious categories across academic disciplines becomes more common.[22] The latter brings along some noteworthy terminological complications. The designation "anthropology", as a relevant instance for this conference,[23] is one of a group of words that is quite differently understood within Theology and within, more generally, other Humanities disciplines:

- In the latter, Anthropology[24] is namely understood as the study by phenomenological description and conceptual analysis of all aspects of the human enterprise. This is also loosely related to the general way in which in broader society the term anthropology is employed. By no means a one-dimensional academic discipline, Anthropology investigates amongst other matters the evolutionary record and genetic make-up of homo sapiens as well as ancient and present cultures and sub-cultures, employing its own methodologies but also working along with other disciplines. Nothing about humanity, its culture and biology is by definition excluded from Anthropology, at present or in the past, relating to individuals and groups, the familiar and the unknown (or the local and the global), and on living and dying, ideas and actions, believing and being, which matters are compared and contrasted by means of observation and theory.

  Many other academic disciplines could with some confidence claim to be doing much the same, exploring all aspects of humanity, e.g. Management Sciences, Sociology or disciplines in Theology such as Missiology and Practical Theology. However, the protocols of scholarship differ: what is looked for and how that is looked for, which is co-determined by key ideas and central theories and approaches, which in turn determine the perspectives ("answers") within which phenomena are then understood and explained.

---

contribution is on meaning and technology.

22 Cf. Christo Lombaard, "Sensing a 'second coming': An overview of new concepts in Sociology, Philosophy, Law and Theology on the re-emerging religious in private and public life", *Verbum et Ecclesia* 37 no. 1(2016a):16.

23 See footnote 1.

24 Here summarising e.g. Robert Graber, Randall Skelton, Ralph Rowlett, Ronald Kephart and Susan Brown, *Meeting Anthropology phase to phase: Growing up, spreading out, crowding in, switching on* (Durham, NC: Caroline Academic Press, 2000); Robert Welsch, Luis Vivanco and Agustin Fuentes, *Anthropology: asking questions about human origins, diversity, and culture* (New York: Oxford University Press, 2017); Robert Lavenda and Emily Schultz, *Anthropology: What does it mean to be human?* (New York: Oxford University Press, 2018).

As an example of the latter, the famous (and for some infamous) Genesis 22 text from the Old Testament, in which God instructs Abraham to sacrifice his son Isaac, could serve well. With Anthropological inclinations, one might see in that text an initiation rite[25]; within Ethics, one might see here a murderous God in cooperation with an unworthy initiator of religions and fully depraved faith traditions which hold this narrative dear;[26] in Theology, one might again find here considered the problem of suffering;[27] in the field of historical Bible exegesis, one might rather see the faith of ancient Israel turning its back on human sacrifice.[28] Whereas there could be some overlap (an interest in an ancient holy text relating a disturbing event, or in the meaning of sacrifice), the questions posed to it, the answers proposed and the use to which such investigations are put, are more strongly related to the respective disciplines.

- Theology has, however traditionally ascribed a different denotation to this term, anthropology. Here, anthropology relates more to a principled view on humanity, drawing on what is understood to be a biblical (and therefore in quite a strong, though not fully synonymous sense, a Divine) view on humanity. To indicate only some of the implications from older works and their intellectual roots, this natural orientation from faith explains the titles of Theological Anthropologies such as De Fraine's *Adam et son lignage*,[29] which seeks as did many works in Dogmatology/Systematic Theology[30] to characterise from a literalist reading of the opening

25 Hugh White, "The initiation legend of Isaac", *Zeitschrift für Alttestamentliche Wissenschaft* 91(1979):1-30.

26 Richard Dawkins, *The God delusion* (New York: Houghton Mifflin, 2010), 90-94, 97, 104.

27 Timo Veijola, "Abraham und Hiob. Das literarische und theologische Verhältnis von Gen 22 und die Hiob-Novelle", in *Vergegenwärtigung des Alten Testaments. Beiträge zur biblische Hermeneutik*, Eds Christoph Bultmann, Walter Dietrich and Christoph Levin (Göttingen: Vandenhoeck & Ruprecht, 2002), 127-44.

28 Hermann Gunkel, *Die Urgeschichte und die Patriarchen (das erste Buch Mosis)* (Göttingen: Vandenhoeck & Ruprecht, 1921), 171.

29 Jean De Fraine, *Adam et son lignage. Études sur la notion de "personnalité corporative" dans la Bible* (Bruxelles: Desclée De Bouwer, 1959); in English: Jean De Fraine, *Adam and the family of man* (Staten Island: Alba House, 1965).

30 Systematic-theological attempts – impossible to review here in any representative way; snippets only are provided – over recent decades to come to terms with the meaning of the *imago Dei* concept in Genesis 1:26, the *locus classicus* – cf. Christoph Dohmen, "Zwischen Gott und Welt. Biblische Grundlagen der Anthropologie", in *In Bieziehung leben. Theologische Anthropologie*, Hrsg. Erwin Dirscherl, Christoph Dohmen, Rudolf Englert and Laux Bernhard (Freiburg: Herder, 2008), 7-45 – when thinking theologically about the view-of-humanity in theology from the Bible: וַתְּמַדְּכ וּנְמַלְצַּב מָּדָא תָּשָֽׂעַנ סֹהֹלֱא רֶמאֹיַו.(As stated in Christo Lombaard, "Between the literal and the figurative: textual interplay in *Sulamiet* by Lina Spies

chapters of Genesis what being human is. Roughly concurrently a trend is found to make a strong division being made between *Bybelse en Buite-Bybelse Mensbeskouinge* ("*Biblical and Extra-biblical Anthropologies*")[31] which sees the way the Bible views humanity as something that should be understand over against, and in some respects above, other views of humanity. Less binary, more integrative approaches are followed too.[32] However, to a great extent an "either/or" understanding is found often enough: a Biblical/ heological/Christian anthropology versus Anthropology as practiced from *Volkekunde/Volkenkunde/Völkerkunde/ Ethnologie* or Culture Studies or Social Anthropology[33] and so forth. The religious framework of the church fathers' interpretation remain often determinative; also, as Pieper[34] reminds us, the second part of Aquinas' *Summa Theologiae* begins with: "Because man is created in the image of God it now remains … to speak of his reflection: namely, man." This primary referential framework enables valid, valuable theological

---

and the Shulammite of Song of Songs", in *The Song of Songs afresh: perspectives on a biblical love poem*, ed. by Stefan Fischer and Gavin Fernandes (Sheffield: Sheffield Phoenix Press, 2019), 105[19]: "The versions of this expression in Genesis 5:1 and 9:6, especially the latter because of its *lex talionis*-like textual setting, are less often drawn on in systematic theology and political philosophy"), include quite diversely works such as Adrio König, *Hy kan weer en meer* (Pretoria: N.G. Kerkboekhandel, 1982); Hendrikus Berkhof, *Christelijk geloof* (9de druk; Kampen: Uitgeverij Kok, 2007) and Wentzel van Huyssteen, *Alone in the world? Human uniqueness in science and theology* (Grand Rapids: W.B. Eerdmans, 2006). These are instances of respectively coming to terms with the historical-critical methods of exegesis, the intellectual atmosphere of the modernist *Zeitgeist* and the for our times foundational work of natural sciences. However, none of these academic works measure up to exegetical scrutiny, in which the *imago Dei* is related much more concretely, and politically, to divine representivity and protective interference in human affairs – cf. Eckart Otto, *Gottes Recht als Menschenrecht. Rechts- und literaturhistorische Studien zum Deuteronomium* (Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte, Band 2) (Wiesbaden: Harrassowitz Verlag, 2002), graphically explained in John Barton and Julia Bowden, *The Original Story: God, Israel and the World* (London: Darton, Longman and Todd, 2004), 63. Church documents tend to drift even further off the mark, seeking with greater piety to capture what non-exegetical theology attempts more cerebrally, namely essentialistically to relate to broader humanity a concept that occurs very rarely in the Old Testament.

31 Johan Heyns, *Die mens. Bybelse en Buite-Bybelse Mensbeskouinge* (Bloemfontein: Sacum Beperk, 1974).

32 JP Moreland and David Ciocchi (Eds), *Christian perspectives on being human. A multidisciplinary approach to integration* (Grand Rapids: Baker Books, 1983).

33 Cf. Kees van der Waal, "Long walk from *volkekunde* to anthropology: reflections on representing the human in South Africa," *Anthropology Southern Africa* 38 nos 3-4 (2015):216-34.

34 Josef Pieper, *The Christian idea of man* (South Bend, IN: St Augustine's Press, 2011), 3.

contributions on bringing humanity and God again closer together, as it had in the traditional Christian imaginary been: in a state of paradise, which will be again in the hereafter, but could already be the case now, for example in a spiritual state of *deification* or *theosis* (existential unity/intimacy of a believer with God, metaphorically understood)[35] or, a lesser known term, of "anthropophany" (by Kunvankal,[36] bringing by missiological means humanity to live more closely to what God wills.)

What comes into view here, is not who we are biologically or culturally, but rather who we are in principle – foundationally/essentially/existentially. Anthropology from the side of Theology[37] therefore does something different than does Anthropology as a Humanities discipline: it asks – formulated all too briefly – how God sees humanity, and hence, what the grounding essence of human beings are. Such a Theological Anthropology comes about by a number of impulses related to the Bible too. The Greek word λόγος which lies partly at the base of the term anthropo*logy*, can without too great a hermeneutical leap be understood within Christian circles as relating in some important manner to another *logos*, namely the Bible as Word. With the strong emphasis in Christian theology on the normativity of the Bible for all of life, the stage has

---

35 Cf. e.g. Norman Russel, *The doctrine of deification in the Greek patristic tradition* (Oxford: Oxford University Press, 2004).

36 Jacob Kuvankal, *Anthropophany. Mission as making a new humanity* (Delhi: ISPCK, 2008).

37 Hans-Walter Wolf, *Anthropologie des Alten Testaments* (München: Chr. Kaiser Verlag, 1973); see also, *inter alia*, John Rogerson, *Anthropology and the Old Testament* (Sheffield: JSOT, 1984); Bernhard Lang, *Anthropological approaches to the Old Testament* (Philadelphia: Fortress Press, 1985); Thomas Overholt, *Cultural Anthropology and the Old Testament* (Minneapolis: Fortress Press, 1996); Christian Frevel (Hrg.), *Biblische Anthropologie. Neue Einsichten aus dem Alten Testament* (Freiburg: Herder, 2010); Jürgen Van Oorschot and Andreas Wagner (Hrsg.), *Anthropologie(n) des Alten Testaments* (VWGTh 42) (Leizig: Evangelischen Verlagsanstalt, 2015); Andreas Wagner, *God's body: The Anthropomorphic God in the Old Testament* (London: TandT Clark, 2019). See most particularly, though, Ernst-Joachim Waschke, "Grundlagen einer theologischen Anthropologie des Alten Testaments," in Jürgen Van Oorschot, *Anthropologie(n) des Alten Testaments*, 2015:23-41; Frank Crüsemann, Christof Hardmeier and Rainer Kessler (Hrsg.), *Was ist der Mensch? Beiträge zur Anthropologie des Alten Testaments: Hans Walter Wolff zum 80. Geburtstag* (München: Chr. Kaiser Verlag, 1992); Bernd Janowsk, "Anthropologie des Alten Testaments. Grundfragen–Kontexte–Themenfelder", *Theologische Literaturzeitung* 139 no. 5 (2014):535-54; Christian Frevel, "Die Frage nach dem Menschen. Biblische Anthropologie alswissenschaftliche Aufgabe – Eine Standortbestimmung", in: Christian Frevel (Hrg.), *Biblische Anthropologie. Neue Einsichten aus dem Alten Testament* (Freiburg: Herder, 2010), 29-63. For more applied interpretations, see e.g. Robert Di Vito, "Old Testament anthropology and the construction of personal identity", *The Catholic Biblical Quarterly* 61 no. 2 (1999):217-238 and Michael Guinan, T*o be human before God. Insights from Biblical Spirituality* (Collegeville, MN: The Liturgical Press, 1986).

already been set for something that sounds terminologically familiar then to be transposed, wholly subsumed under this biblical rubric. This intuition from the Bible could be further solidified with believers who may perhaps engage less frequently and in less depth in interdisciplinary work than with the New Testament, absorbed specifically in this case by the Jesus-as-logos theology of the Gospel of John; especially its poetic introduction (the pre-Johannine hymn).[38] Thus, the implicit train of thought may run something as follows: the pre-existent Logos (Christ) who speaks to us through the Holy Logos (the Bible) gives us a view of humanity which is simply further explored in the academic discipline of Anthropology. Based furthermore on the view of the unity of the sciences popular amongst religiously-oriented people, on its part founded on a sense of the coherence of "truth", and the more so if Theology is perceived as the queen of the sciences, the misconception on the part of religious people and theologians[39] is easily understandable, that the term "anthropology" within Theology and within Anthropology functions more or less synonymously. But it does not.

---

38 John 1:1 – Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

39 This is of course not valid for all religiously-engaged persons, which is why is has shown by some Bible scholars to be exegetically fruitful to draw on insights from Anthropology to read the texts of the Old and New Testaments culturally-historically anew – see, respectively, to refer to only two prominent examples, Hans-Walter Wolff, *Anthropologie des Alten Testaments* (which still has strong influence up to the present – see LeRon Schults, *Reforming theological anthropology. After the philosophical turn to relationality* (Grand Rapids: William B. Eerdmans, 2003:175-178) and Bruce Malina, *The New Testament World: Insights from Cultural Anthropology* (3rd edition; Louisville, KN: Westminster John Knox Press, 2001).
The criticism at times brought against this (and other similar) approaches to reading the Bible, that it engages in some form of circular argumentation, is in some respect true. Asking questions according to the scholarly protocols of a discipline can provide answers to those matters within that discipline (see above), which may well result in scholars from another discipline, though seeing some value in more nuanced reflection, not always to experience such a contribution as truly an advance in understanding.
However, another substantial part of such dissatisfaction, with this case and in others, lies with the understanding within Theology of for instance the term "anthropology", finding its expectations of what would be rendered, disappointed. Within Theology, as indicated above, the primary relationship any individual or group can find themselves in, is with the Divine. God lies at the heart of the greatest possible existential concern; salvation is the term which concretises the Divine-human relationship of love. Everything else is subservient to this urgency. The *imago Dei*, creation, salvation on earth and in eternity push themselves to the fore quite naturally as the primary foci. This describes the state of humankind, and its potentiality. That the trumpet sounds of such a Theological Anthropology would drown out the this-worldly concerns of Anthropology, can be explained by this. Hence, too, the difficulty from such a framework to take fully on its own terms the work of Anthropologists.

Clearly these two ways of understanding anthropology – in Theology and in the Humanities more generally – are different. The one may be described as a "view from below", relating to that which is found in practice amongst humans; the other is something more akin to a "view from on high", as it were: as is discerned from the Bible and other forms of Christian religious authority how God would see humanity and/or would want us to see humanity.

Such different perspectives related to the same term, anthropology, make difficult communication across disciplinary lines. Hence a suggestion here, already indicated in the title of this contribution, that Theological Anthropology for the sake of better cross-disciplinary interaction in our age be indicated as, perhaps, "view-on-humanity". This may then, depending on context, be further refined by appending "theological" or "biblical" to this suggested coinage.

This leads us to the second matter of this contribution.

2. Non-singularly: "Theological anthropology"/"Biblical anthropology"

It is quite easy outside of theological-academic circles, and also in some respects within these circles, to assume that there is something like *a* Christian or *a* biblical view, alternatively *the* Christian or *the* biblical view on some matter of concern. Within the Bibliological Sciences (Old Testament Studies, New Testament Studies, Semitics, Classics) though, such a "unitary" view does not withstand much scrutiny. In recent decades any such a unitary interpretation, be that from colleagues in for instance the discipline of Missiology or from the missionary anti-religionists who have attracted much media attention, have elicited condescension by Bible scholars. As for instance the sub-discipline of Old Testament Theology has amply illustrated,[40] diversity and divergence within the Bible texts make it impossible to speak of *a* biblical view or *the* biblical view. Only with cursorily or uninformed engagements with the Bible could such a singularity of view across Bible texts be deduced.[41]

---

40 Cf. e.g. Gerhard Hasel, *Old Testament Theology: basic issues in the current debate* (Grand Rapids: William B. Eerdmans, 1991).

41 Even what constitutes the Bible is not set in proverbial stone (quoting here from Christo Lombaard, "Biblical Spirituality and human rights", *Old Testament Essays* 24 no. 1(2011):74-75, but reflecting parallel thoughts by many Bible scholars, published widely):

   … in history and in practice this Holy Library shows less stability than is often assumed. During the period when the books of the Old Testament/Hebrew Bible/ First Testament were (unsuspectingly, by the group of scribes involved, over a span of more than half a millennium) a canon-in-development, the at times clearly

At least a part of the fundamentalist (from the originating series of books)[42] views of the nature of the Bible can be ascribed to a shock experienced as the growth in research literature on these holy texts had pointed out that assumptions about them had not been valid. In all such instances, the early church "overview theologies" of figures such as Augustine and Origen, which are diffused in modern times still through catechesis, children's Bibles and summary booklets on the Bible, play a formative role in shaping minds (forming horizons of understanding based on expectations that merge, in Gadamer's language)[43] to expect a or *the* biblical view.

The fact that the Bible is written by many different people already opens the possibility to see in these texts various aspects of the human experience.[44] The diversity of kinds of humans we see in the Bible include differences of age, sex, metaphor (e.g. heart), textual genre, thematics (e.g. sexuality),[45] which already takes a step away from too simplified a view of what the view-of-humanity is in the Hebrew Bible. Moreover, the way in which God relates to humanity is quite different too across the textual corpora: the God of close daily care taken of the patriarchs of Israel reflects a different relationship to the more or less non-present God we find in the wisdom literature, and yet another to the ruling God we find in the Zion theology of Israel, only to mention some illustrative instances.[46] Such a non-restricted view of what

noticeable, but at times surreptitious taking over, editing and reframing of texts in order rhetorically to cast a contemporary issue in a new light, shows no concept of the text as being unalterable. The different versions … shows a sociologically-related fluidity with regard to the Bible text that traditional Christian Dogmatics have not been reflecting. The historical reality that the … Septuagint was the Bible of the early Christians is rather at odds with our notions of the Bible consisting of a Hebrew first two-thirds (including some Aramaic) and a Greek last third. The differences not only in contents, but also in the order of the books of the Hebrew first two-thirds of the Bible, within its different textual family editions, and then in the Jewish, Roman Catholic, Orthodox, Coptic and Protestant canon constructions, again show different historically and theologically actualised conceptions, namely of *what* the Word of God is and *how* that Word addresses its readers.

42 AC Dixon (Ed.), *The fundamentals. A testimony to the truth* (12 volumes) (Chicago: The Testimony Publishing Company, 1910-1915).

43 Hans-Georg Gadamer, *Wahrheit und Methode. Grundzüge einer philosophischen Hermeneutik* (Tübingen: J.C.B. Mohr (Paul Siebeck), 1960).

44 Dohmen, "Zwischen Gott und Welt," 10.

45 Dohmen, "Zwischen Gott und Welt," 8, drawing on Christian Frevel, "Anthropologie", in Angelika Berlejung and Christian Frevel (Hrsg.), *Handbuch theologischer Grundbegriffe zum Alten und Neuen Testament* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006), 1-7.

46 For an extensive review, cf. Rainer Albertz, *Religionsgeschichte Israels in alttestamentlicher Zeit*, Vol 1 and 2 (Göttingen: Vandenhoeck & Ruprecht, 1992).

constitutes humanity comes to the fore too when reviewing scholarship that deals explicitly with views-on-humanity in the Old Testament – in two ways: the contents of the respective volumes on the views-on-humanity in the Old Testament[47] and when these different publications are compared with one another – it becomes clear that the "a/the biblical" idea is not possible to sustain. It is no surprise, then, that the newest volume on this topic has its title formulated with an indication of the plural: *Anthropologie(n) des Alten Testaments*.[48] The case here is not that a single biblical idea has not yet been detected, and remains to be discerned in the future, or that it is in fact already extant in the divine mind, so to speak, while obscured from human detection. Rather, the diversity in the Bible texts *is* the reality; in philosophical terms: the Truth. Rather than this creating a sense of unhinged relativity, such diversity cements the concreteness of these matters, namely as something fully related to, rather than abstracted from, human life *coram Deo*.

As opposed to too simplistic, binary "0 and 1" options, the primary argument here has now been made: that there is no one single view-on-humanity on which a Christianity that takes the Bible seriously can draw as "the" biblical view. A Christianity that takes the Bible seriously, as it *is*, that is: with its diversities and divergencies both in the composition[49] and in its interpretation[50] of the Bible, and not as it is *expected* to be,[51] is in fact a conservatively

---

47 See again the sources listed under footnote 35 above.

48 Jürgen Van Oorschot *et al.*, *Anthropologie(n) des Alten Testaments*.

49 Ferdinand Deist, *Witnesses to the Old Testament* (The Literature of the Old Testament, Volume 5) (Pretoria: NG Kerkboekhandel, 1988).

50 Deist Ferdinand, *Ervaring, rede en metode in Skrifuitleg. 'n Wetenskapshistoriese ondersoek na Skrifuitleg in die Ned. Geref. Kerk, 1840-1990* (Pretoria: Raad vir Geesteswetenskaplike Navorsing, 1994).

51 To repeat here the four questions from Christo Lombaard, "Spirituality and culture in interaction: The illustrative recurring debate on the role of the Oldest Testament in Christian theology and broader culture", in *Proceedings of the Spirituality, Culture and Well-Being Conference. Inaugural Conference of the Lumen Research Institute, Excelsia College and Indiana Wesleyan University, 4th-5th October 2016*, Eds Maureen Miner and Martin Dowson (Sydney: Lumen Research Institute/Centre for Human Interaction, Learning and Development, 2016b), 23-24 on canon, the authority of Scripture and the way these two speak to the modern world:

   1. It is perhaps not precisely the "non-harmonious" characteristics of the Hebrew Bible, and by extension the Christian Bible, which have contributed to the long-term continuance of the Jewish faith, to the influence of the Old Testament in Christianity, and to the intellectual-cultural contributions of these texts within their Judean-Christian spheres of influence across two millennia?

   2. Is the nature of the canon as a compromise document of quite extensive proportions, not in a way a phenomenological state of grace, namely pressing the matter of hardly comprehensible assortment onto the religious consciousness of believers, as we deal also with the diversities of church traditions, cultures and theological emphases?

Bible-centred Christianity, and is not a Bible-centrifugal Christianity at times vilified by means of the word "liberal" (– quite erroneously so!). Rather, a Bible-centred engagement will see clearly the range of views on who and what humanity is presented as in the Scriptures. An *e-mag0 De1*, with only a 0-or-1 option, would be too simplistic to be relatable to the Christian canon.

3. "The singularity": a Current instance?

The relative importance of the above argumentation could perhaps be considered as being of the "conceptually agreeable" variety, without much application to how the Bible is brought to bear on current affairs. However, humanity being as unpredictably innovative as it is, some unexpected relevance may well surprise us, as in the case below. This example is not meant to be either distracting or merely entertaining, but concretises practically how the idea of holy scriptures and the idea of what humanity is has been combined in an instance which seems hardly imaginable. Yet, this episode has now become part of the human experience, and of our history.

Not the idea, which is much older, but the of term "The Singularity" was coined by the US Mathematician Vernor Vinge[52] to indicate the possibility of a merged human-technological being, which would constitute something akin to a next evolutionary stage for our species, in which many of our current limitations would be overcome.

The ancient biblical metaphor of imbibing a text[53] has found an unforeseeable

---

3. To which extent should we expect Holy Scriptures to engage in an exclusively affirming relationship with its readers, also pertaining to culture and logic, rather than in a critical, questioning, mystifying manner too?
4. Lastly, on a more spiritual note: To which extent should we expect the Scriptures to speak only clearly to its readers, as lucid education, rather than also to confound its readers – as a kind of phenomenologically parallel connection to what is found in the engaging mysteries that are God, Christ, Spirit, creation, life, salvation, faith and more?

52 Vernon Vinge, "The Coming Technological Singularity: How to Survive in the Post-Human Era", 1993. This essay has been reproduced many times online, with the initially credited magazine, *Whole Earth Review*, now defunct. See e.g. NASA 1993. *NASA Conference Publication 10129 Vision-21 Interdisciplinary Science and Engineering in the Era of Cyberspace* (NASA Conference Publication 10129): https://ntrs.nasa.gov/archive/nasa/casi.ntrs.nasa.gov/19940022855.pdf. The terminology was further popularised in literary format by Ray Kurzweil with his novel, *The Singularity is Near* (New York: Viking Books, 2005).

53 See as some imprecise parallels:
• Ezekiel 2:8: "But you, son of man, hear what I say to you. Be not rebellious like that rebellious house; open your mouth and eat what I give you." 9 And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. 10 And

phenomenological parallel, or resonance, in recent times. Two examples of news media articles on this occurrence demonstrate the matter:

Teenage 'biohacker' injects himself with DNA translations of the Bible and Koran[54]

Mike Wehner, 21 December 2018

The relentless march of technology has made it possible for people [to] do some interesting things to their own bodies, but injecting potentially harmful DNA just to see what happens is definitely near the top of the list of things you should never do. That didn't matter to high school student Adrien Locatelli of Grenoble, France.

The teen recently published a paper claiming that not only did he inject DNA proteins into his body without knowing if they would harm him, but that he built the DNA sequences himself by translating religious texts including the Book of Genesis and [parts of the] Koran into the building blocks of DNA.

DNA and proteins are macromolecules having a primary structure which can be written with letters. "Recent studies have reported that it is possible to convert any type of information into DNA for the purpose of storage", Locatelli writes. "Since it is possible to convert digital information into DNA, I wondered whether it would be possible to convert a religious text into DNA and to inject it in[to] a living being."

---

he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

3:1: And he said to me, "Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and he gave me this scroll to eat. 3 And he said to me, "Son of man, feed your belly with this scroll that I give you and fill your stomach with it." Then I ate it, and it was in my mouth as sweet as honey.

- Jeremiah 15:16: "Your words were found, and I ate them, and your words became to me a joy."
- Psalm 119:103: "How sweet are your words to my taste, sweeter than honey to my mouth!"
- (Italicised sections:) Deuteronomy 6:4: "Hear, O Israel: The LORD our God, the LORD is one. 5 You shall love the LORD your God with all your heart and with all your soul and with all your might. 6 And these words that I command you today shall be on your heart. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. 8 *You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes*. 9 You shall write them on the doorposts of your house and on your gates. (= Exodus 13:9: *And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth* [cf. Exodus 13:16].)
- Revelation 10:9: So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey." 10 And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.
- 1 Peter 2:2: Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— 3 if indeed you have tasted that the Lord is good.

54 Copied verbatim from https://bgr.com/2018/12/21/dna-injection-bible-koran-adrien-locatelli.

As it turns out, the answer to that question is a firm "yes", and the budding biohacker decided to use his own body as a testing ground. First, he downloaded digital copies of the religious material and then converted each individual character into a specific nucleotide, which are the units that make up a DNA strand. Once he had completed that tedious work he converted the information into a protein using a freely available online tool that spat out the protein sequence which he then [re]created using amino acids.

He then injected both "texts" into his body, one in each thigh. Aside from a bit of soreness for a couple of days, nothing really happened, which is actually great news for Locatelli since injecting home-cooked proteins into your body is a potentially risky endeavour. The "research", if you can call it that, is essentially meaningless and while it might carry some symbolic weight, that's about all it's good for.

French teen who injected himself with Bible and Koran explains why he did it[55]

Vita Molyneux, 28 December 2018

A 16-year-old French boy who made headlines around the world after he translated religious texts into DNA and injected it into himself has explained his process.

Adrien Locatelli translated the Book of Genesis and the 13th chapter of the Koran into a DNA sequence. He then built the proteins in a lab and injected them into his legs.

Adrien told Newshub the process took him "some months" as he "injected [himself] with very small quantities".

"Nobody helped me, I did everything alone in my room", he said.

Adrien said he was not afraid because "injections of junk DNA and junk proteins are inoffensive. It is not dangerous".

Specialist in organic chemistry Dr Alex Hunt-Painter says "junk DNA" refers to parts of DNA that, as far as we know, isn't associated with transcribing or synthesising proteins.

"Essentially it's a really large proportion of DNA that's up for debate as for what purpose it serves in the body", Dr Hunt-Painter said.

When injected, Adrien says he experienced "minor inflammation like a mosquito bite". But other than that, he didn't experience any side effects.

"I thought that nothing would happen, and nothing happened."

Dr Hunt-Painter says that although Adrien did not think what he was doing was dangerous, this may not be the case.

"He was essentially rolling a dice. Whatever sequence of DNA he sequenced, essentially we just don't know what it was going to do."

"It's not like the body can't deal with random DNA, a good example is blood

---

55 Copied verbatim from www.newshub.co.nz/home/world/2018/12/french-teen-who-injected-himself-with-bible-and-koran-explains-why-he-did-it.html.

transfusions. But we're talking about an unknown sequence into a biological system.["]

Dr Hunt-Painter said to say the procedure was safe was "ignorant".

"He took a big risk, and he may not have necessarily understood the risk he took."

Adrien said he conducted his experiment "only for the symbol; the symbol of peace between religion and science".

He says that he will not be doing the experiment again as "I don't like to repeat myself. I did biohacking one time, and I do not consider myself a biohacker".

"It's finished, I will stop, and in addition it was expensive. My wallet would die."

Not meant in the first instance as an act of Bible interpretation, this experiment by Locatelli may certainly be described as "embodied spirituality". Locatelli's actions are in a sense the opposite of what Capurro[56] had written on digital ethics, that we "constitute ourselves beyond space and time … outside our own bodies",[57] since this is quite literally technologically internalised religiosity, paralleling what Broderick[58] had called an "ull", an Uploaded Lifeform. Niewiadomski's question, *Extra media nulla salus?*,[59] could in this case be answered, *Intra media salus*. The ancient plot-turning device from Greek drama, *Deus ex machina*, also gains a whole new interpretative hue with such technologically imbibed Scriptures. Some interesting parallels present themselves for comparative analyses also from other literature: the influential short stories in Ray Bradbury's 1951 collection *The illustrated man*,[60] and Roald Dahl's "Skin" in 1952 in *The New Yorker* magazine.[61] (This, apart from the obvious and more famous novels *1984* and *Brave*

---

56 Rafael Capurro, "Does digital globalization lead to a global information ethics?" In: *Cyberspace–cyberethics–cybertheology* (Concilium 2005/1), Eds. Erik Borgman, Stephan Van Erp and Hille Haker (London: SCM Press, 2005), 37.

57 As Žižek, *On belief*, 33-34 formulates the same point:
   … the cyberspace ideologist's notion of the Self liberating itself from the attachment to its natural body, i.e. turning itself into a virtual entity floating from one to another contingent and temporary embodiment, can present itself as the final scientific-technological realization of the Gnostic dream of the Self getting rid of the decay and inertia of material reality. That is to say, is the notion of the "aetheric" body we can recreate for ourselves in Virtual Reality not the old Gnostic dream of the immaterial "astral body" come true?

58 Damien Broderick, "Afterword", in Damien Broderick [1982.] *The Judas Mandala*. (www.fictionwise.com: Fictionwise eBooks, 2002), 797.

59 Jozef Niewiadomski, "Extra media nulla salus? Zum Anspruch der Medienkultur. *Theologisch-Praktischen Quartalschrift*" 3(1995):227-33.

60 Ray Bradbury, The illustrated man (New York: Doubleday, 1951).

61 Roald Dahl, "Skin", in *The New Yorker* (17 May 1952): 31–32 / www.newyorker.com/magazine/1952/05/17/skin.

New World,[62] which however – though still helpful on our topic here – deal more with ideologically determinative than technocratic societies.) This case of Locatelli's now holy text infused DNA is namely not one of alienation in the usual sense when technology is written about, of estrangement from one's customary lifeworld, but alien-ation: becoming an alien, a kind of being science fiction would traditionally imagine extra-terrestrials to be. Yet, here we have a terrestrial, with his entrails en-Scriptured with Bible texts. (Word plays such as "imbibed"–"im-Bibled" further present themselves to describe this Genesis-genetic cocktail.) When considering such a matter, we cannot help but sense ourselves as being involved in *technosophy*,[63] where the possibilities of the *imago Dei* could be engineered, after a fashion, as a kind of digital printing. Given that from the perspective of views-of-humanity on which we find various resonances from the texts of the Bible, "[h]uman existence is essentially characterised and determined by its relationship with both God and the world",[64] the evaluative statement after the creation of humanity in Genesis 1:28, דְאֵם בוֹט־הַנֵּהו, is after such re-inventions/e-inventions of the human body rendered a question: But, is it very good? From when Psalm 8:5 was written – "Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor" – the question of what constitutes humanity has in the Judeo-Christian tradition remained open.[65] It is a question which we will in our time be considering again, often and multiply.

However, what the brief overview of views-on-humanity above has indicated, is that there should be no expectation of *a* or *the* biblical view on which to draw, and therefore of *a* or *the* Christian view to propound in analysing and evaluating developments such as these. Rather, it is from the diversity of past views to draw on, interpreted variously, and then contributing from various angles that both the biblical heritage and the Christian contribution to current society remains alive.

---

62 George Orwell, *1984* (Harmondsworth: Penguin Books, 1949); Aldous Huxley, *Brave new world* (London: Flamingo [1932] 1994).

63 Franz Böhmisch, "Die Gottesbilder der digitalen Noosphäre. Die religiöse Sprache des Internet," *Bibel und Liturgie* 73 no. 4(2000):211.

64 Jan Dietrich, "Human relationality and sociality in ancient Israel: mapping the social anthropology of the Old Testament", in *"What is human?" Theological encounters with anthropology*, Eds. Eve-Marie Becker, Jan Dietrich and Bo Christian Holm (Göttingen: Vandenhoeck & Ruprecht, 2017), 24.

65 Eve-Marie Becker, Jan Dietrich and Bo Christian Holm, "What is human? Theological encounters with anthropology: introduction to the volume," in Eve-Marie Becker *et al.*, *"What is human?"*, 15–16.

Bibliography

ALBERTZ, RAINER. 1992. *Religionsgeschicte Israels in alttestamentlicher Zeit*, Vol 1 and 2. Göttingen: Vandenhoeck & Ruprecht.

BARTON, JOHN & BOWDEN, JULIA. 2004. *The Original Story: God, Israel and the World*. London: Darton, Longman and Todd.

BECKER, EVE-MARIE, DIETRICH, JAN & BO CHRISTIAN HOLM. 2017. What is human? Theological encounters with anthropology: introduction to the volume, in *What is human? Theological encounters with anthropology*, edited by in Eve-Marie Becker, Jan Dietrich and Bo Christian Holm, 11-20. Göttingen: Vandenhoeck & Ruprecht.

BERKHOF, HENDRIKUS. 2007. *Christelijk geloof* (9de druk). Kampen: Uitgeverij Kok.

BERNERS-LEE, TIM. 2000. *Weaving the web: the past, the present and the future of the World Wide Web, by its inventor*. London: Texere.

BÖHMISCH, FRANZ. 2000. Die Gottesbilder der digitalen Noosphäre. Die religiöse Sprache des Internet. *Bibel und Liturgie,* 73(4):203-14.

BRADBURY, RAY. 1951. *The illustrated man*. New York: Doubleday.

BRODERICK, DAMIEN. 2002. Afterword, in Damien Broderick [1982.] *The Judas Mandala*, p.790-815. www.fictionwise.com: Fictionwise eBooks.

BUBER, MARTIN. 1923. *Ich und Du*. Leipzig: Insel-Verlag.

CAPURRO, RAFAEL. 2005. Does digital globalization lead to a global information ethics? In: *Cyberspace–cyberethics–cybertheology* (*Concilium* 2005/1), edited by Erik Borgman, Stephan Van Erp and Hille Haker, 36-45. London: SCM Press.

CASTELLS, MANUEL. 2009. *The Rise of the Network Society, The Information Age: Economy, Society and Culture, Vol. I*. (2nd ed.). Oxford: Blackwell.

CRÜSEMANN, FRANK, HARDMEIER, CHRISTOF & KESSLER, RAINER (Hrsg.). 1992. *Was ist der Mensch? Beiträge zur Anthropologie des Alten Testaments: Hans Walter Wolff zum 80*. Geburtstag. München : Chr. Kaiser Verlag.

DAHL, ROALD. 1952. Skin, in *The New Yorker* 17 May 1952, 31-32 / www.newyorker.com/magazine/1952/05/17/skin.

DAWKINS, RICHARD. 2010. *The God delusion*. New York: Houghton Mifflin.

DE FRAINE, JEAN. 1965. *Adam and the family of man*. Staten Island: Alba House.

DE FRAINE, JEAN. 1959. *Adam et son lignage. Études sur la notion de "personnalité corporative" dans la Bible*. Bruxelles: Desclée De Bouwer.

DEIST, FERDINAND. 1994. *Ervaring, rede en metode in Skrifuitleg. 'n Wetenskapshistoriese ondersoek na Skrifuitleg in die Ned. Geref. Kerk 1840-1990*. Pretoria: Raad vir Geesteswetenskaplike Navorsing.

DEIST, FERDINAND. 1988. *Witnesses to the Old Testament* (The Literature of the Old Testament, Volume 5). Pretoria: NG Kerkboekhandel.

DEL CASTILLO, MICHAEL. 2018. Blockchain Prophet Or Snake-Oil Salesman? Embattled Founder Launches First Ethereum Religion. *Forbes* 31 May 2018/www.forbes.com/sites/michaeldelcastillo/2018/05/31/blockchain-prophet-or-snake-oil-salesman-embattled-founder-launches-first-ethereum-religion/#22bc55226127.

DE VILLIERS, ETIENNE. 2002. Who will bear moral responsibility? *Communicatio,* 28(1):16-21.

DIETRICH, JAN. 2017. Human relationality and sociality in ancient Israel: mapping the social anthropology of the Old Testament, in *What is human? Theological encounters with anthropology*, edited by Eve-Marie Becker, Jan Dietrich, and Bo Christian Holm, 23-44. Göttingen: Vandenhoeck & Ruprecht.

DI VITO, ROBERT. 1999. Old Testament anthropology and the construction of personal identity. *The Catholic Biblical Quarterly,* 61(2):217-38.

DIXON, AC (Ed.). 1910-1915. The fundamentals. *A testimony to the truth* (12 volumes) Chicago: The Testimony Publishing Company.

DOHMEN, CHRISTOPH. 2008. Zwischen Gott und Welt. Biblische Grundlagen der Anthropologie, in *In Bieziehung leben. Theologische Anthropologie*, edited by Erwin Dirscherl, Christoph Dohmen, Rudolf Englert and Bernhard Laux, 7-45. Freiburg: Herder.

ELLUL, JACQUES. 1964. *The Technological Society*. Toronto: Vintage Books.

ELLUL, JACQUES. 1954. *La technique ou l'enjeu du siècle*. Paris: Armand Colin.

FREVEL, CHRISTIAN (Hrsg.). 2010. *Biblische Anthropologie. Neue Einsichten aus dem Alten Testament*. Freiburg: Herder.

FREVEL, CHRISTIAN. 2010. Die Frage nach dem Menschen. Biblische Anthropologie alswissenschaftliche Aufgabe – Eine Standortbestimmung, in: Christian Frevel, *Biblische Anthropologie*, 2010:29-63.

FREVEL, CHRISTIAN. 2006. Anthropologie, in *Handbuch theologischer Grundbegriffe zum Alten und Neuen Testament*, herausgegeben von Angelika Berlejung und Christian Frevel, 1-7. Darmstadt: Wissenschaftliche Buchgesellschaft.

GREYVENSTEYN, WENDY. 2019. The interface of religion, spirituality and mental health within the South African context: Naming the unnamed conflict (PhD Psychology diss.), University of South Africa.

GUNKEL, HERMANN. 1921. *Die Urgeschichte und die Patriarchen (das erste Buch Mosis)* (2. Auflage). Göttingen: Vandenhoeck & Ruprecht.

HABERMAS, JÜRGEN. 2008. Secularism's crisis of faith: notes on post-secular society. *New Perspectives Quarterly,* 25:17-29.

HASEL, GERHARD. 1991. *Old Testament Theology: basic issues in the current debate*. Grand Rapids: William B. Eerdmans.

HEIDEGGER, MARTIN. 1954. Die Frage nach der Technik, in *Vorträge und Aufsätze*, herausgegeben von Martin Heidegger, 9-40. Pfullingen: Günther Neske.

HEYNS, JOHAN. 1974. *Die mens. Bybelse en Buite-Bybelse Mensbeskouinge*. Bloemfontein: Sacum Beperk.

HOUSER, KRISTIN. 2018. There's Now A Religion Based On the Blockchain. Yes, Really. *Futurism.com* / https://futurism.com/blockchain-religion-matt-liston/; published 2 June 2018.

HUXLEY, ALDOUS. [1932] 1994. *Brave new world*. London: Flamingo.

JANOWSKI, BERND. 2014. Anthropologie des Alten Testaments. Grundfragen–Kontexte–Themenfelder. *Theologische Literaturzeitung,* 139(5): 535-54.

KÖNIG, ADRIO. 1982. *Hy kan weer en meer*. Pretoria: N.G. Kerkboekhandel.

KRAFT, RICHARD. 1999. Ecumenism and the Internet. In *Essays and exercises in ecumenism*, edited by Christo Lombaard, 379-92. Pietermaritzburg: Cluster Publications.

KURZWEIL, RAY. 2005. *The Singularity is Near*. New York: Viking Books.

KUVANKAL, JACOB. 2008. *Anthropophany. Mission as making a new humanity*. Delhi: ISPCK.

LANG, BERNHARD. 1985. *Anthropological approaches to the Old Testament*. Philadelphia: Fortress Press.

LOMBAARD, CHRISTO, BENSON, IAIN & OTTO, ECKART. 2019. Faith, Society and the post-secular. Private and Public Religion in Law and Theology. *HTS Teologiese Studies/Theological Studies,* 75(3):1-12.

LOMBAARD, CHRISTO. 2019. Between the literal and the figurative: textual interplay in Sulamiet by Lina Spies and the Shulammite of Song of Songs. In *The Song of Songs afresh: perspectives on a biblical love poem* (Hebrew Bible Monographs 82), edited by Stefan Fischer and Gavin Fernandes, 102-125. Sheffield: Sheffield Phoenix Press.

LOMBAARD, CHRISTO. 2018. *Spiritualityd …* Spirituality in our time – In conversation with Hartmut Rosa's theory on social acceleration. *HTS Teologiese Studies/Theological Studies,* 74(3):1-7.

LOMBAARD, CHRISTO. 2016a. Sensing a 'second coming': An overview of new concepts in Sociology, Philosophy, Law and Theology on the re-emerging religious in private and public life. *Verbum et Ecclesia,* 37(1):1-6.

LOMBAARD, CHRISTO. 2016b. Spirituality and culture in interaction: The illustrative recurring debate on the role of the Oldest Testament in Christian theology and broader culture. In *Proceedings of the Spirituality, Culture and Well-Being Conference. Inaugural Conference of the Lumen Research Institute, Excelsia College and Indiana Wesleyan University, 4th-5th October 2016*, edited by Maureen Miner and Martin Dowson, 6-30. Sydney: Lumen Research Institute/Centre for Human Interaction, Learning and Development.

LOMBAARD, CHRISTO. 2011. Biblical Spirituality and human rights. *Old Testament Essays,* 24(1):74-93.

LOMBAARD, CHRISTO. 2009. Fleetingness and media-ted existence. From Kierkegaard on the newspaper to Broderick on the internet. *Communicatio,* 35(1):17-29.

LOMBAARD, CHRISTO. 2007. Thinking through the spirited web. Some clarifications on the internet and embodied experiences thereof. *Communicatio,* 33(2): 1–10.

LOMBAARD, CHRISTO. 2003. The birth of the Internet in South Africa: a church-historical note. *Studia Historiae Ecclesiasticae,* 29 (2):16-27.

MALINA, BRUCE. 2001. *The New Testament World: Insights from Cultural Anthropology* (3rd edition). Louisville, KN: Westminster John Knox Press.

MALONEY, CONNOR. 2018. Crypto Cult? Augur Founder Creates Ethereum-based Religion Called 0xΩ. *Ethereum News,* 2 June 2018. www. ccn.com/crypto-cult-augur-founder-creates-ethereum-based-religion-called-0x%CF%89/.

MOLYNEUX, VITA. 2018. French teen who injected himself with Bible and Koran explains why he did it. www.newshub.co.nz/home/world/2018/12/french-teen-who-injected-himself-with-bible-and-koran-explains-why-he-did-it.html; 28 December 2018.

MORELAND, JP & DAVID CIOCCHI (Eds). 1983. *Christian perspectives on being human. A multidisciplinary approach to integration*. Grand Rapids: Baker Books.

NAKAMOTO, SATOSHI [= nom de plume]. 2008. *Bitcoin: a peer-to-peer electronic cash system*. https://bitcoin.org/bitcoin.pdf.

NIEBUHR, RICHARD. 1975. *Christ and culture*. New York: Harper Colophon Books.

NIEWIADOMSKI, JOZEF. 1995. Extra media nulla salus? Zum Anspruch der Medienkultur. *Theologisch-Praktischen Quartalschrift,* 3:227-33.

NYNÄS, PETER, LASSANDER, MIKA & UTRIAINEN, TERHI. (Eds.). 2012. *Post-secular society*, New Brunswick: Transaction Publishers.

ORWELL, GEORGE. 1949. *1984*. Harmondsworth: Penguin Books.

OTTO, ECKART. 2002. *Gottes Recht als Menschenrecht. Rechts- und literaturhistorische Studien zum Deuteronomium* (Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte, Band 2). Wiesbaden: Harrassowitz Verlag.

OVERHOLT, THOMAS. 1996. *Cultural Anthropology and the Old Testament*. Minneapolis: Fortress Press.

PIEPER, JOSEF. 2011. *The Christian idea of man*. South Bend, IN: St Augustine's Press.

PINKER, STEVEN. 2019. The dangers of worrying about doomsday. *The Globe and Mail,* 24 February 2019. www. theglobeandmail.com/opinion/the-dangers-of-worrying-about-doomsday/article38062215/?utm_medium=Refe rrer:+Social+Network+/+Mediaandutm_campaign=Shared+Web+Article+Li nks.

POSSEMAI, ADAM. 2017. *The i-zation of society, religion, and neoliberal post-secularism*. London: Palgrave MacMillan.

ROGERSON, JOHN. 1984. *Anthropology and the Old Testament*. Sheffield: JSOT.

ROSA, HARTMUT. 2013. *Social acceleration: a new theory of modernity* (New Directions in Critical Theory). Columbia University Press.

RUSSEL, NORMAN. 2004. *The doctrine of deification in the Greek patristic tradition*. Oxford: Oxford University Press.

RYAN, JOHNNY. 2010. *A history of the internet and the digital future*. London: Reaktion Books.

SCHOEMAN, MARINUS. 2004. *Generositeit en lewenskuns. Grondtrekke van 'n post-Nietscheaanse etiek*. Pretoria: Fragmente Uitgewers.

SCHULTS, LERON. 2003. *Reforming theological anthropology. After the philosophical turn to relationality*. Grand Rapids: William B. Eerdmans.

SOROS, GEORGE. 2018. The current moment in history (Remarks delivered at the World Economic Forum Davos, Switzerland, 25 January 2018). www.georgesoros.com/2018/01/25/remarks-delivered-at-the-world-economic-forum.

THE GUARDIAN INTERNATIONAL EDITION. 2017. Deal that undid Bell Pottinger: inside story of the South Africa scandal, 5 September 2017. www.theguardian.com/media/2017/sep/05/bell-pottingersouth-africa-pr-firm.

VAN DER WAAL, KEES. 2015. Long walk from volkekunde to anthropology: reflections on representing the human in South Africa. *Anthropology Southern Africa*, 38(3-4):16-34.

VAN HUYSSTEEN, WENTZEL. 2006. *Alone in the world? Human uniqueness in science and theology*. Grand Rapids: W.B. Eerdmans.

VAN OORSCHOT, J & WAGNER, ANDREAS (Hrsg.). 2015. *Anthropologie(n) des Alten Testaments* (VWGTh 42). Leizig: Evangelischen Verlagsanstalt.

VEIJOLA, TIMO. 2002. Abraham und Hiob. Das literarische und theologische Verhältnis von Gen 22 und der Hiob-Novelle. In *Vergegenwärtigung des Alten Testaments. Beiträge zur biblische Hermeneutik*, herausgegeben von Christoph Bultmann, Walter Dietrich and Christoph Levin, 127-44. Göttingen: Vandenhoeck & Ruprecht.

VINGE, VERNON. 1993. The Coming Technological Singularity: How to Survive in the Post-Human Era. In: *NASA Conference Publication 10129 Vision-21 Interdisciplinary Science and Engineering in the Era of Cyberspace* (NASA Conference Publication 10129). https://ntrs.nasa.gov/archive/nasa/casi.ntrs.nasa.gov/19940022855.pdf.

WAAIJMAN, KEES. 2000. *Spiritualiteit: vormen, grondslagen, patronen*. Gent: Carmelitana.

WAGNER, ANDREAS. 2019. *God's body: The Anthropomorphic God in the Old Testament*. London: TandT Clark.

WASCHKE, ERNST-JOACHIM. 2015. Grundlagen einer theologischen Anthropologie des Alten Testaments. In. *Anthropologie(n) des Alten Testaments* (VWGTh 42), herausgegeben von Jürgen Van Oorschot und Andreas Wagner, 23-41. Leizig: Evangelischen Verlagsanstalt.

WEHNER, MIKE. 2018. Teenage 'biohacker' injects himself with DNA translations of the Bible and Koran. https://bgr.com/2018/12/21/dna-injection-bible-koran-adrien-locatelli/; published 21 December 2018.

WHITE, HUGH. 1979. The initiation legend of Isaac. *Zeitschrift für Alttestamentliche Wissenschaft,* 91:1-30.

WOLFF, HANS-WALTER. 1973. *Anthropologie des Alten Testaments*. München: Chr. Kaiser Verlag.

ŽIŽEK, SLAVOJ. 2001. *On belief*. London: Routledge.