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**Wrestling with Marduk: The Authority of Scripture,
 Old Testament Parallels, and Preventive Grace**

When I am around Wesleyans, I consider myself at home. As a result, my remarks today are more autobiographical in nature than my writing usually is. While they reflect my own personal, theological, and academic history, I do not think that my experiences are unique.

Faith in Crisis

In the mid-1990s, I was an undergraduate at Asbury College, enrolled in Gerry Miller's "Introduction to the Old Testament." As an aspiring Christian minister, I looked forward to the chance to study the Bible and actually get academic credit for it. Unfortunately, my excitement quickly turned to anxiety. The course's instructor was trained at Johns Hopkins University, which was (and continues to be) known for its strengths in examining the ancient Near East. This instructor found it fascinating to describe the close parallels between the Old Testament and other ancient Near Eastern texts. While he was fascinated, however, I was distressed. I had never heard of any of these parallels previously. Like many Christians, I believed there was one God and that this one God had revealed the divine self in unique ways in the Bible. My views of the uniqueness of the Bible were called into question as I learned names like Ra, Marduk, and Hammurabi. My professor stressed that biblical texts often challenged other ancient Near Eastern texts, but it was clear that such challenges were not always present. I was left wondering why God's holy word would at times make the same points as pagan myth.

Questions abounded. Why, in the *Enuma Elish*, is the sequence of creation so similar to Genesis 1—a movement from chaos to order that takes place with the creation of the firmament, then of luminaries, then of humanity, all before divine rest?¹ Why does the *Gilgamesh Epic*, so much like Genesis, portray humanity's one shot at immortality as thwarted by a serpent?² Why do the stories of Atrahasis and *Gilgamesh* parallel the Genesis flood narrative not only on the macro-level of the basic story line, but also on the micro-level of various details, such as the ark's construction?³ Why does the biblical "Book of the Covenant" (Exod 21-23) appear, at least by modern standards, to commit plagiarism by borrowing ideas, if not language, from the Code of Hammurabi?⁴ These questions and others deeply troubled me.

¹ "The Creation Epic," *ANET*, 31-39. See esp. Tablet IV, lines 136-140 (firmament); Tablet V, lines 1-13 (luminaries); Tablet V, lines 1-10, 33 (humanity); Tablet VI, lines 34-36 (rest/freedom from work and service).

² "The Epic of *Gilgamesh*," *ANET*, 40-75. See esp. Tablet XI, lines 277-292.

³ Note, for example, the use of pitch and bitumen in Gen 6:14; in "The Epic of *Gilgamesh*," *ANET*, 40-75, esp. Tablet XI, line 65; and in "Atra-hasis," *COS* (1.130), 450-453, esp. ii 51.

⁴ "The Code of Hammurabi," *ANET*, 138-167. Compare Article 251 with Exod 21:28-29; Articles 196-197 with Exod 21:22-25; Article 107 with Exod 22:7-9; Article 8 with Exod 22:1, 4; Article 21 with Exod 22:2-3; and Article 195 with Exod 21:15. Frank S. Frick, *A Journey through the Hebrew Scriptures*

Rightly or wrongly, I was interested in having a rational defense of my faith. I thought, to use Jon Levenson's characterization, that "if Israel can be shown to be radically discontinuous with her environment, then the likelihood is increased that her identity is the result of supernatural intervention, just as the bible says (e.g., Gen 12:1-3)."⁵ When I learned that Israel was not as unique as I had hoped, the Bible seemed less to be the result of God's supernatural intervention and more a natural evolution in the history of religions. I found myself wondering if my faith was a mere accident of history.

Even in college, I knew that scholars debate the extent to which "Old Testament parallels" actually parallel the Bible. I also knew that there is debate over whether the Bible is directly dependent upon these sources or whether both the Bible and ANE literature echo popular cultural sentiments. I knew, furthermore, that biblical authors had not merely borrowed cultural ideas but transformed them in a variety of ways. Nevertheless, my sense of the Bible being a truly *special* type of revelation was called into question.

I experienced a crisis of faith. Peter Enns's recent book *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* nicely summarizes the types of questions I wrestled with in those days. After reviewing several ANE parallels, he asks:

1. Does the Bible, particularly Genesis, report historical fact, or is it just a bunch of stories culled from other ancient cultures?
2. What does it mean for other cultures to have an influence on the Bible that we believe is revealed by God? Can we say that the Bible is unique or special? If the Bible is such a 'culturally conditioned' product, what possible relevance can it have for us today?
3. Does this mean that the history of the church, which carried on for many centuries before [Old Testament parallels] came to light, was wrong in how it thought about its Bible?... There are many ways of asking these questions, but they all boil down to this: *Is the Bible still the word of God?*⁶

Long before I read Enns' book, I had these types of questions on my mind.

In retrospect, I see that a number of my personal questions reflected broader debates within the guild. Many earlier scholars like Walther Eichrodt found it important to stress how unique Israel's faith was.⁷ It is clear that for Eichrodt and others, Israel's uniqueness explains why the Old Testament should receive special standing in

(2nd ed.; Belmont, Calif.: Wadsworth/Thomson Learning, 2003), 224-226, nicely makes these comparisons.

⁵ Jon D. Levenson, *Sinai and Zion: An Entry into the Jewish Bible* (San Francisco: HarperSanFrancisco, 1985), 11.

⁶ Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids, Mich.: Baker Academic, 2005), 38-39.

⁷ Walther Eichrodt, *Theology of the Old Testament* (trans. J. A. Baker; 2 vols.; Philadelphia: Westminster Press, 1961-1967). To cite several examples, Eichrodt argues Israel is unique with regard to history (1:41; 2:50), sacrifice (1:43, 157, 166), law (1:71, 74, 83; 2:321), nature festivals (1:121), holiness (1:271, 276), its founder (1:295), seers (1:297), omens (1:302), prophets (1:319), mythical and eschatological elements (1:494-496), theophany (2:16), Spirit (2:68), wisdom (2:82), cosmology (2: 96), creation (2:97, 108, 113, 116, 156, 158), God's dwelling place (2:190), the Underworld (2:210), covenant (2:265), and marriage (2:339). Comments like the following are typical: "nothing comparable can be observed in the history of any other civilized people" (*ibid.*, 1:222). Even where there are similarities between Old Testament religion and other ancient Near Eastern religions, Eichrodt stresses the distinctiveness of the former, making comments like the following: "But in this context more than in any other it is necessary to keep in mind the proverb, 'The same thing done by two different people is not the same thing'" (*Ibid.*, 1:134; see also 1:275-276).

comparison with other myths. A number of more recent scholars, however, have questioned those like Eichrodt. As Erhard Gerstenberger put it recently when examining the Ten Commandments,

Here too we cannot discover anything that is tremendously unique or merely Yahwistic. In fact all the demands in the first table of the Decalogue are quite compatible with the religious rules of the ancient Near East or analogous to them. Nothing in the worship of Yahweh in ancient Israel and the early Jewish community falls out of the frame.⁸

With assessments such as this one, it can be difficult to say why the Bible should receive special standing.

At roughly the same time I took my undergraduate Introduction to the Old Testament, I also took Asbury's Introduction to Christian Theology. As you might suspect with Asbury College, the class had a strong Wesleyan focus. As a Methodist, I was proud that John Wesley considered himself a "man of one book." With envy, I read Wesley's words, "O give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me."⁹ I longed to make that affirmation with Wesley. But I wondered whether I could say that the Bible was "knowledge enough for me" when biblical writers relied on extrabiblical sources for their knowledge. Although I wouldn't have admitted it at the time, I identified less with that statement of Wesley's, and more with his journal entry in March, 1738, when Wesley confesses to Peter Böhler that he does not know how he can preach to others when he does not have faith himself.¹⁰

Amid my questions and doubts, I grabbed hold of a piece of Wesley's thinking that helped me then and continues to help me now. I learned of prevenient grace, the grace that goes before, what Narendra Singh calls "the first dawning of grace in the soul."¹¹ Wesley believed that a portion of God's grace is available to all of humanity. Although it is not the fullness of grace found with justifying or sanctifying grace, it is real and significant. It reveals a measure of who God is and the moral fabric of the world.

As I learned about Wesley's doctrine of prevenient or "preventing" grace, I began to wonder if maybe these ancient Near Eastern parallels were instances where God had revealed the divine self to those in other religions through this form of grace. Obviously, most extrabiblical parallels were not discovered or published in the eighteenth century, and so Wesley did not respond directly to the problems I have described. Nevertheless, I suspected then and am increasingly convinced that Wesley's thinking provides resources that can be used constructively to arrive at a better theological understanding of Old Testament parallels. In what follows, I will build on a point made by Michael Lodahl, arguing that ancient Near Eastern parallels "embody, or more precisely textualize, an important aspect of what we mean when we speak of prevenient grace."¹² I will argue

⁸ Erhard S. Gerstenberger, *Theologies in the Old Testament*, trans. John Bowden (Minneapolis: Fortress Press, 2002), 266.

⁹ John Wesley, "Preface," in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 1:105 (§5).

¹⁰ John Wesley, *Journals and Diaries*, 6 vols., eds. W. Reginald Ward and Richard P. Heitzenrater, in *The Works of John Wesley*, Bicentennial Edition, 34 vols.; (Nashville: Abingdon Press, 1976-), 18:228, (March 4, 1738).

¹¹ Narendra Singh, "The Significance of Prevenient Grace in Dialogical Proclamation," *TBT Journal: A Theological and Ethical Reflection for Responsible Living* 3 (2001): 51-64, esp. 51.

¹² Michael Lodahl, *God of Nature and of Grace: Reading the World in a Wesleyan Way* (Kingswood Books; Nashville, Tenn.: Abingdon Press, 2003), 38. Lodahl's point is quite similar to the overarching argument here. He uses the parallels between Ps 104 and the Egyptian Hymn to the Aten as

that there are four parts of Wesley's doctrine of prevenient grace that are especially relevant for thinking about Old Testament parallels.

Prevenient Grace

First, this doctrine suggests that we see the religions of the ancient Near East less as utterly depraved forms of heathenism and more as forms of religion that reflect, however imperfectly, God's grace. Time and again, Wesley stressed that prevenient grace is available to *all*. As he puts it in a letter to his brother written late in life, "No man living is without some preventing grace."¹³ Wesley makes the same point on many other occasions.¹⁴ In his sermon "The Heavenly Treasure in Earthly Vessels," he preaches that prevenient grace "is found in every human heart, ... not only in all Christians, but in all Mahometans, all Pagans, yea, the vilest of savages."¹⁵ If we join Wesley in affirming that God's prevenient grace is present among all peoples, then we should expect to see God's grace at work among the peoples of the ancient Near East who produced biblical precursors. We need not approach these texts with the assumption that they should be at odds with all of the Bible.

Secondly, Wesley's doctrine of prevenient grace is important because it provides a category for dealing with the problem of whether texts paralleling the Old Testament are divine revelation or pagan propaganda. Obviously, the church does *not* affirm that all the fullness of God is revealed in ANE mythology. I have never heard of a Christian canon that includes, say, the Teachings of Ankhsheshonqy. Yet, parts of this Egyptian text sound strikingly similar to several biblical Proverbs and even parts of the New Testament.¹⁶ Given these similarities, I don't think we would want to say that these Egyptian writings are entirely bereft of God's touch. We would want, rather, to affirm that God's revelation is present in such works *to a degree*. Wesley believed that

his chief example. Besides turning to alternate ANE texts, this essay amplifies Lodahl's argument in its exposition of the four ways Wesley's doctrine of prevenient grace provides resources for understanding these parallels.

¹³ John Wesley, "DXXIV.—*To the Same*," in *Letters*, in *The Works of Wesley*, ed. Thomas Jackson, 3rd ed., 14 vols. (Grand Rapids, Michigan: Baker Book House, 1978), 12:453 (November 21, 1776).

¹⁴ John Wesley, Sermon 85, "On Working Out Our Own Salvation," in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 3:199-209, esp. 3:199 (§1), 3:207 (§III.4). John Wesley, "The Principles of a Methodist," in *The Methodist Societies: History, Nature, and Design*, ed. Rupert E. Davies, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 9:64 (§29).

¹⁵ John Wesley, Sermon 129, "Heavenly Treasure in Earthen Vessels," in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 4:162-167, esp. 4:163 (§1.1).

¹⁶ "Teachings of Ankhsheshonqy," pages 289-294 in Victor H. Matthews and Don C. Benjamin, eds., *Old Testament Parallels: Laws and Stories from the Ancient Near East*, Revised ed. (New York: Paulist Press, 1997, 1991). Ankhsheshonqy 7:4 reads, "Do not instruct a fool who will only hate you," which is quite similar to Prov 23:9, "Do not speak in the hearing of a fool, who will only despise the wisdom of your words" (all references NRSV unless otherwise noted). Likewise Ankhsheshonqy 12:6 ("Do not do evil to someone and thus encourage another to do evil to you") is not far removed from Matt 7:12 ("In everything do to others as you would have them do to you").

prevenient grace is *a degree* of God's full grace.¹⁷ It is not the entirety. He stressed that prevenient grace is potent, real, and powerful, but he did not believe it was all that was needed. In his sermon, "On Working Out Our Own Salvation," Wesley writes this:

Salvation begins with what is usually termed ... *preventing grace*; including the *first wish* to please God, the *first dawn* of light concerning his will, and the *first slight transient conviction* of having sinned against him. All these imply *some tendency* toward life; *some degree* of salvation; *the beginning* of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.¹⁸

Those who join Wesley in affirming that prevenient grace offers a *degree* of sensitivity to God can affirm that there is a *degree* of truth captured in the writings of non-biblical religions. They moreover can affirm that biblical writers built on such truths. They need not expect the Bible to be unique in every respect.

A third reason why Wesley's doctrine of prevenient grace is relevant to OT parallels is that Wesley believed such grace revealed to all peoples something of God's nature. He writes, "Some great truths, as the being and attributes of God ... were known, in some measure, to the heathen world."¹⁹ In another sermon, "The Imperfection of Human Knowledge," Wesley gives examples of the divine attributes perceived among peoples who never heard the Bible. Particularly significant for our discussion here is the following quotation [see handout]:

And the very heathens [i.e., Thales] did not scruple to say, 'All things are full of God'—just equivalent with [God's] own declaration, 'Do not I fill heaven and earth, saith the Lord?' [Jer. 23:24] How beautifully does the Psalmist illustrate this! 'Whither shall I flee from thy presence? If I go up into heaven, thou art there: if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea: even there thy hand shall find me, and thy right hand shall hold me.' [Ps 139:7-10]²⁰

In this text, Wesley examines a phrase attributed to Thales by Aristotle and Cicero, and finds it "just equivalent" with several passages of Scripture (Jer 23:24; Ps 139:7-10).

I suggest that we can here follow Wesley's example when dealing with ANE parallels. We need not deny the instances where such texts are "just equivalent" with the Bible. Consider the following hymn found in the royal archives of Ebla in Syria, dating from the third millennium BCE. While there are varying translations of this hymn, I use here Matthews and Benjamin's, which reveals many potential parallels:

You are the creator of the heavens and the earth, [Gen 1:1, Isa 42:5, 45:18]
There was no earth until you created it. [Gen 2:4; Isa 45:12, 45:18]
There was no light until you created it. [Gen 1:2-3]

¹⁷ As Singh puts it, "Prevenient grace marks the beginning, but the beginning is not the end. It is not a full salvation, but it prepares individuals to receive full salvation" (Singh, "Prevenient Grace," 56). Wesley writes:

Yea, there may be a degree of long-suffering, of gentleness, of fidelity, meekness, temperance, (not a shadow thereof, but a real degree, by the preventing grace of God,) before we "are accepted in the Beloved," and, consequently, before we have a testimony of our acceptance: But it is by no means advisable to rest here; it is at the peril of our souls if we do. (John Wesley, Sermon 11, "The Witness of the Spirit, II," in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 1:298 (§V.4).) See also Wesley, "DXXIV.—*To the Same*," 12:453 (November 21, 1776).

¹⁸ Wesley, Sermon 85, "On Working Out Our Own Salvation," 3:203-204 (§II.1). Italics added.

¹⁹ *Ibid.*, 3:199 (§1).

²⁰ John Wesley, Sermon 69, "The Imperfection of Human Knowledge," in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 2:570 (§I.2).

There was no sun until you created it. [Gen 1:14-18]
 You alone rule over all creation. [Ps 103:19]
 You alone feed us. [Isa 40:11]
 You alone protect us.... [Ps 121:7]
 You alone never sleep.... [Ps 121:4]
 You alone deliver us from our enemies. [Ps 18:48, 59:1]
 You alone give us peace.²¹ [Num 6:26]

When reading such a hymn, it is difficult not to agree with Wesley that “Some great truths, [such] as the [existence] and attributes of God ... were known, in some measure, to the heathen world.”²² As the handout illustrates, there are many possible parallels between this Eblaite hymn and Genesis, Psalms, and 2 Isaiah. Using Wesley as our guide, we can see such parallels as cases where God, through prevenient grace, revealed the divine self to another culture in the ancient Near East.

A fourth and final reason why Wesley’s doctrine of prevenient grace is useful when considering OT parallels is that Wesley believed prevenient grace gave to all peoples some measure of right and wrong. On a number of occasions, he equates prevenient grace with conscience and speaks of its moral and ethical dimensions.²³ He maintains that prevenient grace reveals a degree of God’s law and furthermore restrains

²¹ “Hymn to the Creator of the Heavens and the Earth,” pages 241-242 in “Ebla Archives,” pages 240-243 in Matthews and Benjamin, eds., *Old Testament Parallels* (TM.75.G.1682). The text of this hymn is difficult and has occasioned a number of different translations, as well as debate (see Alfonso Archi, “The Epigraphic Evidence from Ebla and the Old Testament,” *Biblica* 60, no. 4 (1979): 556-566; Giovanni Pettinato, “Ebla and the Bible,” *The Biblical Archaeologist* 43, no. 4 (1980): 203-216). This translation provided by Matthews and Benjamin is more dynamic and consequently may appear more congruent with the biblical text than other translations. Nevertheless, even in a literal (one could even say “wooden” or “obtuse”) translation like Archi’s, some parallels are evident with the biblical text, such as the focus on divine creation.

²² Wesley, Sermon 85, “On Working Out Our Own Salvation,” 3:199 (§1). Cf. John Wesley, *Explanatory Notes upon the New Testament* (London: Epworth, 1976), 465 (Acts 17:24).

²³ References to God’s placing the law on human hearts via prevenient grace can be found in many places: John Wesley, Sermon 34, “Origin, Nature, Properties and Use of the Law,” in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 2:7 (§I.3). John Wesley, “Predestination Calmly Considered,” in *Letters, Essays, Dialogs and Addresses* in *The Works of Wesley*, ed. Thomas Jackson, 3rd ed., 14 vols. (Grand Rapids, Michigan: Baker Book House, 1978), 10:230 (§45). John Wesley, *Explanatory Notes upon the New Testament*, 525 (Romans 2:14).

A number of references similarly connect conscience with prevenient grace: John Wesley, Sermon 105, “On Conscience,” in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 3:483-484 (§I.9). John Wesley, “Thoughts upon Necessity,” in *Letters, Essays, Dialogs, and Addresses*, in *The Works of Wesley*, ed. Thomas Jackson, 3rd ed., 14 vols. (Grand Rapids, Michigan: Baker Book House, 1978), 10:473 (§IV.5). John Wesley, Sermon 43, “The Scripture Way of Salvation,” in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 2:156-157 (§I.2).

Finally, there are a number of references describing prevenient grace as restraining wickedness: John Wesley, Sermon 23, “Upon our Lord’s Sermon on the Mount, Discourse the Third,” in *Sermons*, 4 vols., ed. Albert C. Outler, in *The Works of John Wesley*, Bicentennial Edition, 34 vols. (Nashville: Abingdon Press, 1976-), 1:526 (§III.8). See also Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley’s Theology* (Nashville: Abingdon Press, 1997), ch. 2.

wickedness.²⁴ In “Thoughts upon Necessity,” Wesley writes, “It is undeniable, that [God] has fixed in man, in every man, his umpire, conscience; an inward judge, which passes sentence both on his passions and actions, either approving or condemning them.”²⁵ Wesley believed that all peoples have some measure of right and wrong.

In light of the ethical dimensions of prevenient grace, one can see Old Testament parallels dealing with morality as instances where God has revealed right and wrong to all peoples. Consider the following text from the Babylonian “Counsels of Wisdom” [see handout]:

Do not return evil to the man who disputes with you;
Requite with kindness your evil-doer,
Maintain justice to your enemy,
Smile to your adversary.
If your ill-wisher is [. . .], nurture him.²⁶

Compare that text with Proverbs 25:21-22, which is quoted in Rom 12:20:

²¹ If your enemies are hungry, give them bread to eat;
and if they are thirsty, give them water to drink;
²² for you will heap coals of fire on their heads,
and the LORD will reward you.

I suspect that if Wesley were to read these texts in juxtaposition with one another, he would suggest that God’s prevenient grace was present among ancient Near Eastern society, revealing something of right and wrong, which was later picked up and incorporated into Holy Scripture.

Terry Fretheim, a Lutheran Old Testament scholar, describes how many ancient Near Eastern laws were in place before Israel. He writes, “The sheer existence of such bodies of law testifies to the work of God the Creator in and through such lawgivers, who quite apart from their knowledge of God, mediate the will of God, however dimly perceived, or imperfectly expressed, for their societies.”²⁷ I think Wesley would be quick to agree with Fretheim. He writes, “Everyone has some measure of that light, some faint glimmering ray, which, sooner or later, more or less, enlightens every man that cometh into the world.”²⁸

Inline with Wesley’s doctrine of prevenient grace, Wesleyans can affirm that Old Testament parallels do not threaten a high view of scripture, but rather illustrate God’s concern for all peoples. It is possible to join Wesley both in calling ourselves a people of one book and in affirming God’s prevenient grace—the grace that abandons no one to their own devices, including ancient Near Eastern societies. Old Testament parallels point to the grace that goes before the Bible.

²⁴ For excellent discussions of prevenient grace, see Collins, *Scripture Way*, ch. 2; Charles Allen Rogers, “The Concept of Prevenient Grace in the Theology of John Wesley,” Ph.D. Thesis, Duke University, 1967, esp. 159-203.

²⁵ John Wesley, “Thoughts upon Necessity,” in *Letters, Essays, Dialogs, and Addresses*, in *The Works of Wesley*, ed. Thomas Jackson, 3rd ed., 14 vols. (Grand Rapids, Michigan: Baker Book House, 1978), 10:473 (§IV.5).

²⁶ “Counsels of Wisdom,” Pages 96-107 in W. G. Lambert, *Babylonian Wisdom Literature* (London: Oxford University Press, 1975, 1967, 1970), 101, lines 41-45. The editor places this text in the Kassite period (dated by some to be approximately 1595-1155 B.C.E.).

²⁷ Terence E. Fretheim, *God and World in the Old Testament: A Relational Theology of Creation* (Nashville: Abingdon Press, 2005), 133. Cf. Wesley, *Explanatory Notes upon the New Testament*, 520 (Romans 1:19).

²⁸ Wesley, “On Working Out Our Own Salvation,” 3:207 (§ III.4).

