

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 51 (2001)  
**Heft:** 3: La Bible à la croisée des savoirs  
  
**Bibliographie:** English summaries

#### **Nutzungsbedingungen**

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften auf E-Periodica. Sie besitzt keine Urheberrechte an den Zeitschriften und ist nicht verantwortlich für deren Inhalte. Die Rechte liegen in der Regel bei den Herausgebern beziehungsweise den externen Rechteinhabern. Das Veröffentlichen von Bildern in Print- und Online-Publikationen sowie auf Social Media-Kanälen oder Webseiten ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. [Mehr erfahren](#)

#### **Conditions d'utilisation**

L'ETH Library est le fournisseur des revues numérisées. Elle ne détient aucun droit d'auteur sur les revues et n'est pas responsable de leur contenu. En règle générale, les droits sont détenus par les éditeurs ou les détenteurs de droits externes. La reproduction d'images dans des publications imprimées ou en ligne ainsi que sur des canaux de médias sociaux ou des sites web n'est autorisée qu'avec l'accord préalable des détenteurs des droits. [En savoir plus](#)

#### **Terms of use**

The ETH Library is the provider of the digitised journals. It does not own any copyrights to the journals and is not responsible for their content. The rights usually lie with the publishers or the external rights holders. Publishing images in print and online publications, as well as on social media channels or websites, is only permitted with the prior consent of the rights holders. [Find out more](#)

**Download PDF:** 12.01.2026

**ETH-Bibliothek Zürich, E-Periodica, <https://www.e-periodica.ch>**

## ENGLISH SUMMARIES

J.-R. ARMOGATHE, The two books, RThPh 2001/III, p. 211-225.

*The two book theme, that of Scripture and that of Nature (or of creatures), is found throughout the 17th c., but its path alternates: the emergence of literal interpretation of the Bible on the one side and the verification of scientific discourse on the other led to biblical physics which were innovative when compared to scholastic tradition. Patterns of scientific thought came out of biblical concepts. In the beginning of the 18th c., the Boyle Lectures set up the theoretical arsenal of Christian apologetics against the Enlightenment. But the role of these "cultural tracers" was challenged by a third front: superstition and mythical or symbolic discourse. These alternating conflicts produce complex thought*

F. LAPLANCHE, Scientific rationalism and biblical interpretations in the 17th c., RThPh 2001/III, p. 227-245.

*The development of astronomy in the 16th and 17th centuries modified biblical interpretation. In passages where a literal interpretation would have gone against proven scientific truth, the difficulty was circumvented by appealing to "intuitive appearances". Next, the explanation took temporal distances into account: the Bible reflects the cosmology of its times. Finally, once the "physical" aspect had been looked after, this recourse to history was also applied, by Richard Simon and especially by Spinoza, to narrative form and biblical theology.*

J. BARNOUW, Bible, science and sovereignty in Bacon and Hobbes, RThPh 2001/III, p. 247-265.

*Bacon and Hobbes used the Bible with great imaginative strength, drawing patterns, images and complex thoughts which, far from being accessory and decorative, are important to the very structure of their fundamental ideas. Both used the Bible to lay out their respective programs of science in its relation to faith and to institutionalised religion. Moreover, Bacon's interpretation of the Fall and of the mistake of Adam led to Hobbes' key notion of sovereignty.*

F. DUCHESNEAU, Leibniz : the Bible and the nature of truth, RThPh 2001/III, p. 267-286.

*Leibniz supports the theory of complete conformity of faith with reason, consisting of reciprocal expression between the two categories of knowledge. Even if the examination of the reasons for faith may not seem indispensable to the believer, faith being what it is, an analysis of these reasons does seem necessary. This analysis stems from the relation between the truths of faith stated in the Bible and the category of contingent truth as contrasted with necessary truth, and assumes one will apply to the truths of faith and biblical content a new logic subjected to the evaluation of the purposes of credibility.*

J. LE BRUN, Theoretical presuppositions of a mystical reading of the Bible, RThPh 2001/III, p. 287-302.

*A mystical reading of the Bible, through interior inspiration, would seem exempt from prejudices of time, criticism or history. In fact, in her commentaries, Madame Guyon is not interested in any of the problems posed by criticism, particularly by Spinoza. However, her reading reveals a certain vision of the world (procession, return to origins, hierarchy, etc.), certain hermeneutical principles and even a certain aesthetic.*

J.-M. HEUBERGER, The biblical commentaries of Madame Guyon in the Berleburg Bible, RThPh 2001/III, p. 303-323.

*Although pietistic research up until now has usually affirmed that the biblical commentary of Madame Guyon was put into the Berleburg Bible in its entirety, with no selection or transformation, a systematic comparison of the two texts shows, certainly, that the pietistic authors largely used the French source, but also that they adapted it to their own hermeneutic and ideas. The biblical commentary which, in simplified form, bears the name of the Berleburg Bible creates in effect a synthesis between the mystic surrender of Madame Guyon, spiritualistic criticism of the Church and eschatological waiting. In this sense, this document, considered to be one of the most important in the history of pietism, is a good witness of the particular way the work of Madame Guyon was received at this time in German circles.*

C. HABRICH, Medicine between Hippocras and Jesus-Christ: physicians and Pietistic patients, RThPh 2001/III, p. 325-342.

*The progress of science and therefore the transformations in medicine in the 16th c. reduced the place for traditional concepts of the four humours theory in favour of scientific observation of the body and its functions. To get out of the crisis that this caused in the 17th c. new theories were established; on the one hand, by a mechanistic hypothesis, and on the other, in the psychodynamic theory of George Ernst Stahl. The latter was linked to pietism, which had spread extensively in the Germanic Lutheran regions since 1680. It led to a reform in medicine establishing harmony between Hippocratic principles and the idea of Christ as physician.*

R. M. KINGDON, Ecclesiastic discipline as seen from Zurich and Geneva at the time of the Reformation: the use of Matthew 18:15-17 by the Reformers, RThPh 2001/III, p. 343-355.

*In this article we examine the meaning in the 16th c. of the verses of Matthew 18:15-17 which have always served as a basis for church discipline. We find that according to Catholics, the phrase "tell it to the church" in verse 17 meant "tell it to the bishop"; according to Zwingli and the people of Zurich, the phrase meant "tell it to the Christian government"; for Calvin and the people of Geneva, it meant "tell it to the church consistory". From these different interpretations come the important differences in the exercise of Christian discipline in each of these communities.*

C. LAZZERI, "Unity which does not depend on plurality is tyranny". The religious politics of Bossuet and of Pascal, RThPh 2001/III, p. 257-276.

*This article confronts certain aspects of the politics of Bossuet and of Pascal in relation to their concept of religion. First we examine how they read scripture and the specific theories they draw from sacred texts on the purpose of political power as well as its extension and its mode of governing. In correlation to this, one asks what is the nature of the rights of subjects and how wide is their leeway to disobey political power. Finally, taking the case of the treatment of Protestantism, we show how each of these two authors uses his concept of the relation between political and ecclesial power.*

M.-R. HAYOUN, Spinoza and Moses Mendelssohn face to face with Maimonides : two contrasting reactions to the Maimonidean model, RThPh 2001/III, p. 377-387.

*In his Guide of the Perplexed, Maimonides does not deal exclusively with metaphysics; in the third part of this work he deals also with the psychological and especially political motivation of biblical precepts. The Jewish thinkers who succeeded him had either to take up for themselves his developments or to refute them whether entirely or partly. Spinoza was generally critical of his precursor, the Maimonidean model seeming outdated. Moses Mendelssohn was more qualified in his criticism; he accepted the Maimonidean postulate that revelation has a purely legislative aspect, but considered that this legislation can be interpreted politically.*

A. CORBOZ, From the iconography of Solomon's Temple (3<sup>rd</sup>-18<sup>th</sup> c.) to church architecture, RThPh 2001/III, p. 389-399.

*To decipher the interdependence between, on the one hand, the different Temples either constructed (those of Solomon, Zorobabel and Herod) or described (those of Ezekiel and the heavenly Jerusalem of the Apocalypse), as well as the Dome of the Rock and the Holy Sepulchre, and on the other hand, churches constructed since the beginning of Christianity, we have to look at the iconography of these Temples and sanctuaries and its evolution through the centuries. Five main stages are distinguished to which we can add several varying progressions of iconography. Moreover, the relationship between a church and the Temple is often reduced to a few distinctive traits (proportion, twin columns, onion-shaped dome above the structure, liturgical furnishings).*

C.-G. DUBOIS, David and Saul : anointing and rights in French Biblical tragedy, RThPh 2001/III, p. 401-420.

*In the 16<sup>th</sup> c., the importance of the story of David is due to the historical personality and to his symbolic value, both as a prefigure of Christ and a model for political and moral behaviour in the context of contemporary problems. This article studies the personality of David in several particular examples of theatre. These are the Tragedies sainctes (David combattant, David Triomphant, David fugitif) written by Louis Des Masures (1563-66) ; Saül le furieux and La Famine or Les Gabeonites, by Jean de La Taille (1572-73), and as a counterpart, David or the adultery by Antoine de Montchrestien (published in 1601, 1604, 1627).*

P. VENDRIX, Music and the Bible in the 17<sup>th</sup> and 18<sup>th</sup> c. : as a case study, Bach's Passion of Saint John, RThPh 2001/III, p. 421-432.

*The Passion of Saint John by Johann Sebastian Bach has been the subject of diverse commentaries. Some have gone so far as to reproach the work for its anti-semitic character. An analysis of the score shows that in fact these reproaches are not musically correct (based, for instance, on the arrangement of the chorals). It is only, precisely, by analysing the music in detail that one can perceive the intentions of the composer. These show up spectacularly and in close relationship to certain characteristics of the Gospel of John, through a series of stylistic allusions and melodic similarities.*