

1: Chapter Four: Lexical/Syntactical Analysis of 1 Timothy | www.enganchecubano.com

The theory behind the Semantic Structure Analyses Series is described in The Semantic Structure of Written Communication by Beekman, Callow, and Kopesec. This work provides a brief overview of the basic relationships of meaning and structure of a language.

Andrew Bowden Title of Article: Aside from casual, surface remarks from interpreters of Romans, the possible significance of this shared phrase and an examination of epithymia in 4 Maccabees have yet to be carried out. This paper, therefore, looks at how epithymia functions in the argument and context of 4 Macc as a whole. I am thankful for the insightful feedback I received, which has further enhanced this analysis. In this paper, therefore, we will take a detailed look at epithymia in 4 Macc and then ask what relevance this might have for epithymia in Paul. We will conclude that despite having different theological views related to desire, the authors display significant semantic parallels in their use of desire. For each author, epithymia belongs to a semantic field where rule and mastery is in focus. A Brief Overview of Semantic Theory A lengthy description of semantic theory is beyond the scope of this paper. A brief overview, however, will help clarify the goals of such a semantic investigation. Lexemes and other units that are semantically related. Eine Freundsgabe, Herrn Professor Dr. Paul in Romans 7 and 8 Louvain: A Commentary [Hermeneia; Minneapolis: Fortress Press,], â€” Cambridge University Press, We are prepared to identify other related lexemes and the semantic frame that triggers the discussion of these lexemes in the first place. The Structure of 4 Macc A semantic analysis of epithymia in 4 Maccabees is faced with several immediate questions. How is epithymia related to the concept of passions? Why is Epithymia so prevalent in first three chapters and then absent from the remainder of the discourse with the one exception of 5: What is the significance of the citation of the Tenth Commandment forbidding desire? A first step towards answering these questions can be made by grasping the structure of the discourse. The first is the opening exordium 1: Verses 7â€”11 are particularly 5 Lyons, Semantics, 1: Academic Press,], Thus, comparing the use of epithymia in 4 Macc and Paul makes the question regarding the dating of 4 Macc relevant. Scholars are divided on the date of 4 Macc; possible dates range from 63 B. Sheffield Academic Press, , â€” Brill], â€”77 has suggested a date of composition from between 19â€”54 C. Sheffield Academic Press,], Essays in Honour of J. Schwabe,], â€”75 , and Barclay Jews in the Mediterranean Diaspora: From Alexander to Trajan [B. Clark,], â€” First, however, the author recognizes the need to define terminology 1: Passions, although numerous, can be classified into two major categories: Thus, courage was conceived of as essentially a masculine virtue. As much as anything else, 4 Maccabees is about what it means to be a true man. University Press of American,], Such a description of the passions may be depicted as seen in figure 1 above. Definition of reason 1: Reason masters the pleasure-passions 1: Reason masters all the pleasure-passions 1: Reason masters affection for loved-ones and enemies 2: How reason deals with the pleasure-passions 2: Reason does not uproot, but rather opposes the passions 2: Reason masters the pain-passions 3: A Study of 2 and 4 Maccabees [Leiden: I argue instead that the whole work is a discourse on the autonomy of reason over the passions, first over pleasure, then over pain. The discourse is commonly recognized to consist of two broad sections 1: What is unique, however, in the outline above is the identification of how the twofold division of the passions serves as the structuring device for the discourse as a whole. This outline provides a helpful overview and context for discussing epithymia in 4 Macc. Such an outline highlights the passages where epithymia is central as well as other lexemes that are connected with it. With this in mind, we are now ready to examine the specific passages where epithymia is in focus. Analysis of Epithymia in 4 Macc 4. These three categories of reasonâ€”self-control, righteousness, and manlinessâ€”are repeated again in 1: The exordium thus shows that reason does indeed rule over the passions that interfere with these three subcategories of virtue righteousness, manliness, self-control, v. Epithymia is one specific passion over which reason rules. It tends to hinder self-control v. Passions in general and epithymia in particular must be mastered. Therefore, our observations at this point can be somewhat brief. Following the description of reason and her subcategories 1: Several observations can be drawn from these verses that relate to epithymia. First, according to the author epithymia belongs to the overarching category of

pleasure. Both are preliminary to their respective categories. Reason is absolute master of the passions, which include epithymia 1: The author now identifies the specific passions that hinder the various branches of reason. The author begins in 1: Mastery over the physical epithymia is demonstrated within the context of food. Bodily desires evoked the mention of food; desires of the soul evoke a sexual context. Since the law has forbidden epithymia, this proves that reason truly is master over desire 2: Significantly, however, the author sums up the discussion of the passions. This idea of the implanted passions is alluded to regularly in the discourse. It should be noted, however, that although in 2: Redditt concludes that law functions in five ways in 4 Macc: DeSilva refers to many other moralists who referred to gardening images in their discussion of the passions, such as Plutarch, Philo, who mentions bearing fruit, and Cicero p. Given the repeated terminology in the discourse for rule and mastery, such language is significant: To rule wisely, the mind has law as its aid, and those who live by law are rulers over kingdoms—subject to none. The foreshadowing here cannot be missed. The reader is prompted to ask, Are such law-abiders really rulers? What about when they are faced with the most powerful tyrant in the land? The purpose in these next paragraphs is to prove that ruling over passion does not mean excising passion. The argument contains striking parallelism 3: Thus, if mastery over the passions which include epithymia is the goal, slavery to passions is an ultimate failure. The author draws on this to demonstrate the thesis: The discussion up to this point with the possible exception of 2: Epithymia is the forerunner of the pleasure-passions 1: Within 4 Macc, epithymia belongs to a semantic field associated with rule and mastery whose counterpart is slavery 3: Also important for the author is that passions in and of themselves are not evil, since they are God-given. They should be harnessed but not annihilated. Such is accomplished by adherence to the law. Having argued that reason masters all these pleasure-passions 3: This is the direction the author has wanted to move all along cf. The previous discussion was simply a necessary preliminary for this, the main point. Rule over the Passions in 3: A look at the narrative quickly reveals the nature of these pain-passions. The narrative paints a 21 One further use of epithymia is encountered later in the discourse. The tyrant invites Eleazar to bow before his loving benevolence 5: Ironically, the mother is found to be manly—and more so than the males This phrase, even unto death, is continually repeated e.

2: Ellis W. Deibler (Author of A Semantic and Structural Analysis of Romans)

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The following five sections analyze the elements of the verse individually: Within each section, conclusions are tentative with the recognition that no one element can be fully understood in isolation from the others. A final section summarizes and correlates significant observations and conclusions from each section. The Meaning of *Swqhvsetai* in 1 Tim 2: Even in our modern English-speaking church, the verb "to save," though commonly spoken and full of meaning, remains difficult to define for many Christians! Since the beginning of the church, this verb has described the Christian experience with God through Christ, yet its own definition is quite elusive and often misunderstood. Such an overview will provide insight into the range of meaning and usage of this verb as employed by the writers of Scripture and understood by the first readers of Scripture. Not surprisingly, these two groups of meaning involve spiritual deliverance and physical rescue. The range of meaning and usage within each category are outlined below. To save or deliver from eternal damnation and punishment a. To rescue or deliver from some physical danger a. The notion of spiritual salvation has special depth of meaning in these books. Salvation is the action of God and his son, Jesus, as they are the subjects of the active form of the word and the agents expressed with the passive forms. This spiritual salvation is connected with faith Luke 7: Salvation is pictured as an accomplished fact for those who believe Acts 2: For example, Matt 1: The verb does not occur at all in 2 Pet, the epistles of John, or the book of Revelation. The following outline reveals the categories and usage for the remaining epistles. It is within this category that some of the most difficult passages concerning salvation are found. For instance, baptism and other Christians serve as the subjects who act to save others from eternal punishment in 1 Pet 3: It seems that in most of these epistles the focus is on future salvation and the coming glory of the end times. In 1 Peter, the content of salvation is the coming glory of the end-time redemption. Paul appears to have limited his use of the word quite intentionally to the relationship between God and man, choosing to use a form of *rjuvomai* when referring to physical deliverance. A second observation surfaces from this portion of the word study: Paul is conscious of and expresses an inner relationship between the present and future realities of salvation. The context of this statement is the pains and groaning believers experience as they await their full adoption and the full redemption of their bodies, both of which are connected with final salvation. The verb appears twice as a perfect participle in this passage in identical phrases, "by grace you have been saved. Depending on context, its focus may be on the future redemption from wrath and to Christlikeness as distinguished from the accomplished facts of reconciliation, justification, and forgiveness; it may center its meaning on these accomplished facts, or it may include both aspects. Certain uses of the future tense involve the idea of future or final salvation including Rom 5: Most uses of the future tense, however, simply denote the saving action will occur in a time subsequent to the time of the speaker or another event. The last part of the verse affirms that this man or woman will be saved but this salvation comes through fire. Both of these verses use the verb to refer to the ultimate and final salvation believers will experience in the future day of redemption. Two instances, including of course 1 Tim 2: The following outline of usages recognizes this dilemma by placing these two references tentatively in both categories. The only category that can be firmly omitted from consideration within the Pastorals is a reference to physical healing from sickness or disease. An examination of each usage seems to provide a tentative "yes" answer to this question. The Pastorals contain four statements concerning salvation which present the action as a fact that has been accomplished by the Godhead, all of which utilize the aorist tense of the verb. In 2 Tim 1: Paul first states that God will rescue him from every evil and uses *rjuvomai* to express this idea. The discussion of the usage in 2: In 1 Tim 4: If this is the case, however, is the deliverance not a spiritual one? The book never mentions any physical danger or threat from the false teachers, only spiritual danger. Conclusions Regarding the Meaning of *Swqhvsetai* in 1 Tim 2: In the Gospels, Acts, and General Epistles it is used significantly to describe physical healing or deliverance. When a spiritual connotation is the focus, the comprehensive nature of the word requires a close look at the context

and the usage of the author to discover the focus and range of meaning. Throughout the New Testament the Godhead is pictured as the ultimate actor for this verb, yet many times faithful people or other things are viewed as mediating salvation. This same focus is apparent in the Pastoral Epistles, with only two possible references to physical deliverance, one being 1 Tim 2: Therefore, the evidence seems to favor a spiritual connotation for the meaning of *swqhvsetai* in 1 Tim 2: If this is so, the idea of future glorification must be the focus, lest a condition beyond grace be added to the requirements of justification and other teachings of Scripture be blatantly contradicted. A fuller discussion of the context follows in chapter five, yet some examination is helpful at this point. The first epistle to Timothy as well as the other two Pastoral Epistles emphasize the conduct and behavior of believers and 1 Tim 2: Undergirding these teachings concerning conduct is the challenge to remain faithful to the true teachings of the church in the face of heresy. Thus, a focus on the final glorification of believing women in 1 Tim 2: In all fairness, however, we must not leave this topic without asking if it is impossible to have a reference to physical deliverance in 1 Tim 2: Though the above sections seem to affirm that it is improbable, the possibility cannot be dismissed lightly. However, to support a physical deliverance reading in 1 Tim 2: Thus at this point, we may tentatively conclude that the best understanding of *swqhvsetai* in 1 Tim 2: The Force of *Diav* in 1 Tim 2: In 1 Tim 2: The first sub-section below provides a quick review of six uses of *diav* with a genitive noun: The third section draws out significant observations from the previous two sections to aid in illuminating the usage of *diav* in the construction in 1 Tim 2: A Review As stated above, no preposition may be translated and interpreted in isolation, for they are by nature inseparably connected to a verb in context. However, we must begin with a basic understanding of the range of usage and sense of a preposition in the literature at hand in order to analyze a particular instance of that preposition. Thus the following sections outline six New Testament uses for the preposition *diav*. The fundamental idea of *diav* is one of separation, with the notion of interval and of moving between two things, idea, or concepts. Spatial The spatial force of *diav* is the literal and local use of the preposition signifying extension through an area or object. These include the causal idea and an idiomatic urgent position. Like the instrumental use, the causal use of *diav* may express the intermediate or instrumental causality or the principal cause of the action. Six occurrences are examined below in order to glean insight into the seventh, 1 Tim 2: The salvation described here is spiritual salvation rather than physical deliverance and the verb is the aorist, passive, subjunctive form. The entire prepositional phrase is an example of intermediate agency expressed by *diav* plus genitive. It is also important to note that *diav* is followed by a genitive of person and thus describes a personal agent. The resurrection of Christ is certainly the means by which baptism saves, but the passage also seems to focus on the resurrection as the principal source of this salvation. The phrase in Rom 5: In the Romans passage, the verb is a future, passive, indicative form and refers to spiritual salvation from the wrath of God. The phrase describes the salvation which results from having been declared righteous by the blood of Christ. As with John 3: The main verb in 1 Cor 3: The verb form here is a perfect, passive, participle and the focus is again on spiritual salvation. The preposition is functioning as a marker of instrumentality and describes faith as the means, along with grace, to this transcendent salvation. The *diav* prepositional phrase clarifies this saving action by supplying the means or instruments of the salvation and the preposition itself thus functions as a marker of instrumentality. Conclusions Regarding the Force of *Diav* in 1 Tim 2: In 1 Corinthians, when the sense of the implied verb within the proverbial statement is a physical deliverance, the preposition is used as a spatial or temporal marker. Thus, if the idea of spiritual salvation is adopted in 1 Tim 2: However, the idea of attendant circumstances or even concession cannot be excluded as possibilities for they are legitimate usages for the preposition. If physical deliverance is preferred for *swqhvsetai*, the spatial or temporal force seems best, considering the use in 1 Corinthians i. The Sense of *Teknogoniva* in 1 Tim 2: It occurs only once in the New Testament and appearances of this noun are scarce in other ancient extant Greek writings. Entries in wordbooks and lexicons are quite bare or even nonexistent. The following sections review the use of *teknogoniva* outside the New Testament, examine similar words within the New Testament, and conclude by summarizing significant insights into the sense of *teknogoniva* in 1 Tim 2: Uses Outside the New Testament Only one extant use of *teknogoniva* preserved in ancient writings is readily available for study. It is from the Classical period and found in a scientific work penned by Aristotle. Similar Words within

the New Testament The most commonly used word in the New Testament related to teknon is the noun *tevknon*. This word may describe the physical child of human parents, descendants from a common ancestor, one who is dear to another or has the characteristics of another, the inhabitants of a city, or a class of people with specific characteristics. All three are used only here in the New Testament and all are found in contexts regarding the behavior and conduct of believing women. The first in 2: Her good works should have included bringing up children, showing hospitality, serving the saints, and helping the afflicted. The third word in 5:

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The following paper was prepared for my Greek Syntax and Exegesis class, taught by Dr. I hope even the non-Greek scholars out there can get at least some profit from it.

Introduction The faithful Christian must ask every day: The interplay between the elements of salvation is sometimes difficult, both intellectually and experientially. The relationship between justification, sanctification, and glorification is complex. The experience of justification and sanctification while awaiting glorification is often painful or perplexing. Knowing, then, how to live day by day—“even in a broad ethical sense”—can be a major challenge for the believer who is both free from the power of sin and yet forced to confront and reject its alluring promises over and over again. Few passages in Scripture speak clearly to the issue, and even the examples that do exist are more often perplexing than illuminating. What exactly were the Urim and Thummim? Should believers cast lots to make decisions? These are not merely academic matters. Believers must understand how relate to God, one another, and the world if they are to glorify God in their decisions. As Scripture makes clear, believers cannot begin to tackle these challenges without first understanding what God has done. Specifically, the cosmopolitan nature of Rome led two realities to dominate the letter. The freedom professed by non-Jewish believers in the early Christian community clearly conflicted with Jewish mores drawn from the Mosaic law. The second, which set the context for many of those ethnic and cultural conflicts, was the ever-dangerous cultural and spiritual pressure of Roman life in the middle of the first century. These practices were antithetical to both Jewish law and Christian doctrine. Likewise, when he reappropriates cultic language, he borrows from both Jewish and Gentile understandings, and then reconfigures them.

Literary Setting The exhortation offered in The epistle is broken into two major sections, framed by typical epistolary preliminaries and concluding materials. The first major section 1: He variously addresses questions of individual justification and sanctification, the relationship between the Mosaic covenant and the new covenant of grace instituted by Christ, and the relationship between Jew and Gentile in this new era. Though this section is overwhelmingly explanatory in nature, Paul occasionally punctuates the progression with brief asides into hortatory material—“asides to which he returns at great length once he concludes his argument. This treatise-like section of the epistle ends, in typically Pauline fashion, with a doxology

The second major section The various components of this second discourse are not a set of pareneses connected to the previous discussion and each other only insofar as they each relate generically to the indicatives of the gospel. Within this overall structure, Romans As such, it serves as a heading for all of The imperatives he introduces are not a set of rules separate or distinct from the gospel he preaches. Rather, they flow organically out of it and depend on it, and it necessarily includes them. The passage consists of a transitionary discourse boundary marker, followed by two major hortatory statements: Transition The first phrase????????? The first-person present use of the word????????? Similarly, the use of the vocative and the doxology that concludes the previous section The presence of all three of these makes for an exceptionally strong indication of the change in rhetorical approach at the beginning of chapter As throughout the letter, Paul addresses his audience in the plural both the direct object????? At the very least, it includes all of chapters 9—“ More likely, given the exhortations that follow and its position at the transition between major sections of the letter,??? Present your bodies as a sacrifice Paul now moves to the first of two imperatives, instructing the believers to present????????????? The sacrifice is to be living, holy, and pleasing to God????? Almost every word in this sentence is laden with cultic overtones; each was used in Greco-Roman culture and Hellenistic Judaism to refer to the offering of animal sacrifices in the temples. First, he instructs the believers to offer their own bodies as the sacrifice. Unlike the usual cultic practice, Christians do not offer up something else, but their own persons to the worship of God. The sacrifice that Paul calls believers make is giving themselves—“the totality of their embodied existence—“wholly over to worshipping God. It is not only what we can give that

God demands; he demands the giver. It is an appropriate response to what God has done, and it rightly reflects the rational and volitional nature of humans beings. On the Tenses and Meanings of????????? Many commentators have emphasized the aorist tense of????????? First, as both Moo and Schreiner comment, nothing in the context suggests such a usage; indeed, the use of two present tense imperatives in the following verse militates at least somewhat against such a reading. Not Conformed but Transformed The second major imperatival phrase, or rather, pair of phrases?? Just as human reason was progressively marred by the aftereffects of the Fall as sin increased Romans 1: The transformation to which believers are called to submit comes about by means of renewal taking?? As in Colossians 3: The world, though being transformed by the in-breaking eschatological age, still presses in on the believer with the temptations and demands of the old age. The old, fallen mind that characterized the believer before regeneration fades only slowly. The renewal of the mind is almost never an overnight transformation but instaed a gradual experience along the path of sanctification. It is no coincidence, then, that Paul spent so much time on the indicatives of the gospel, emphasizing time and again the mercies of God shown to Jew and Gentile alike. Nor is it an accident that his exhortations in The Christian cannot hope to faithfully give himself over as a sacrifice to the glory of God if he does not see how God gave himself as a sacrifice first. Nor can the believer successfully resist the lures of the present age and submit to the transforming work of the Holy Spiritâ€”the desperately needed renewal of the mind that allows the believer to clearly perceive the will of Godâ€”apart from the people of God. Every believer must hold fast to the indicatives of the gospel and pursue the imperatives of the gospel arm in arm with his fellow brothers and sisters in Christ. This hinge in the book of Romans points the way forward for all these commands. God is glorified when believers give their whole selves over to worshipping himâ€”body and mind, rejecting the lies of the world around and submitting to the sanctifying work of the Spirit and so being transformed. And in a surprising turn of events, this and not any mystical experience is how one comes to know the will of God. Sermon Outline Introduction We all long to know the will of God. We offer oiuur whole selves, and we cannot give God the worship he deserves without our bodies. In using these three adjectives of our bodies as sacrifices, Paul takes the language of temple sacrifice Jewish and pagan alike and applies it to our whole life. Living Pleasing to God How? The way we offer ourselves as a sacrifice: Do not be conformed to this age. Offer some thoughts on what this may and may not! Be transformed by the renewal of the mind. Our minds have been corrupted by the Fall and sin Romans 1 and now the Spirit renews them. It is a gradual process, and one to which we must come over and over again. The result of being transformed: As our minds are made new by the Spirit, in the likeness of Christ Romans 8: David Noel Freedman, ed. Doubleday, , 5: Baker Academic, , 19â€” It includes elements typical of the personal epistle, of treatises or tracts, and more; see David Noel Freedman, ed. For an exhaustive list of the various rhetorical elements commentators have or suggested Paul employed throughout the letter, see Colin G. Carson Grand Rapids, Michigan: Eerdmans Publishing Company, , Bomiley Grand Rapids, Michigan: John Knox Press, , Placing the imperative as foundational is a perversion of the Pauline gospel and effectively cancels out the indicative. The indicative of what God has done in Christ ensures that the imperative will become a reality. And yet the indicative does not cancel out the need for the imperative. The imperative is rightly estimated when rooted in the indicative. IVP Academic, , Fee Grand Rapids, Michigan: Baker Academic, , Clark Limited, , 2: Dunn, Romans 9â€”16, Word Biblical Commentary, vol. Barker, and Ralph P. Word Books, , ; Moo, The Epistle to the Romans, ; Cranfield describes the term as beseeching with authority, while Dunn suggests that Paul is not exerting his own authority but rather reinforcing the importance of imperatives that flow out of the gospel. The Salvation of the Individual or Life in Community? An Exposition of Romans Eerdmans Publishing Company, , ; Schreiner, Romans,

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Semantic analysis (linguistics) topic. In linguistics, semantic analysis is the process of relating syntactic structures, from the levels of phrases, clauses, sentences and paragraphs to the level of the writing as a whole, to their language-independent meanings.

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