Selected Bibliography on Genesis 1-3
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Also see bibliography on the Pentateuch for materials on the book of Genesis at http://ScriptureWorkshop.com/bibliography/.

I

five evangelical interpretations of Genesis 1 & 2

Five evangelical interpretations of Genesis 1 & 2 from a conference in Chattanooga, Sept 30-Oct 1, 2011; this conference is part of putting together a “five views book” on the subject: Reading Genesis 1-2: An Evangelical Conversation, ed. J. Daryl Charles (Hendrickson Publishers, 2013). I have summarized these five views (http://scriptureworkshop.com/hb/gen1_5ways.html). For selected titles of the five participants see III below, Richard Averbeck, Todd Beall, John Collins, Tremper Longmann, and John Walton.

II

seven ways to read Genesis 1-3

Here is the reading list from my previous seminary course entitled Seven Ways to Read Genesis 1-3. For a summary of the seven ways see http://scriptureworkshop.com/hb/gen1_7ways.html


### III

**other selected materials**

*Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives* (eds. Hans Madueme and Michael Reeves; Baker Academic, 2014)


Augustine. *Saint Augustine on Genesis: Two Books on Genesis Against the Manichees and On the Literal Interpretation of Genesis: An Unfinished Book*. Trans. Ronald J. Teske. The Fathers of the Church, vol. 84. Washington, D.C.: Catholic University of America Press, 1991. (This book includes two of Augustine’s earlier attempts to interpret the opening chapters of Genesis. These were abandoned and he finally wrote *Literal Meaning of Genesis* some of which we will read for this course. Augustine wrote *Literal Meaning of Genesis* between 404-412; books 10 and 11 generally dated after 412 because they reflect Pelagian controversy, and according to Epistle 143 written in 412 he is still at work on it. In addition, Augustine also has readings of the opening of Genesis in the end sections of Confessions and in *The City of God*.)


Beale, Greg K. *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority*. Crossway, 2008, chaps 6, 7 present interpretation of Gen 1,2 in light of ANE context.


Behe, Michael J. *Darwin’s Black Box.* New York: Simon and Schuster, 1996. (Behe’s “irreducible complexity” and “intelligent design” arguments have garnered many supporters and instigated numerous refutations which can be easily located by a web-search, or see discussions in the works of Dembski and Miller listed below.)


________. *Did Adam and Eve Really Exist?: Who They Were and Why You Should Care.* Wheaton: Crossway, 2011. This short book is basically an extended presentation of the argument he made in the 2010 article “Adam and Eve as Historical People.”


________. *Science and Faith: Friends or Foes* (Crossway, 2003).
D’Souza, Dinesh. *What’s So Great about Christianity* (Regnery Publishing, Inc., 2007) [See parts III, and IV on science and Christianity with occasional references to scripture.]
Fitzpatrick, Joseph. *The Fall and the Ascent of Man: How Genesis Supports Darwin* (La吸纳, Md: University Press of America, 2012). Fitzpatrick rejects Augustine’s doctrine of original sin, and seeks the “original intent” which he sees as compatible with modern scientific theories. Paul Korchin’s review highlight’s the problem of trying to incorporate the non-theistic paradigm into the theological interpretation of Fitzpatrick: “I am aware of no such theology that has dealt seriously with the repercussions that Darwinism poses for human destinations. Put simply: evolution is not teleological—at a macro-organic level, evolution displays no overarching purpose or design. Organisms are not “aimed” at anything other than their genetic propagation. Research is continuing into precisely at what level(s) selection pressures are operative (e.g., individuals versus groups), but there is so far no compelling scientific—empirical, replicable, falsifiable—evidence to demonstrate that life on earth, as a whole, is headed anywhere in particular. Evolution simply is whatever works best among the available biotic options within a particular environment at a specific time. All of this entails profound and even startling implications not only for Christian anthropology but also—perhaps especially—for Christology,
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Hagerty, Barbara Bradley “Evangelicals Question the Existence of Adam and Eve.” (9 Aug 2011) (npr.org) (http://www.npr.org/2011/08/09/138957812/evangelicals-question-the-existence-of-adam-and-eve [accessed 8.21.11]). Excerpt: “This debate over a historical Adam and Eve is not just another heady squabble. It’s ripping apart the evangelical intelligentsia. ‘Evangelicalism has a tendency to devour its young,’ says Daniel Harlow, a religion professor at Calvin College, a Christian Reformed school that subscribes to the fall of Adam and Eve as a central part of its faith. ‘You get evangelicals who push the envelope, maybe; they get the courage to work in sensitive, difficult areas,’ Harlow says. ‘And they get slapped down. They get fired or dismissed or pressured out.’ Harlow should know: Calvin College investigated him after he wrote an article questioning the historical Adam. His colleague and fellow theologian, John Schneider, wrote a similar article and was pressured to resign after 25 years at the college. Schneider is now beginning a research fellowship at Notre Dame.”


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Marsden, George M. “Everyone One’s Own Interpreter?: The Bible, Science, and Authority in Mid-Nineteenth-Century America,” 79-100, in Nathan O. Hatch and Mark A. Noll, eds., The Bible in America: Essays in Cultural History (Oxford, 1982).


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Miller, Johnny V. and John Soden. *In the Beginning ... We Misunderstood: Interpreting Genesis 1 in Its Original Context*. Kregel, 2012.


“No Adam, No Eve, No Gospel.” *Christianity Today* (Summer 2011): 11-12 (http://christianitytoday.imirus.com/Mpowered/book/vctrc11/i3/p11 [accessed 8.17.2011]). [No author takes credit for this short article. It is under the heading “What we believe” so presumably it is the responsibility of the journal’s editor(s).]


Olasky, Marvin. “Books of the Year: Two New Books are Important Responses to the rapidly Growing Promotion of Theistic- or, More Properly, Deistic-Evolution,” *World* 26 (2 July 2011): 36-41. The two books Olasky has in mind are *Should Christians Embrace Evolution?* ed. by Norman Nevin (P&R, 2011), and *God and Evolution*, ed. by Jay Richards (Discovery Institute Press, 2010). One of the things these two books share is challenging Francis Collins theses on the genomic evidence for “junk DNA,” which would undercut Collins’ theses that chimpanzees and humans descended from common ancestry and that the first humans were of a population of no less than 10,00.


Osborn, Ronald E. *Death Before the Fall: Biblical Literalism and the Problem of Animal Suffering* (InterVasity Press, 2014). (This book offers a theological critique of literalistic interpretation of the first chapters of Genesis and the related project of “scientific” creationism. Osborn is a Seventh-day Adventist.)
Ostling, Richard N. “The Search for the Historical Adam: The center of the evolution debate has shifted from asking whether we came from earlier animals to whether we could have come from one man and one woman.” Christianity Today (June 2011): 23-27. (This article offers a helpful synopsis of many of the significant developments which have taken place in selected streams of American evangelical academic approaches to handling the Genesis creation narrative in light of current genetic studies. The treatment includes references to the work of Karl W. Giberson and other BioLogos writers, a couple of professors at Calvin, as well as the severances between selected evangelical institutions and Peter Enns, Bruce Waltke, and Tremper Longman III. There is nothing new or surprising, but this frames the context of the scientifically informed side of the discussion. [This essay does not mention the work of John Walton, esp. his 2009 and 2011 titles which have attracted much attention. Moreover, this article does not deal with the ongoing ancient genre discussions, which play an important part in all of the evangelical biblical specialists views, often more so than scientific developments. I am not criticizing Ostling’s article—it is very useful in telling the scientific side of the story.]


Ross, Allen. Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation (Kregel, 2006).


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Stearley, Ralph F. The Bible, Rocks and Time: Geological Evidence for the Age of the Earth (InterVarsity Press, 2008).

Stek, John H. “What Says the Scripture?” in H. Van Till (below).


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__________. Genesis 1 as Ancient Cosmology. Eisenbrauns, 2011.

__________. The Lost World of Genesis One. InterVarsity, 2009.


