

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

(1) **Augustine**, *The Literal Meaning of Genesis*. Trans. John Hammond Taylor. Ancient Christian Writers, vol. 41. New York: Paulist, 1982, vol. 1: 1-207, and (ACW, vol. 42) vol. 2: 29-42, 80-83, 109-110 (with 279, n. 40), 115-118, 164-65, and 174-177. (2) **Judaic Readings**: Targum Neophiti, and Targum Pseudo-Jonathan, trans. and ed. Martin McNamara, *The Aramaic Bible*. Collegeville, Minn.: Liturgical Press, 1992. Rashi, that is, Rabbi Shlomo Yitzhaki, *The Metsudah Chumash/ Rashi*. 5 vols. Ed. Rabbi Avrohom Davis. New York: Ktav Publishing House, 1998 (on Gen 1-3) (also available at www.tachash.org/metsudah/b01r.html). (3) **Calvin**, John. *Commentary on the First Book of Moses Called Genesis* (on Gen 1-3); and *Institutes of the Christian Religion*, book 1, parts 14-15, and book 2, part 1. (4) **Documentary Hypothesis or JEDP** Wellhausen, Julius. *Prolegomena to the History of Israel*. [Ger. 1878] Trans. 1885. Reprint; Atlanta: Scholars Press, 1994, v-xvi, 1-13, 295-318, 342-62. Friedman, Richard Elliot. *The Bible with Its Sources Revealed: A New View into the Five Books of Moses*. HarperSanFrancisco, 2003, 1-38. (5) **Scientific Readings of Genesis 1-3 of the Mid-twentieth Century**: *Gap Theory*, Scofield, C. I. Notes on Gen 1-3; Jer 4:23, in *Scofield Study Bible*. 1917 ed. (from www.biblemaster.com). *Day-Age Theory (pro and con)* Marsden, George. *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925*. Oxford, 1980, 118-123, 184-89. idem., *The Fundamentals*. Chicago: Testimony Publishing Co., James Orr, “The Early Narratives of Genesis,” 6: 85-97; James Orr, “Science and Christian Faith,” 4: 91-104; Dyson Hague, “The Doctrinal Value of the First Chapters of Genesis,” 8: 74-89. *Flood Geology*, Numbers, Ronald J. *The Creationists: The Evolution of Scientific Creationism*. Berkeley: University of California Press, 1993, 184-213. Harold W. Clark, *The New Diluvialism*. Angwin, Calif.: Science Publications, 1946, Plate 7 (between pages 74 and 75). Morris, Henry M. and John C. Whitcomb. *The Genesis Flood: The Biblical Record and Its Scientific Implications*. Philadelphia: Presbyterian and Reformed Publishing Co., 1961, v-xiii, 173-75, 212-87, 326-30, 454-73. Ault, Wayne. Review of *The Genesis Flood* by Henry Morris and John Whitcomb. *Journal of the American Scientific Affiliation* 16 (1964): 29-31; also reviewed by Frank Roberts, 28-29. (Response to Ault by Henry Morris. 16 [1964]: 59-61.) van

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de Fliert, J. R. "Fundamentalism and the Fundamentals of Geology." *Journal of the American Scientific Affiliation* 21 (1969): 69-81. (Response to van de Fliert by Henry Morris. 22 [1970]: 36-37.) *Progressive Creationism*, see www.ibri.org. (6) **Gunkel**, Hermann. *The Legends of Genesis: The Biblical Saga and History*. Trans. W. H. Carruth. 1901. Reprint; New York: Schocken, 1964, 1-40. von Rad, Gerhard. *Genesis: A Commentary*. Rev. ed. Philadelphia: Westminster, 1972. Childs, Brevard S. *Myth and Reality in the Old Testament*. London: SCM Press, 1960, 7-50, 72-106. (7) **Barth**, Karl. *Church Dogmatics*, 3.1, eds. G. W. Bromiley and T. F. Torrance. London: T&T Clark, 1958. Childs, Brevard. "Karl Barth as Interpreter of Scripture," 30-35, in David L. Dickerman, ed. *Karl Barth and the Future of Theology*. New Haven, Conn.: Yale Divinity School, 1969.

III

other selected materials

- Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives* (eds. Hans Madueme and Michael Reeves; Baker Academic, 2014)
- Alexander, Philip. "'In the Beginning': Rabbinic and Patristic Exegesis of Genesis 1:1," 1-29, in Emmanouela Grypeou and Helen Spurling, eds. *The Exegetical Encounter between Jews and Christians in Late Antiquity*. Jewish and Christian Perspectives, no. 18. Leiden: Brill, 2009.
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- Averbeck, Richard. "Ancient Near eastern Mythography as It Relates to Historiography in the Hebrew Bible: Genesis 3 and the Cosmic Battle," 328-356, in James K. Hoffmeier and Alan Millard, eds. *The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions, The Proceedings of a Symposium, August 12-14, 2011 at Trinity International University*. Eerdmans, 2004.
- _____. "The Sumerian Historiographic Tradition and Its Implications for Genesis 1-11," in A. R. Millard, James K. Hoffmeier, and David W. Baker, eds., *Faith, Tradition, and History* (Eisenbrauns, 1994), 79-102.
- 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*.)
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- Batto, Bernard F. *In the Beginning: Essays on Creation Motifs in the Bible and the Ancient Near East*. Eisenbrauns, 2013.
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- _____. "Contemporary Hermeneutical Approaches to Genesis 1-11." in Terry Mortenson, and Thane H. Ury, eds. *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth* (Master Books, 2008), 131-162.
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- Bennett, Jim, and Scott Mandelbrote. *The Garden, the Ark, the Tower, the Temple*. Oxford: Museum of the History of Science and the Bodleian Library, 1998.
- Bergen, Robert D. "Word Distribution as an Indicator of Authorial Intention: A Study of Genesis 1:1-2:3," 201-218, James K. Hoffmeier and Dennis R. Magary, eds., *Do Historical Matters Matter to Faith?: A Critical Appraisal of Modern and Postmodern Approaches to Scripture* (Crossway, 2012).
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- _____. *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (P & R Publishing, 2006).
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- _____. “Still in the Weeds on Human Origins.” *Perspectives, A Journal of Reformed Thought* 26 (Dec 2011) (<http://www.rca.org/Page.aspx?pid=7796> [accessed 1/1/2012]). (Enns offers a review of C. John Collins, *Did Adam and Eve Really Exist?* [2011]. Enns is sympathetic to numerous points in Collins book, and even with certain aspects of Collins’ purpose for the book. However, Enns takes Collins to task and points out several substantial problems with Collins arguments. Enns challenges, while pointed, are rather broad, leaving the heavy lifting to his book *The Evolution of Adam* [2012].)
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