

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 (I would guess the volume will be edited by Victor Hamilton, the moderator of the conference). I have summarized these five views ([http://scriptureworkshop.com/hb/gen1\\_5ways.html](http://scriptureworkshop.com/hb/gen1_5ways.html)). For selected titles of the five participant see III below, Richard Averbeck, Todd Beall, John Collins, Tremper Longman, 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](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](http://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](http://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 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](http://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

- 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.
- 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*.)
- Bandstra, Barry. *Genesis 1-11: A Handbook on the Hebrew Text* (Baylor, 2008).
- 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.
- Beall, Todd. "Christians in the Public Square: How Far Should Evangelicals Go in the Creation-Evolution Debate?" *Associates for Biblical Research* (Aug 30, 2009) (<http://www.biblearchaeology.org/post/2009/08/30/Christians-in-the-Public-Square-How-Far-Should-Evangelicals-Go-in-the-Creation-Evolution-Debate.aspx> [accessed 9.16.11]) .
- \_\_\_\_\_. "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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- 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.)
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- Brown, William P. *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder*. Oxford University Press, 2010.
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- Clifford, Richard J. *Creation Accounts in the Ancient Near East and the Bible*. Catholic Biblical Quarterly Monograph Series, no. 26 (Washington D.C.: Catholic Biblical Association, 1994).
- Collins, C. John. "Adam and Eve as Historical People, and Why It Matters," *Perspectives on Science and Christian Faith* 62.3 (2010): 147-165.
- \_\_\_\_\_. *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."
- \_\_\_\_\_. "Discourse Analysis and the Interpretation of Genesis 2:4-7," *Westminster Theological Journal* 61.2 (1999): 269-276.
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- Cunningham, Conor. "What Genesis Doesn't Say: Rethinking the Creation Story." *Christian Century* 127 (16 Nov 2010): 22-25
- Dembski, William A. *The Design Revolution: Answering the Toughest Questions About Intelligent Design*. Downers Grove, Ill.: InterVarsity, 2004.
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- 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.]
- Enns, Peter. *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins*. Baker, 2012.
- \_\_\_\_\_. *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament*. Baker, 2005.
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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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- 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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(<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).]
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- 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 10,000.
- Olson, Edwin A. “Hidden Agenda Behind the Evolutionist/Creationist Debate.” *Christianity Today* (23 April 1982): 26-30.
- 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 very 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.]
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