

Before the Beginning — Introducing Genesis

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Introduction:

- I. Recently the University of Kentucky settled out-of-court a lawsuit filed in 2009 by Martin Gaskell. They paid him over \$150,000, about three years' salary. He alleged that UK declined to hire him because of his religious beliefs, and wanted compensation for a job he thought should have been his — the director of the MacAdam Student Observatory. (Appendix 1)
 - A. The observatory was designed and built in 2007 and opened in 2008. Gaskell was the obvious choice for director. He is a well-respected astronomer who advised UK in designing and building the observatory. The search committee chair said Gaskell was “superbly qualified... breathtakingly above the other applicants in background and experience,” someone “who has already done everything we would want the observatory director to do.”
 - B. He was not hired, however, after several UK professors discovered Gaskell's views on evolution and religion. Gaskell is not a creationist, and has no problem harmonizing Scripture with some version of evolution. However, he thinks evolutionary theory has problems, and he objects to some of its atheistic assumptions. He cites the religious beliefs of famous scientists. He encourages students to consider more than one side of the issue. In short, he tries to find a meeting place between science and the Bible.
 - C. Unfortunately, this frightened the powers that be at UK. They suspected him of being “potentially evangelical,” “something close to a creationist”. Thus, they did not hire him.
- II. Incidents like this remind us of the potency of the first book in the Bible. Even in our modern, “enlightened” world, to invoke the name of God is to invite mayhem and distress. This 3500-year-old book remains timeless and timely.
- III. “There can scarcely be another part of Scripture over which so many battles, theological, scientific, historical and literary, have been fought, or so many strong opinions cherished. This very fact is a sign of the greatness and power of the book, and of the narrow limits of both our factual knowledge and our spiritual grasp.” (Kidner 9)
- IV. This introduction will attempt to address several basic issues:
 - A. **Title, Torah & Canonicity**
 - B. **Authorship**
 - C. **Date & Historicity**
 - D. **Structure, Outline & Literary Features**
 - E. **Reading & Interpreting Genesis**

Abbreviations: **Gn** = Genesis; **Pent** = Pentateuch; **ANE** = Ancient Near East(ern); **MT** = Masoretic Text (the standardized Hebrew text); **LXX** = Septuagint; **OT\NT** = Old\New Testament; **Eng\Gr\Heb** = English\Greek\Hebrew; **m\c BC\AD** = millennium\century BC\AD; **DH** = Documentary Hypothesis; **ms(s)** = manuscript(s)

Body:

- I. **TITLE, TORAH & CANONICITY**
 - A. **Title:**
 1. *Heb title:* (Hamilton, NICOT1 1)

- a. *B^ereshit* [בראשית] = “in the beginning”
 - b. In Heb Bibles, the titles of the books of the Torah are taken from the opening words of their texts. Thus:
 - 1) Exodus = “These are the names” (*v^e’elleh sh^emot* [ואלה שמות], or *sh^emot* [שמות])
 - 2) Leviticus = “And he called” (*vayyiqra* [ויקרא])
 - 3) Numbers = “In the wilderness” (*b^emidbar* [במדבר])
 - 4) Deuteronomy = “These are the words” (*’elleh hadd^ebarim* [הדברים], or *d^ebarim* [דברים])
 - 5) Some Medieval designations include: “First Book”; “Book of the Creation of the World”; “Book of the Righteous”; “Book of Formation”. (Hamilton, NICOT1 1-2)
2. *LXX (Gr) title:*
- a. “Genesis” [γενεσις] = origin, source, race, creation
 - b. Taken from the Gr text of 2.4; 5.1; 6.9; etc., where it translates the Heb “to^ldot” (see below). The opening words of 2.4 read, “αυτη η βιβλος γενεσεως”.
3. *Latin title:* (Wenham, WBC1 xxi; Hamilton, NICOT1 1)
- a. The short title is *Liber Genesis*, “The Book of Genesis”.
 - b. The formal title is *Liber Genesis, Hebraice Bereshit*, “The Book of Genesis, [known] in Hebrew [as] Bereshit”.
 - c. One variation on the Latin title is *Incipit Liber Bresith id est Genesis*, which is approximately “Here begins the book *Bresith* which is Genesis”. (Hamilton, NICOT1 1)

B. Torah:

1. *Names & Arrangement:*
 - a. In Eng Bibles, Gn is included in the Books of Law (with Ex, Lv, Nu, & Dt).
 - b. The Books of Law are customarily called *The Pentateuch*, Greek for “five volumes.” It was used as a modifier for *biblos* (book). Thus the Pent is a five-volume book. (Young 42)
 - 1) The earliest known Gr use of *Pentateuch* is in Origen’s comments on Jeremiah 4.25, “of the Pentateuch of Moses”. Tertullian used the Latin equivalent *pentateuchus* in *Adversus Marcionem*, 1.10. (Young 42)
 - 2) Philo, Josephus, and the Talmud all attest to the five-fold division of the Law of Moses. (Young 42)
 - 3) *Pentateuch* may be derived from a popular Heb designation, *the Humash* (also meaning “five books”). “The fuller Hebrew designation is *humishah humshey torah*, literally, the five-fifths of the Torah. More simply, these five books are very often referred to in Hebrew and by Jews using other languages as the Torah.” (Alter, *Moses ix-x*)

c. Heb Bibles have three sections: *Torah* (Law), *Nebi'im* (Prophets), and *Kethubim* (Writings). Gn is in the 1st division, “Torah.” (In Lk 24.44, Jesus refers to “the Law of Moses and the Prophets and the Psalms.”)

- 1) The Heb Bible is called *Tanak* [תנ"ך], an acronym spelled with three letters, Tav [ת], Nun [נ], and Kaf [כ].
- 2) Each letter is the first letter in name of each of the three divisions:
 - a) ת = *Torah* [תורה] = The Five Books of Moses (Gn, Ex, Lv, Nu, Dt).
 - b) נ = *Nebi'im* [נביאים] = The Prophets (Jos, Jg, 1-2 Sa, 1-2 Ki, Is, Jer, Ezk, Hos, Jl, Am, Ob, Jon, Mic, Nah, Hab, Zph, Hag, Zch, Mal).
 - c) כ = *Kethubim* [כתובים] = The Writings (Ps, Pr, Jb, SS, Ru, La, Ec, Est, Da, Ezr, Neh, 1-2 Ch).

d. Thus, Genesis is part of the larger section known as *Torah*.

2. Significance:

a. *Torah* is typically translated “law” in Eng, but encompasses broader meanings.

- 1) “The word *torah* in its widest sense means ‘guidance, instruction, discipline,’ and only in its most narrow sense ‘law.’ *The Torah* is the definitive ‘guide-book’ of ancient Israel, and it guides in the form of both narrative and law so that the two become inseparable and indispensable.”
(Mann 7; Alter, Moses x)
- 2) “For Judaism, we could remove the article and say that ‘Scripture begins and ends with Torah,’ inasmuch as the rest of the Hebrew Bible — especially the prophetic books, but also to some extent the ‘writings’ — can be understood as interpretive extensions of the Torah, rather than as portions of equal weight. Thus *all* of Scripture becomes, in some sense, Torah, i.e., ‘guidance,’ and Judaism itself may be designated as the Way of Torah.”
(Mann 1)

b. The Bible refers to “the law” or “books/law of Moses” in many ways. Their multiplicity and placement show the importance of the Torah in the Bible: (Young 41-42)

- 1) *OT*:
 - a) “The law” — Jos 8.34; Ezr 10.3; Neh 8.2, 7, 14, 10.34, 36; 12.44; 13.3; 2 Ch 14.4; 32.21; 33.8.
 - b) “The book of the law” — Jos 1.8; 8.34; 2 Ki 22.8; Neh 8.3.
 - c) “The book of the law of Moses” — Jos 8.31; 23.6; 2 Ki 14.6; Neh 8.1.
 - d) “The book of Moses” — Ezr 6.18; Neh 13.1; 2 Ch 25.4; 35.12.
 - e) “The law of the Lord” — Ezr 7.10; 1 Ch 16.40; 2 Ch 31.3; 35.26.
 - f) “The law of God — Neh 10.28f.
 - g) “The book of the law of God” — Jos 24.26; Neh 8.18.
 - h) “The book of the law of the Lord” — 2 Ch 17.9; 34.14.
 - i) “The book of the law of the Lord their God” — Neh 9.3.

j) “The law of Moses the servant of God” — Da 9.11, 13; Mal 4.4.

2) *NT*:

- a) “The book of the law” — Gal 3.10.
- b) “The book/law of Moses” — Mk 12.26.
- c) “The law” — Mt 12.5; Lk 16.16; Jn 7.19.
- d) “The law of Moses” — Lk 2.22; Jn 7.23.
- e) “The law of the Lord” — Lk 2.23f.

C. **Canonicity:**

1. The canonicity of Gn has never been disputed.
2. To say that Gn belongs in the OT canon is to say that it ultimately came to us from God, and is truthful, authoritative and useful for God’s people. The Holy Spirit superintended its author in the process of writing it. Whether its stories were providentially preserved in written documents or by word of mouth, or whether they were directly revealed, or whether some combination of these was used — in any case, God made sure that this book became part of our “rule of faith”.
3. Numerous extra-biblical references highlight the importance of the book: (Hamilton, NICOT1 71-72)
 - a. Ben Sira’s grandson (AD 130), in a preface to the Gr translation refers to “the law and the prophets and other books of our fathers.”
 - b. Philo of Alexandria (ca. 30 BC-AD 50) has over 2000 quotations from the Torah in his writings, but only 50 from the remainder of the OT.
 - c. Josephus (ca. AD 37-107) refers to 22 books of the Bible. “Of these, five are the books of Moses, comprising the laws and the traditional history from the birth of man down to the death of the lawgiver.”

II. **AUTHORSHIP**

A. **Composite authorship:**

1. The Documentary Hypothesis (DH) is the view that the Pent is of composite and late authorship.
 - a. It argues that at least three or more authors or groups of authors (not Moses) composed various portions of the Pent narrative no earlier than the end of the Monarchy Period (ca. 850 BC and later). Some argue that the Pent dates to the exile period, though they concede that some stories preserve older traditions.
 - b. By implication, since Moses did not compose the Pent, their contents are suspect. Many source critics deny the historicity of these events. Many believe that Israel’s early history, law code, and religion evolved over time, and that these early stories were made up to give later Israelites a sense of heritage that did not actually exist. (We will examine the historicity and date below.)
2. *DH Origins:*
 - a. The DH originated in late 18th c Europe, principally in the work of three scholars: J. Astruc (1753); J. G. Eichhorn (1780-83); and J. Wellhausen (1876-78). While others preceded them, and still others followed, these three, especially

Wellhausen provided the impetus for this view. (Arnold and Beyer 70-73; Wenham, WBC1 xxv-xliii; Hamilton, NICOT1 11-38; Archer 83-182; Harrison 1-82, 351-414)

- b. Main contributors (dates indicate main publications): (Arnold and Beyer 71)
- 1) B. Spinoza — (17th c) Jewish philosopher; rejected Mosaic authorship of Pent; credited Ezra with authorship.
 - 2) J. Astruc — (1753) French medical professor; accepted Mosaic authorship, but believed he relied on sources from patriarchal period; Astruc used divine names *Elohim* and *Yahweh* to divide Gn into sources.
 - 3) J. G. Eichhorn — (1780-83) German historian and biblical scholar; adapted Astruc's views and expanded the criteria of divine names to include phraseology and literary style; abandoned Mosaic authorship.
 - 4) J. S. Vater — (1805) "fragmentary hypothesis"; argued that the Pent was composed of as many as 40 sources.
 - 5) W. M. L. De Wette — (1807) equated the core of legal material in Dt with "the book of the Law" discovered by Josiah (2 Ki 22); became foundation for "D" source, dated to 622/21 BC.
 - 6) H. Ewald — (1823) proposed one basic source, "E"; this was supplemented by older J material; a "J" editor redacted it; called "supplemental theory".
 - 7) W. Vatke — (1835) assigned exilic dates to many Pent sources; like Wellhausen later, believed the Pent was produced later in Israelite history.
 - 8) V. Hupfeld — (1853) two "E" sources; proposed separate "D" source; thus four sources — J, E¹, E², D; emphasized anonymous editor as final redactor; redactor concept popular with later theorists.
 - 9) K. H. Graf — (1865) with Vatke, ascribed late date for Pent; argued for foundational priestly document ("P", which was equated by some with Hupfeld's E¹) later than "D"; dated "P" at time of Ezra; by assigning dates to each document, discussion expanded from merely about sources to historical criticism; paved way for Wellhausen.
 - 10) J. Wellhausen — (1877, 1883) addressed German debate over sequence and date of sources (PEJD or JEDP?); gave the DH its classical expression; accepted source analysis of previous scholars, especially Graf; applied an evolutionary view of Israel's religious development to Israelite history; won wide, swift acceptance.
 - 11) S. R. Driver — (1891) most influential English scholar of his day; accepted and slightly modified Wellhausen's views; established the DH among English-speaking scholars.
- c. Some early opponents:
- 1) E. W. Hengstenberg — (1830s-840s) early opponent of DH; strongly challenged denial of Mosaic authorship; inspired others to follow suit.
 - 2) F. Delitzsch — (1887) attacked Wellhausen's views in his massive OT commentary; accepted Mosaic sections as authentic.
 - 3) J. Orr — (1906) attacked Wellhausen view on theological and philosophical grounds; exposed weaknesses of source and historical criticism.

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- 4) U. Cassuto — (1934, 1961) Italian-born Jewish rabbi and scholar; research in the 1920s led to him to completely reject the DH; published several books, lectures, and commentaries arguing against the DH.
 - 5) In the mid- to late 1900s, numerous scholars continued to voice opposition. These include O. T. Allis; E. J. Young; R. K. Harrison; G. L. Archer, Jr; K. A. Kitchen; G. J. Wenham; D. Kidner; and others. Recently the DH has been attacked on literary grounds by such figures as R. Alter, G. A. Rendsberg, and others. Most newer publications seem quite comfortable abandoning or at least strongly questioning the validity of the DH.
3. *DH Summary:*
- a. Some basic assumptions:
 - 1) Israelite culture (including religion) evolved over a long time from primitive to more sophisticated.
 - 2) Writing did not develop until the time of the monarchy or later.
 - 3) Different authors used different names for God.
 - 4) Duplicate stories indicate multiple authors.
 - 5) Anachronisms indicate contributions from authors in different eras.
 - 6) Different vocabulary or literary styles to describe the same thing indicates different authors.
 - 7) Composite stories indicate multiple authors.
 - b. Proposed source documents: (Hamilton, NICOT1 11-20; Longman, Read 50-53)
 - 1) See Appendix 2 for a diagram of their relationships. See Appendix 3 for a standard DH analysis of Gn. (Arnold and Beyer 70; Hamilton, NICOT1 16)
 - 2) **“J”** (Jehovistic or Yahwist) — Written anonymously in Judah at the time of Solomon; uses *YHWH* almost exclusively; allows for existence of other gods, but *YHWH* is the most powerful and worthy of exclusive worship; allows for many altars; uses anthropomorphism to describe God; traces Israelite history from the patriarchs to the entry into Canaan; incorporates prepatriarchal narratives as well; a polished storyteller; ca. 850 BC.
 - 3) **“E”** (Elohist) — Written anonymously in northern Israel soon after the division of the monarchy; ca. 850-750 BC; covers same time period as J, minus prepatriarchal material; prefers *Elohim*; gives prominence to events and people in the North; begins in Gn 15 and continues through Nu 32, and into a few texts in Dt; considered a fragmentary source.
 - 4) **“D”** (Deuteronomist) — Not found in Genesis; dates to the time of Josiah’s reforms (2 Ki 22-23; ca. 620 BC); i.e., the “book of the law” found by Josiah’s officials was actually written then (thus Josiah perpetuates a pious fraud); became the basis for Deuteronomy; written in N Israel.
 - 5) **“P”** (Priestly) — Concerned with chronological, liturgical, legal, and genealogical matters; detected from Gn through Nu, and influences 1-2 Chr; less concerned with history than with an historical basis for their sacred rituals; thus, Sabbath is based upon creation (chp 1), and circumcision is tied
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to the Abrahamic covenant (chp 17); Wellhausen shifted P from early to late, making it post exilic; ca. 550-450 BC.

- 6) *Note:* Other sources have been proposed and defended, if not widely accepted — “S” (Seir-Edom); “L” (Lay or Laity); “K” (Kenite). (Davis 21)

4. *Critique of DH Assumptions:*

a. On Israel’s cultural and religious evolution:

- 1) Wellhausen, especially, espoused the Hegelian view that all intellectual, religious, and cultural patterns evolved from rude and crude to elegant and refined. (Harris, Gn 666)
- 2) In reality, cultures sometimes decline or stagnate, including religion. Israel flirted with base idolatry throughout their history, a true retrograde step.
- 3) Some aspects of Israelite religion were settled early, and did not change much over time (e.g., law code, religious calendar, and sacrifice system).

b. On their writing technology:

- 1) It was widely assumed in Wellhausen’s day that neither the patriarchs nor Moses knew how to write. (Harris, Gn 666-67)
 - a) Wellhausen said, “ancient Israel was certainly not without God-given bases for ordering of human life; only they were not fixed in writing.” (Lyons)
 - b) H. Schultz said, “Of the legendary character of the pre-Mosaic narrators, the time of which they treat is a sufficient proof. It was a time prior to all knowledge of writing.” (Lyons)
- 2) While Wellhausen was arguing this, archaeologists were demonstrating otherwise. The earliest known writings are Sumerian, which appear in lower Mesopotamia by mid-4th m BC. It is assumed that Sumerians introduced writing. This predates Moses by two millennia. (Bright 30-31)

c. On multiple names for God:

- 1) It is assumed that different names for God imply different authors, each with his own theological agenda.
- 2) In reply to this claim:
 - a) Other ANE texts use multiple designations for a single deity. “Baal” and “Hadad” refer to the same deity in the Ugaritic Hadad tablet. (Kidner 19)
 - b) Actual usage in Gn frequently contradicts assumptions about the various authors. For example, chapter 15 is the beginning of “E” material in Gn, yet *Elohim* is absent, while *YHWH* (from “J”) appears seven times. In 22.1-14, an “E” section (Appendix 3), *Elohim* occurs five times, while *YHWH* appears three times. (Kidner 18f)
 - c) The author may have used multiple names for rhetorical effect. For example, regarding the use of *Elohim* in Gn 1 and *YHWH* in Gn 2, it “may underscore the author’s desire to highlight the supremacy of Yahweh. Suspense is built up on the part of the reader because this unique God is unnamed... The implied reader... may well be

wondering ‘Which god is this, who is able to create out of nothing and who created even those things worshipped as gods?’ The answer is revealed in Gn 2.4: Yahweh, the God of Israel, is this utterly unique God.” (Vogt 63)

d. On duplicate stories:

- 1) The presence of similar stories two or more times is believed to be the reworking of the same story by different authors wishing to emphasize different points. For example, there are three stories in Gn involving a patriarch traveling in a foreign country and pretending that his wife is his sister — 12.10-20 (J); 20.1-17 (E); 26.1-25 (J).
- 2) While there are similarities between these stories, there are also differences. Sometimes there are more differences than similarities. This suggests that they are not repetitions, but actual accounts of similar, but different events.
- 3) Another reply to this is Robert Alter’s concept of the “type-scene” as a useful tool for reading OT narrative. (Alter, Art 47-62)
 - a) A type-scene is a recurrent narrative episode appearing at a critical moment in the life of an important Bible character. Each type scene has several elements that are customarily present, but which can be varied for effect. (51)
 - b) He gives several OT examples: Rivalry between a wife and a co-wife or concubine; a patriarch and his family driven by famine to a southern region; birth of a child to a barren woman; finding one’s future spouse at a well, usually in a far country; an epiphany in a field; an initiatory trial; danger in the desert; discovering a well or some other kind of sustenance in an unlikely place; last words of a dying hero. (49-52)
 - c) The use of type-scenes is for rhetorical effect, and in no way denies their historicity. Rather, it affirms that by telling similar stories in a certain way, the author helps the reader/listener identify recurrent themes, see similarities in behavior and attitude, and to connect elements of the story line. It also serves as a reminder of God’s providence throughout. (Longman, Read 54-55)

e. On anachronisms:

- 1) Anachronisms are details that are out of place in a story. For example, if Romeo goes to see Juliet in a Corvette, we know that someone has tampered with Shakespeare! Similarly, if we find something in Gn that belongs to a later period, then we suspect that the text has been altered in some way.
- 2) Anachronisms are a valid concern, although source critics have overstated their case. They are not proof of multiple authors; rather, they can only be used to prove that some editing or updating has been done.
- 3) Examples include:
 - a) “Ur of the Chaldeans” (Gn 11.28, 31; 15.7) — Ur existed long before Abraham; “Chaldeans” were a 1st m BC Aramaic-speaking tribe that dominated southern Mesopotamia; they appear about 1000 years after Abraham; it appears that a later scribe may have inserted this to identify “Ur” for the reader. (Longman, Read 45)

- b) “Dan” (Gn 14.14) — The city of Dan was apparently called Laish in Abraham’s day; its name changed during the Judges period (Jg 18.27-29). (Kidner 16; Longman, Read 45f)
- c) Kings in Israel (Gn 36.31) — In the list of Esau’s descendants, it is noted that certain Edomite kings were in place “before any king reigned over the sons of Israel.” The best explanation is that this note was added at some point after the monarchy began. (Kidner 15f)
- d) “Then in the land” (Gn 12.6; 13.7) — In two stories about Abraham, it is explained that the Canaanites and Perizzites were “then in the land.” This suggests that at some point these two groups were no longer there, but a later scribe felt the need to explain this to his readers. (Kidner 16)
- f. On different vocabulary and literary styles:
- 1) Source critics make much of variations in style and vocabulary in Gn. But careful analysis shows that too much is made of the variations. (Kidner 20f)
 - 2) Alternate expressions add to the depth of meaning for an idea. Sometimes they are simply stylistic variations.
 - a) A covenant may be “cut” (*karat b^erit* [כרת ברית]), emphasizing how it is done (15.8; 21.27, 32; 26.28; 31.44); it may be “given” (*natan b^erit* [נתן ברית]), emphasizing the grace of the initiator (9.12; 17.2); it may be “established” (*heqim b^erit* [הקים ברית]), emphasizing the faithfulness of the giver (6.18; 9.8, 11, 17; 17.7, 19, 21). There is no need to ascribe these to different authors. (Kidner 20)
 - b) Use of ‘*ani* [אני] or ‘*anoki* [אנכי], both of which are the pronoun “I”. DH says that ‘*ani* belongs to P, whereas ‘*anoki* (an older spelling) belongs to J-E. In Gn, ‘*ani* [אני] occurs 41 times — 8 times in P, and 33 times in J-E. Likewise, ‘*anoki* [אנכי] occurs 56 times — 1 time in P, one time indeterminate, and 54 times in J-E. Furthermore, 15th c BC Ugaritic inscription has both forms engraved side by side. (Archer 131-32; Kidner 20)
- g. On composite stories (stories intricately interwoven from multiple sources):
- 1) Examples include Noah’s flood (chp 7-8), the Jacob’s flight (chp 28), sale of Joseph (chp 37), the brothers’ first trip to Egypt (chp 47). (Appendix 3)
 - 2) The most obvious criticism is the highly subjective nature of the explanation. How do critics reliably split up chapters, paragraphs, and even verses into multiple sources?
 - 3) Second, when the fragmentation is done, no single account (J, E, or P) is able to tell the entire story. Each account by itself leaves inexplicable gaps. Regarding the flood, “...J makes reference to the ark without any explanation as to its construction. Only P records the entering of Noah and his family into the ark (Gn 7.13-16a), except that J states Jehovah shut them in the ark (even though the author of J apparently does not state how they got in there). Only J knows about the sending forth of the bird for reconnoitering purposes (8.6-12); P says nothing about it.” (Archer 134)

- 4) Thus, the finished “composite” account is the only one that makes sense. It reads like a story should read in the first place.
5. In the past three decades, I have seen fewer and fewer scholars endorse the DH, and thus it occupies less and less space in introductions and commentaries (compare the introductions by Archer, Harrison, and Young with the introduction by Longman and Dillard). Even scholars who do not necessarily oppose the DH, tend to view it as a poor explanation of the text. Plus, the archaeological, philosophical, and literary challenges that have been mounted against it have taken a toll. It seems that the days of this theory are numbered.
- a. “The evidence... points to the following conclusion: there is much more uniformity and much less fragmentation in the book of Gn than generally assumed. The standard division of Gn into J, E, and P strands should be discarded. This method of source criticism is a method of an earlier age, predominantly the 19th c. If new approaches to the text, such as literary criticism... deem the DH unreasonable and invalid, then source critics will have to rethink earlier conclusions and start anew.” (Rendsburg 105)

B. Moses as author:

1. *Positive evidence:*
- a. Biblical references:
- 1) OT references to Moses’ writings:
- a) Moses’ literary activities — Ex 17:14; 24:4; 34:27f; Dt 31:9, 19, 22, 24. Each of these has to do with material that Moses wrote while in the wilderness with Israel.
- b) OT passages that refer to the law, book, or writings of Moses — Jos 1:7; 8:31f, 35; 22:5; 23:6; 1 Ki 2:3; 8:9; 2 Ki 14:6; 23:25; 2 Ch 23:18; 25:4; 30:16; 33:8; 34:14; 35:12; Ezr 3:2; 6:18; 7:6; Neh 8:1, 14; 9:14; 10:29; 13:1; Da 9:11, 13; Mal 4:4.
- 2) NT references to Moses’ writings:
- a) About 80 NT passages refer to Moses. About half simply mention his name; about half quote or refer to something he said. Of this latter group about a dozen are general references to the “law/book of Moses”, while the remainders are direct quotations or allusions to specific ordinances or events.
- b) Citations:
- 1] From Ex — Mk 7.10; 12.26; Lk 2.22; 20.37; Jn 6.32; 2 Co 3.7, 13; Rv 15.3.
- 2] From Lv — Mt 8.4; Mk 1.44; 7.10; Lk 2.22; 5.14; Jn 7.22f; 8.5; Ac 3.22f; 15.1, 5; 21.21; Ro 10.5.
- 3] From Nu — Lk 2.22; Jn 3.14; 6.32.
- 4] From Dt — Mt 19.7; 22.24; Mk 7.10; 10.4; 12.19; Lk 20.28; Jn 8.5; Ac 3.22f; 7.37; Ro 10.19; 1 Co 9.9; Heb 10.28; Rv 15.3.

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- 5] General references to the Torah, using Moses' name — Lk 16.29, 31; 24.27, 44; Jn 1.17, 45; 5.45f; 7.19; Ac 13.39; 15.5, 21; 26.22; 28.23; 2 Co 3.15.
- 3) *Note:* While there are numerous quotations from and allusions to Gn, none explicitly name Moses as their author. Furthermore, many of the allusions appear to be references to specific portions of the law code, rather than general references to the Pent.
- b. Moses' unique position:
- 1) Born an Israelite; raised as an Egyptian — Ex 2.1-10; Ac 7.22.
 - 2) Was familiar with Israelite history and culture; Egyptian culture.
 - 3) Was familiar with Egypt as well as the wilderness — Ex 2.15-25.
 - 4) Born a Levite (Ex 2.1). As the priesthood was put into place, he would have had an interest and a duty to teach Israel's history to the people — Lv 10.11.
2. *Negative evidence:*
- a. The book itself is anonymously written. That is, there are no explicit indications of authorship within the book.
 - b. Moses is not explicitly named elsewhere in the Bible as its author.
 - c. Within the Pent, Moses is consistently referred to in the 3rd person. (Young 15)
 - 1) Moses never refers to himself as "I" in narrative sections (contrast the "we" sections of Acts — 16.10-17; 20.5-21.18; 27.1-28.16; or contrast the memoirs of Nehemiah). Written like biography, not autobiography.
 - 2) In speeches, he may refer to himself in the 1st person, but his words are always bracketed by a 3rd person introduction and conclusion (see his speeches in Dt).
 - 3) For example, Moses was present at every place listed in Nu 33, yet it refers to him in the 3rd person (v 1ff).
 - d. There are, within the Pent, anachronistic names and events — things that belong to a later time period than the Pent that most likely are later scribal or editorial glosses or corrections for the sake of later readers. Examples include:
 - 1) "Ur of the Chaldeans" (Gn 11.28, 31; 15.7) — Ur existed long before Abraham; the "Chaldeans" do not appear for 1000 years after him in southern Mesopotamia. (Longman, Read 45)
 - 2) "Dan" (Gn 14.14) — Laish in Abraham's day was renamed Dan during the Judges period (Jg 18.27-29). (Kidner 16; Longman, Read 45f)
 - 3) Kings in Israel (Gn 36.31) — Among Esau's descendants, certain Edomite kings were in place "before any king reigned over the sons of Israel." This brief statement was added after the monarchy began. (Kidner 15f)
 - 4) "Then in the land" (Gn 12.6; 13.7) — Two stories about Abraham explain that the Canaanites and Perizzites were "then in the land." A later scribe felt the need to explain this to his readers, suggesting that these groups were no longer there. (Kidner 16)
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- 5) “To this day” (Gn 19.38; 22.14; 32.32; 47.26) — These may or may not be anachronisms, depending when “this day” was! Whoever made these comments made them for the sake of readers who would have been unfamiliar with some of the customs from patriarchal times.
- 6) Moses’ humility (Nu 12.3) — would Moses’ have said this about himself?
- 7) Moses’ death (Dt 34) — Who wrote this or added it to Dt? It seems unlikely that Moses wrote his own obituary.
- 8) “Land of Rameses” (Gn 47.11) — A clear allusion to one of the Egyptian rulers by the narrator (not in the mouths of any speakers). Belongs to 13-12th c BC; apparently later than Moses. (Kitchen, OROT 348, 354; Davis 291)

C. Conclusions:

1. No explicit biblical statements prove or disprove Mosaic authorship of Gn. Likewise, no external evidence either proves or disproves Mosaic authorship of Gn.
2. There is however, much evidence pointing us in that direction:
 - a. Millennia of tradition asserting Mosaic authorship of the Pent.
 - b. Moses’ heritage as an Israelite and Levite.
 - c. Moses’ education in Egypt (consistent with a high level of literacy in Gn).
 - d. Moses’ experiences in Egypt and in the desert.
 - e. Moses’ appointment by God.
 - f. God’s commands to record in writing at least portions of the wilderness travels.
3. There are some apparent scribal glosses that come from a later time. There also are portions that Moses may not have written. These, however, do not disprove Mosaic authorship; they only suggest that the final form of the Pent came later.
4. Moses wrote Gn from the perspective of an historian in much the same way as Luke (cf., Lk 1.1-4). That is, he had available to him older material (e.g., Gn 5.1, “...the *book* of the generations of Adam...”) that he incorporated into the book we now have.
5. “From a *literary* point of view, Moses was a collector of the patriarchal traditions (genealogies and their associated stories) and the author of the patriarchal accounts in Gn 12-50. From a *historical* point of view, he wrote as the leader who God used to birth the nation of Israel, which had grown out of the pastoral enclosed nomadic patriarchal family, and continued as a fully developed network of clans and tribes. From a *theological* point of view, he wrote as a levitical priest who was the mediator of the theocratic covenant and law in Israel and wrote the patriarchal narratives in Gn 12-50 with these priestly legislative concerns in mind.” (Averback 137)

III. DATE & HISTORICITY

- A. The date and historicity of Gn are related to authorship.
 1. If, as the DH proposes, Gn was a compilation of various sources 700-900 years after the time of Moses, we would expect evidence from the book to support that notion.
 2. If, on the other hand, it was written by the biblical character Moses, in the time described by the Bible, we would likewise expect evidence to support that notion.

3. Historicity has to do with whether or not the people and events in Gn are factual. The source critics who created the DH doubted it. If, however, the events were written by someone close to the time period, based upon reliable sources or eyewitness accounts, then we must view them as credible.

B. Date:

1. Obviously if Moses wrote Gn and the Pent, it dates to his time period!
2. Generally, two dates are ascribed to Moses: 15th c BC (ca. 1446, the “early” date); or 13th c BC (ca. 1230, the “late” date).
 - a. Dates depend upon whether the Egyptian sojourn was 430 years (MT) or 215 years (LXX). These reflect readings of Ex 12.40; 1 Ki 6.1; and Jg 11.26.
 - b. The dates also affect events on either side of the time of Moses.
3. *Four common views:* (Walton, Charts 25)
 - a. Early Exodus/Long Sojourn:
 - 1) Advocates: L. Wood; J. Davis; M. Unger; G. Archer.
 - 2) Based upon early date for Exodus, 430-yr sojourn, MT reading of Ex 12.40.
 - 3) Dates (BC): Patriarchs = 2166-1805; Migration to Egypt = 1876; Sojourn = 1876-1446; Wandering = 1446-1406; Conquest & Judges = 1406-1050; United Kingdom = 1050-931.
 - b. Early Exodus/Short Sojourn:
 - 1) Advocates: J. Free; S. Schultz.
 - 2) Based upon early date for exodus, 215-yr sojourn, LXX reading of Ex 12.40.
 - 3) Dates (BC): Patriarchs = 1952-1589; Migration to Egypt = 1660; Sojourn = 1600-1446; Wandering: 1446-1406; Conquest & Judges - 1406-1050; United Kingdom = 1050-931.
 - c. Late Exodus:
 - 1) Advocates: R. K. Harrison; G. E. Wright; K. A. Kitchen; W. F. Albright.
 - 2) Based upon late date of Exodus, belief in historicity of patriarchs.
 - 3) Dates (BC): Patriarchs = 1950-1650; Migration to Egypt = 1650; Sojourn = 1650-1230; Conquest & Judges = 1230-1050; United Kingdom = 1025-931.
 - d. Reconstructionist:
 - 1) Advocates: A. Alt; M. Noth; C. Gordon; H. H. Rowley.
 - 2) Based upon late date of Exodus, form & source criticism.
 - 3) Dates (BC): Patriarchs = 1500-1300 (a gradual migration); Sojourn = 1350-1230; Conquest & Judges = 1230-1025; United Kingdom = 1025-931.
4. My preference is for the early date for the Exodus. Thus Gn & the Pent would have been written in the late 15th c BC.

C. Chronology:

1. Gn makes much use of chronological data. The data appear in two basic forms: genealogies and narrative synchronisms.
2. *Genealogies*: (Horn 340f)
 - a. The (in)famous chronologies of Gn 5, 11 raise the question about the relationship between genealogy and chronology. Can they be equated?
 - b. Genesis 5

	MT		Samaritan Pent		LXX		Josephus	
	<i>Son's Birth</i>	<i>Death</i>	<i>Son's Birth</i>	<i>Death</i>	<i>Son's Birth</i>	<i>Death</i>	<i>Son's Birth</i>	<i>Death</i>
<i>Adam</i>	130	930	130	930	230	930	230	930
<i>Seth</i>	105	912	105	912	205	912	205	912
<i>Enosh</i>	90	905	90	905	190	905	190	905
<i>Kenan</i>	70	910	70	910	170	910	170	910
<i>Mahalalel</i>	65	895	65	895	165	895	165	895
<i>Jared</i>	162	962	62	847	162	962	162	962
<i>Enoch</i>	65	365	65	365	165	365	165	365
<i>Methuselah</i>	187	969	67	720	167	969	187	969
<i>Lamech</i>	182	777	53	653	188	753	182	777
<i>Noah</i>	500	950	500	950	500	950	500	950

c. Genesis 11

	MT		Samaritan Pent		LXX		Josephus
	<i>Son's Birth</i>	<i>Add'l Yrs</i>	<i>Son's Birth</i>	<i>Add'l Yrs</i>	<i>Son's Birth</i>	<i>Add'l Yrs</i>	<i>Son's Birth</i>
<i>Shem</i>	100	500	100	500	100	500	—
<i>Arpachshad</i>	35	403	135	303	135	430	135
<i>Cainan</i>	—	—	—	—	130	330	—
<i>Shelah</i>	30	403	130	303	130	330	130
<i>Eber</i>	34	430	134	270	134	370	134
<i>Peleg</i>	30	209	130	109	130	209	130
<i>Reu</i>	32	207	132	107	132	207	130
<i>Serug</i>	30	200	130	100	130	200	132
<i>Nahor</i>	29	119	79	69	179	129	120
<i>Terah</i>	70	135	70	75	70	135	70

- d. Also note Cain's genealogy (Gn 4.16-24) and the "Table of Nations" (Gn 10).
- e. Patriarchal Longevity:
 - 1) Probably the most striking feature of these genealogies is the long life spans of the men listed.
 - 2) This is not without parallel in the ANE. Sumerian king lists give even greater lengths of time. One list of eight kings gives lengths of reigns ranging from 18,600-43,200 years. A second list gives lengths from 10,800-64,800. The biblical numbers look small by comparison! (Harrison 151)

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- a) The large numbers may be due in part to the Sumerian use of a sexagesimal numerical system (based on the number 6). Because of this, their numbers could have been inflated. (Kitchen, OROT 445ff)
 - b) It is also possible that the Sumerian lists were adapted and converted from Israelite patriarchal lists.
- 3) The fact that different lists from different cultures have such high numbers suggests that what is odd to us was normal for them. Apparently the use of high numbers to describe ancient leaders or ancestors was not uncommon.
 - 4) Finally, in biblical terms, the numbers themselves should be taken at face value. Nothing in Scripture suggests they should be read in any other way.
- f. Using genealogies to establish chronology:
- 1) It seems that biblical genealogies were not intended to provide precise chronological information and should not be used that way.
 - a) The single best treatment is by William Henry Green, in his article “Primeval Chronology” (see Bibliography). This section condenses some of his arguments.
 - 2) Biblical genealogies omit names:
 - a) Mt 1.8 — Joram the father of Uzziah — omits Ahaziah (2 Ki 8.25); Joash (2 Ki 12.1); Amaziah (2 Ki 14.1); thus, Joram is the great-grandfather of Amaziah.
 - b) 1 Ch 26.29 (cf. 23.15f) — Shebuel, son of Gerson, son of Moses — if taken at face value, then Moses’ grandson was alive in Moses’ day.
 - c) Ezr 7.3f — Amariah, son of Azariah, Son of Meraioth — omits four generations (Amariah, Ahitub, Zadok, Ahimaaz) between Meraioth and Azariah (cf 1 Ch 6.7ff).
 - d) Ezr 8.1f — if taken at face value this has a great-grandson (Gershon) and grandson (Daniel) of Aaron (cf 1 Ch 6.3f), and a son of David (Hattush).
 - e) Pedigree of Samuel (a descendant of Kohath son of Levi) — 1 Ch 6.22ff has Kohath, Amminadab, Korah, Assir, Elkanah, Ebiasaph, Assir, Tahath; v 37f has Izhar (= Amminadab), Korah, Ebiasaph, Assir, Tahath; the second list omits 3 people.
 - f) Moses’ genealogy:
 - 1] Ex 6.13, 16, 18, 20 — Israel, Levi, Kohath, Amram, Moses (& Aaron) by Jochebed; Moses is the 4th generation from Israel.
 - 2] 1 Ch 2.18ff — Bezalel (contemporary of Moses, Ex 35.30) is the 7th generation from Israel (1 Ch 2.1ff, 9, 18ff).
 - 3] 1 Ch 7.26f — Joshua (Moses’ successor) is the 11th generation from Israel (1 Ch 2.1; 7.20-27).
 - 4] Nu 3-4 record the census of Israel at Mt Sinai, one yr after the exodus; 3.28 has 8600 Kohathites; if we accept the face value reading of Israel-Levi-Kohath, they produced nearly 9,000 offspring in four generations!
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- 5] Kohath (Levi's son & Moses ancestor) was born before the descent into Egypt (Gn 46.11), and the sojourn lasted 430 yrs (Ex 12.40f); Moses was 80 at the time of the exodus (7.7), which means that Moses was born 350 yrs after his grandfather.
 - 6] *Note:* In Moses' birth narrative (Ex 2.1), his parents are nameless.
- 3) Biblical genealogies have ambiguous relationships:
- a) 1 Ch 1.36 — Sons of Eliphaz (son of Esau) = Teman, Omar, Zephi, Gatam, Kenaz, Timna, Amalek; 36.11 shows that Timna was a concubine of Eliphaz, and Amalek was her son.
- 4) With regard to Gn 5, 11:
- a) Even these early genealogies are not without difficulties:
 - 1] Comparison of ancient versions reveal different ages (See above).
 - 2] Gn 4.14, 17 allows for the possibility that Adam & Eve had other children besides Cain, Abel, and Seth.
 - 3] Gn 5.3, taken at face value, might lead one to think that Seth was the firstborn.
 - 4] There is a noticeable decline in age from Eber to Peleg (11.17, 19) and from Serug to Terah (11.23-32). These declines could indicate missing generations.
 - b) Other genealogies use numerical symmetry, possibly for mnemonic purposes rather than for chronological purposes.
 - 1] Jesus' genealogy in Mt 1 has three groups of 14 (Mt 1.17), but several generations are omitted.
 - 2] In Gn 5, 11, each has ten generations; the final parent in each has three sons.
 - 3] Comparing Seth's descendants (Gn 5) with Cain's (4.17-22) shows each ending with a descendant who has three sons; Seth's 7th generation has Enoch walking with God; Cain's 7th generation has Lamech who does not walk with God!
 - c) The genealogy of Gn 11 produces some odd situations if read as a face-value chronology:
 - 1] Noah lived to see the birth of Abraham and Sarah.
 - 2] Shem lived to see the birth of Abraham, Sarah, Isaac, and Jacob; he outlived Abraham and Sarah.
 - 3] Shem outlived everyone in Gn 11 except Eber.
 - 4] Poor Peleg didn't outlive anyone!
 - 5] Abraham was born 292 years after the flood.
 - a] This means that he, his father Terah, and his grandfather Nahor were possibly alive at the time of, or shortly after, the Tower of Babel (dated to the time of Peleg — 10.25).
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- b] Jos 24.2f indicates that Nahor and Terah and Abraham worshipped pagan Gods in Ur. In Abraham's day every culture he encountered had its own culture, language, and religious system (e.g., Egypt, Canaan, and Ur). All of which developed in less than 300 years!
- d) External archaeological data also provides some insight.
- 1] At the time of Abraham (early 2 m BC), Egyptians could trace their rulers as far back as 100 reigns. In Mesopotamia, Hammurabi's people could count backwards through 50 kings to Sargon of Akkad, or 71 kings to include a group of people called the Gutians. The Sumerians could go back 84 kings to the time of an epic flood. Beyond that, they could account for at least eight more kings. (Kitchen, OROT 439)
 - 2] "If Abraham be set at roughly 2000 BC, then on those figures the flood would have come in about 2300. But that is about the time of Sargon of Akkad [*cf. Gn 10.10, cls*]; having been rescued from a river at birth, he would not have been amused by a flood. Worse, his time looked *back* up to 400 years... to Gilgamesh (ca. 2700), for whom... the flood was even more ancient...!" (Kitchen, OROT 441)
3. *Narrative Synchronisms:*
- a. In the flood and patriarchal narratives, details within the text allow the reader to establish useful internal chronologies.
 - b. Chronology of the flood:
 - 1) See Appendix 5: (Walton, Charts 36)
 - 2) Gn 7-8 record several distinct time markers — 7.4, 6, 10, 11, 12, 13, 17, 24; 8.3, 4, 5, 6, 10, 12, 13, 14.
 - 3) They amount to a precise timetable for the flood.
 - c. Chronology of the patriarchs:
 - 1) See Appendix 6: (Walton, Charts 40)
 - 2) The entire second section of Gn (chp 12-50) is loaded with time markers that synchronize the lives and events of the patriarchs — Gn 12.4; 16.3; 21.5; 22; 23.1; 25.7, 17, 20; 26.34; 28.5; 29.21-30; 30.25; 31.17-21, 38-41; 35.28; 37.2ff; 41.46, 50, 53; 45.6; 47.9, 28; 50.22-26.
 - 3) This allows us to see their ages and key event in relationship to one another.
 - 4) J. Fokkelman also makes some interesting observations about the chronology of Abraham's life: (Fokkelman 41-44)
 - a) The story of his life covers exactly 100 years (11.32-25.7).
 - 1] The middle of this section (chp 12-25) is during his 100th year.
 - 2] There are five chapters devoted to his 100th year, involving two annunciations, the Lord's visit to Abraham, the destruction of Sodom & Gomorrah, and Isaac's birth.
 - b) There are 13 explicit designations of time in the story:

- 1] Gn 11.32; 12.4; 16.3, 16; 17.1, 17, 24, 25, 21.5; 23.1; 25.7, 17.
- 2] The middle reference (the seventh) is 17.17 — it is the key time marker, giving the ages of Abraham and Sarah when Isaac will be born. It is also at a critical moment when God reiterates the promise, while Abraham is having doubts.

D. Historicity of the book:

1. There is no reason to doubt that the people and events of Gn were real. The people actually lived and the events actually happened.
2. *NT references:*
 - a. Luke traces Jesus' genealogy (Lk 3.23-38) all the way back to Adam. If Adam and his descendants were not real, Jesus is not real.
 - b. The biblical doctrines of sin and resurrection are tied to the sin of Adam — Ro 5.12ff; 1 Co 15.22, 45.
 - c. The first sin has repercussions for us today — 1 Tm 2.12ff; 2 Co 11.3.
 - d. The curse upon the ground is still in effect — Ro 8.19ff.
 - e. The curse upon the serpent is tied to our war with Satan — Rv 12.17; Ro 16.20.
 - f. Cain's sin serves as a warning for us today — 1 Jn 3.11f; Jd 11.
 - g. Sarah is a model for wives today — 1 Pe 3.1-6.
 - h. Biblical marriage & divorce are rooted in Adam & Eve's marriage — Mt 19.3-9.
 - i. The role of women in worship trace back to creation — 1 Co 11.1-16.
 - j. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, and Joseph are models of faith (Heb.11.1-22).
 - k. Noah teaches us about baptism and judgment — 1 Pe 3.20f; Mt 24.37ff.
 - l. Enoch teaches us about godliness — Jd 14ff.
 - m. Jacob and Esau are cited as illustrations of election — Ro 9.13ff.
 - n. Esau serves as a warning against godless impenitence — Heb 12.15ff.
 - o. Melchizedek teaches us about Christ's priesthood — Heb 5.5-10; 6.20; 7.1-25.
 - p. Abraham is an example of how we are justified by faith — Ro 4.1-25.
 - q. The promise to Abraham, Isaac, and Jacob is fulfilled in our redemption — Ga 3.1-22; 4.21-31.
3. The frequency of these references is sufficient to show that Jesus, the apostles, and the earliest Christians viewed these people and events as real. Additionally, some of these allusions are tied to important doctrines. All of which leads to the conclusion that if these stories are not real, then neither is our faith.

E. Antiquity of the book:

1. *Internal evidence:*
 - a. The DH asserts that both the documents and content of the Pent originated no earlier than the Monarchy. If so, the documents and content should exhibit later modes of expression, later vocabulary, later geographic and historical references,

later theology, etc. A careful reading completely contradicts this assumption. The content of the Pent (in our case, Gn in particular) is old, not new. Below, except where cited otherwise, I have followed N. Sarna. (Sarna xv-xvii)

b. *Divine Names:*

- 1) The phrase “God of my/his/your/their/our Father” originates in and belongs to the patriarchal period. It never refers to Abraham’s father (cf. Jos 24.2f), except once on the lips of Laban (Gn 31.53).
 - a) “God of my father” — Gn 31.5, 42; 32.9; Ex 18.4 (one of Moses’ sons); Da 2.23 (its only occurrence outside the Pent).
 - b) “God of our father” — Dt 26.7; 1Ch 12.17 (on the lips of David); 2 Ch 20.6 (Jehoshaphat, speaking of the God of Abraham, v 7); Ezr 7.27.
 - c) “God of your father” — Gn 26.24; 28.13; 31.29; 43.23; 46.3; 49.25; 50.17; Ex 3.6, 13, 15, 16; Dt 1.11, 21; 4.1; Dt 6.3; 12.1; 27.3; Jos 18.3 (a reference to the Land Promise); 2 Ki 20.5; 1 Ch 28.9; 2 Ch 13.12; 21.12; 28.9; 29.5 (a reference to violations of the Levitical laws); Ezr 8.28; 10.11 (a reference to the prohibited marriages of Dt 7); Is 38.5.
 - d) “God of their father” — Gn 31.53 (on the lips of Laban); Ex 4.5; Dt 29.25 (a reference to the Exodus); Jg 2.12 (a reference to the Exodus); 1 Ch 5.25; 29.20; 2 Ch 7.22 (a reference to the Exodus); 11.16; 13.13; 14.4; 15.12; 19.4; 20.33; 24.18; 24.24; 28.6; 30.7, 22; 34.22f; 36.15.
 - e) Even in the texts outside the Pent, it is usually best understood as a reference to the Patriarchs.
- 2) Names of God formed with “El”:
 - a) Rarely found outside the Torah.
 - 1] “El” was the chief Canaanite deity (late 2nd m BC-early 1st m BC) until later displaced by Baal (mid- to late 1st m BC). There are no references to Baal as a deity in Gn. (Hartley 27)
 - 2] Baal names do not appear with frequency until the time of Joshua.
 - a] Gn 36.38f has a personal name prefixed with Baal. It belongs to a descendant of Esau who apparently lived around the time of the Monarchy.
 - b] Baal as a deity appears only once in the Pent — in the incident with Balak and Balaam — Gn 22.41; 25.3ff.
 - 3] Similarly, names derived from or compounded with YHWH do not appear in Gn.
 - 4] In other words, names of God, people, or places were not inserted from a later era. The names in Gn are an accurate reflection of the times, people, and places being discussed.
 - b) *Examples:*
 - 1] ’El-’Elyon [אֵל עֲלִיּוֹן] — Gn 14.18, 19, 22; elsewhere only at Ps 78.35.

- 2] 'El-Ro'i [אל ראי] — Gn 16.13; cf. 24.62.
- 3] 'El-Shaddai [אל שדי] — Gn 17.1; 28.3; 35.11; 43.14; 48.3; cf. 49.25; Ex 6.3.
- 4] a'El-Olam [אל עלם] — Gn 21.33
- 5] 'El-Beth'el [אל בית אל] — 31.13; 35.7.
- 6] 'El-'Elohe-yisra'el [אל אלהי ישראל] — 33.20.

c. *Patriarchal names:*

- 1) Some 38 names are given to the patriarchs and families. Of these, 27 are never used again.
- 2) Many patriarchal names are formed by a prefix of “ya” or “yi”. Examples: Jacob (Ya'akob [יעקב]); Israel (ysra'el [יצחק]); Ishmael ([ישמעאל]); Joseph ([יוסף]).
 - a) This convention is called an “Amorite Imperfective”. It is a verbal form with a prefixed pronoun element.
 - b) It is found in the Mari archives of the 18th c BC, and appears in name forms among the patriarchs. It waned after late 2nd m BC. (Hartley 27)
 - c) In early 2nd m BC, as many as 55% of known names use the form. By late 2nd m BC, the usage drops to 25-30%. In early 1st m BC, usage drops to 12% of known names. (Kitchen, OROT 341f)

d. *Place names:*

- 1) Only in Gn is Hebron called Mamre — Gn 13.18; 14.13; 18.1; 23.17, 19; 25.9; 35.27; 49.30; 50.13.
- 2) Only in Gn is Paddan-Aram mentioned — Gn 25.20; 28.2, 5ff; 31.18; 33.18; 35.9, 26; 46.15 (cf. 48.7). This is especially significant in view of the long-standing relationship between Israel and the Arameans.

e. *Angels:*

- 1) They appear in Gn with surprising frequency for such a supposedly primitive narrative — Gn 16.7ff; 18; 19.1, 15; 21.17; 22.11, 15; 24.7, 40; 28.12; 31.11; 32.2; 48.16).

f. *Primitive practices:*

- 1) A number of odd practices show up Gn, but not elsewhere.
- 2) *Examples:*
 - a) Taking an oath with the hand under the thigh — Gn 24.2f, 9; 47.29.
 - b) Vicarious procreation (See below) — Gn 16; 30.1-13.
 - c) A firstborn child renouncing his birthright — Gn 25.31-34.
 - d) Legal transactions are oral rather than written — Gn 23 vs. Jer 32.10-14.

g. *Would-be anachronisms:*

1) If the people, places, and events of Gn are non-historical, or if they date to a later period, then numerous biblical statements simply do not make sense.

2) *Examples:*

a) The story of Simeon and Levi exacting revenge against the Shechemites (Gn 34) must predate the absorption of Simeon into Judah (Jg 1.3, 17; cf. Jos 19.1-9; 15.26-32, 42).

b) If Reuben is not actually the firstborn of Jacob, why make up a story about him losing his firstborn status (Gn 49.3; cf. Gn 35.22; 1 Ch 5.1)?

c) If there was never a “Joseph” tribe in actual Israelite history, why make up a story about Joseph having two sons, then change the status of the firstborn (Gn 41.51f; 46.20; 48.1-20)?

d) Patriarchal practices flatly contradict Israel’s later religious laws. If the patriarchs are an invention of later times, why insert these customs?

1] Jacob used stone pillars (Gn 28.18, 22; 31.13; 35.14; cf. 31.45f; 35.20) that were later forbidden (Dt 16.21f).

2] Abraham planted a memorial tree (Gn 21.33) that was later forbidden (Dt 12.2; 16.21).

3] Abraham married his half-sister (Gn 20.12), a practice later outlawed (Lv 18.9, 11; 20.17; Dt 27.22).

4] Jacob married sisters (Gn 28), which was also forbidden at a later time (Lv 18.18).

5] Foreign marriages occurred among the patriarchs (Gn 34; 38.2; 41.45; 46.10). These were later forbidden (Dt 7.1ff).

e) Reversing the order of a firstborn child (Gn 27; 48.13-20) was later illegal (Dt 21.15ff).

f) Passages like Dt 1.8 or 2 Ki 13.23 make no sense without the complete story of the patriarchs.

g) One wonders how Hosea managed, in the space of a few verses to make allusions to the entire Pent, seeing that it might not have even existed! See Hos 12.3f, 12 (Gn); Hos 12.13; 13.4 (Ex); Hos 12.9 (Lv); Hos 9.10 (Nu); Hos 11.8 (Dt). (Harris, Gn 665f)

h) It is also amazing that the Levites of Nehemiah’s day managed to recite key events from patriarchal times through the conquest in the right order in verse form! See Neh 9.

h. *Conclusion:* “The many different kinds of internal biblical evidence cited above reinforce the case viewing Genesis as an authentic mirror of early historical tradition and weaken a claim of later inventiveness.” (Sarna xviii)

2. *Archaeological evidence:*

a. *Primeval History* (Gn 1-11):

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- 1) The fundamental problem here is lack of synchronous data to correlate with specific events or people in this early period of biblical history. Nonetheless, a few positive observations can be made.
 - 2) *ANE creation accounts*:
 - a) There are several ancient accounts that have similarities to the Gn account: (Longman, Read 72-80)
 - 1] Egyptian — the primary source is the *Memphite Theology of Creation* (text is ca. 700 BC; story dates to mid-3rd m BC). (Pritchard, TANE1 1f; Walton, Thought 48)
 - 2] Canaan — The Ras Shamra texts from Ugarit (ca. 14th c BC) have no creation stories. Part of the fragmentary *Baal Cycle* may be part of a creation story, but that is uncertain. (Thomas 128-33)
 - 3] Mesopotamia —
 - a] *Enuma Elish* — Akkadian, end of 2nd m BC. (Pritchard, TANE1 31-39)
 - b] *Atrahasis* — Akkadian, 18th-17th c BC; Atrahasis may have been a real king in Akkadian history; story has a creation, proliferation of men, and a flood. (Walton, Thought 51)
 - b) Rather than summarize these accounts, I will make two points:
 - 1] The biblical creation account has parallels with other ANE literary traditions. While there are some similarities, there are many differences in both form and content. There is no need to think that biblical writers simply borrowed the ANE accounts.
 - 2] The very early dates of the ANE parallels suggest a very early date for the biblical account. The DH has no reason to ascribe a late date to the creation story.
 - 3) *ANE flood accounts*:
 - a) Mesopotamia provides several flood epics:
 - 1] The Story of Atrahasis — 18th-17th c BC Akkadian; (See above).
 - 2] Eridu Genesis — 17th c BC Sumerian; several tablets that reflect the cosmology of the period; some are earlier. (Walton, Thought 44f)
 - 3] Gilgamesh Epic — 13th-10th c BC Assyrian; Gilgamesh was a Sumerian ruler who lived early 3rd m BC; the earliest Sumerian stories date to late 3rd m BC; the earliest Akkadian versions date to early 2nd m BC; the Assyrian version is considered the standard version. The Gilgamesh Epic is considered the most significant parallel to the flood story. (Pritchard, TANE1 40-75)
 - 4] Sumerian King Lists — ca. 2000 BC after Sumerian liberation from Akkad; gives a list of eight kings who ruled five cities before a cataclysmic flood. (Hamilton, NICOT1 251-54)
 - b) As with the creation parallels above, I will make the same two points:
 - 1] The parallels with other ANE traditions have both similarities and differences. The biblical story is not simply a copy. In fact, it is
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much simpler than the parallels. If written in cuneiform, Gn 6.9-8.22 would equal about 120 lines. By comparison, Atrahasis has about 370 lines in tablets II-III; Gilgamesh tablet XI has 200 lines; the Sumerian account has 150-200 lines. (Kitchen, OROT 425f)

2] The comparative material offers a suitable milieu for the Gn account. The Gn account is not the creation of a later period.

4) “*Table of Nations*” (Gn 10):

- a) The list of “nations” is also the list of Noah’s son’s descendants (v 1). Similar lists are attested in 3rd m BC Mesopotamia and Ebla; in 2nd m BC Egyptian texts; and in mid- to late 2nd m BC conquest lists throughout the ANE. (Kitchen, OROT 430f)
- b) Some of the names and places are unknown. Most, however, are identifiable and can be assigned to particular time periods. As you read this list, remember that many of the places are in more than one period. Names in parentheses are extra-biblical spellings. (Kitchen, OROT 431-36)
 - 1] 3rd m BC (12 names) — Tubal (Tibar), Cush (Kush), Dedan (Tidnum?), Babylon, Erech (Uruk), Akkad, Assyria (Ashur), Nineveh, Calah (Kalhu), Hamath, Elam, Aram (?).
 - 2] Early 2nd m BC (19 names) — Togarmah (Tegarama), Elishah (Alasia), Cush (Kush or Kashshu), Canaan, Dedan (Ditanu?), Babylon, Erech (Uruk), Akkad, Assyria (Ashur), Nineveh, Calah (Kalhu), Caphtor (Kaptara), Hittites, Amorites (Amurru), Arkites (Irqata), Hamath, Elam, Aram (?), Jerah.
 - 3] Late 2nd m BC (34 names) — Javan (Yawan), Tubal (Tipalu), Meshech (Mushki), Tiras (Tursha), Togarmah (Tegarama), Elishah (Alasia), Kittim (Kition), Cush (Kush or Kashshu), Mizraim (Musr), Canaan, Babylon, Erech (Uruk), Akkad, Shinar (Shankhara), Assyria (Ashur), Nineveh, Calah (Kalhu), Lehabim (Libu), Naphtuhim, Pathros, Philistines, Caphtor (Kaptara), Sidon, Hittites, Amorites (Amurru), Gergash, Gergish, Arkites (Irqata), Sinites (Siyannu), Arvad, Zemarites (Sumur), Hamath, Gaza, Elam, Aram.
 - 4] Early 1st m BC (31 names) — Gomer, Madai, Tubal, Meshech (Muksas), Ashkenaz (Ishkuza), Cush (Kush), Mizraim (Musr), Put (Putu), Canaan, Havilah (Hawlan), Raamah (Ragmatu), Sheba (Saba), Dedan, Babylon, Erech (Uruk), Akkad, Assyria (Ashur), Nineveh, Calah (Kalhu), Lehabim (Libu), Philistines, Sidon, Arkites (Irqata), Arvad, Zemarites (Sumur), Hamath, Gaza, Elam, Lud (Lydia), Aram, Hazermaveth (Hadramaut).
 - 5] Late 1st m BC (9 names) — Gomer, Madai, Tubal, Ashkenaz (Scyths), Rodanim (Rhodes), Put, Sabteca (Sabta?), Raamah, Lud (Lydia).
 - 6] Unknown (34 names) — (* = duplications within chp 10; may refer to unknown place with similar name) Japhet, Magog, Riphath, Tarshish, Ham, Seba, Calneh, Rehoboth-Ir, Resen, Anam, Casluhim, Jebus, Hivites, Gerar, Sodom-Lasha, Assyria

(Ashur)*, Lud (Lydia)*, Arpachshad, Uz, Hul, Gether, Meshech*, Shelah, Eber, Peleg, Joktan, Almodad, Sheleph, Hadoram-Abimael, Jobab, Havilah (Hawlan)*, Ophir, Mesha, Sephar.

c) Geographically: (Kitchen, OROT 436ff)

- 1] Japheth (Gn 10.2-5) stretches generally northward away from the Levant: into Anatolia (Turkey, Asia Minor), NW Iran, Aegean & Eastern Mediterranean, Greece, Cyprus, Media, possibly as far west as Italy.
- 2] Ham (Gn 10.6-20) is generally NE Africa (Egypt, Nile Valley, Nubia, Sudan, Libya), Arabia (Yemen, W Iran, Sinai Peninsula) & the Levant (coastal Canaan from Philistia into Phoenicia & Syria, Jerusalem, Crete,), Mesopotamia, Hittites.
- 3] Shem (Gn 10.21-31) has some overlapping with Ham. Otherwise covers Sumeria, Akkad, Assyria, Elam (W-SW Iran), Arabia, Aram, Syria, part of Anatolia.

5) *Tower of Babel* (Gn 11.1-9)

- a) Most comparisons are made between the Tower of Babel and the ancient Mesopotamian *ziggurats*. Ziggurats were pyramidal structures that functioned as temples or places of worship. They typically had three staircases ascending in three or more stages. The remains of about 70 have been discovered in Mesopotamia. At the tops were temples for worship and sacrifice. (Kaiser, OT Docs 79)
- b) It should be noted, however, that the word “tower” in Gn 11.4f is the Heb word *migdal* [מִגְדָּל]. It typically refers to a fortified military structure (Jg 9.46-57; 2 Ch 26.9-15). (Hoerth 196f)
- c) A recently discovered Sumerian text speaks of a time when all people spoke one language. Their languages were subsequently confused.
- d) Once more, there is firm archaeological and literary basis for the biblical story of the Tower of Babel. The edifice described has physical counterparts throughout Mesopotamia and the ANE. The story has a similar counterpart. This story belongs in 3rd-2nd m BC ANE milieu.

6) *Conclusions*: By way of summary for Gn 1-11, note two quotations.

- a) “Gn 1-11, according to my own rough count, contains sixty-four geographical names, eighty-eight personal names, forty-eight generic names and twenty-one identifiable cultural items such as gold, bdellium, onyx, brass, iron, gopher wood, bitumen or tar, bricks, stone, harp, pipe, cities and towers. Each one of these items has the potential for exposing the text to error, for the names of the material of that day as well as the names of the individuals must be appropriate to the times and places in which these items are located... Gn 1-11 clearly does not fit into the categories of myth, legend, parable, allegory, fairy tale, typology or saga... Gn 1-11 is totally reliable and trustworthy when judged by the written claims of the author and judged according to the literary conventions of the day in which that author wrote.” (Kaiser, OT Docs 82-83)

b) “No work that is known to use from the ANE is remotely comparable in scope, to say nothing of less measurable qualities, with the book of Gn. Certain epics from Babylonia tell of Creation, others of a Deluge; the fullest extant version of the Epic of Atrahasis, more than 1,200 lines long, links the two events in a continuous story which provides some sort of parallel to Gn 1-8; but when these come to an end; Gn has barely begun. Its story has started at an earlier point than theirs (since with them the waters, personified, are the beginning, and the gods who will overcome them are only their offspring) and it will not end until the church of the OT has been firmly rooted and four generations of patriarchs have lived out eventful lives against the background of two different civilizations.” (Kidner 13)

b. *Patriarchal History* (Gn 12-50):

1) Wellhausen declared that, “We attain no historical knowledge of the patriarchs, but only of the time (first millennium BC) when the stories about them arose in the Israelite people...” In reality, however, the biblical picture of the patriarchal era corresponds well to late 3rd m BC and early 2nd m BC. (Yamauchi 1288)

2) Relevant archaeological materials: (Walton, Charts 21)

- a) Mari (Syria) — 20,000 Akkadian tablets; 18th c BC; confirmation & conditions of Patriarchal period.
- b) Boghaz-Koy (NE Turkey) — 10,000 Hittite tablets; 16th c BC; royal archives of the Hittite empire; confirmed existence of Hittites.
- c) Nuzi (N Iraq; SE of Nineveh) — 1,000s of Hurrian tablets (a dialect of Akkadian); 15th c BC; various private documents; historicity of patriarchal customs.
- d) Ras Shamra (Syria) — 100s of Ugarit texts; 15th c BC; religious epic poetry; insight into Canaanite religion; helped with understanding Hebrew language.
- e) Amarna (Egypt) — 200 mi S Cairo; 14th c BC; letters from Palestinian kings seeking aid from Pharaoh Akhnaten; conditions in Palestine.

3) *Names*:

a) *Personal names*:

- 1] Names similar to Abraham, Nahor, Serug, Ishmael, Jacob, Laban, and Benjamin are found at Mari, Haran, and other N Mesopotamian sites. (Yamauchi 1288f)
- 2] Ur and Haran were well-known centers of moon worship, and several names in Abraham’s family are related to this cult — Terah, Milcah, Sarai, Laban (cf Jos 24.2). (Yamauchi 1289; Hartley 27)
- 3] Several Egyptian names appear in the Joseph narrative that are historically accurate — Potiphar, Potiphera, Asenath, Zaphenath-Paneah. (Hartley 27f)

b) *Place names*:

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- 1] Cities throughout southern Palestine are occupied at this period: (Yamauchi 1288)
 - a] Shechem (Gn 12.6; chp 34) is mentioned in 19th c BC Egyptian execration texts; remains from this period have been found.
 - b] Bethel was reoccupied at this period after a one millennium gap.
 - c] Remains from Hebron date to this period.
 - d] Numerous sites in the Negev show occupation around 2000 BC, but not in the millennium before or after.
 - 2] The Mari texts confirm the existence of such places as Hazor, Haran, and Nahor. (Rooker 232f)
 - 3] Egyptian texts refer to Jerusalem, Shechem, Hazor, and Ashkelon. (Rooker 233f)
- 4) *Geopolitical Setting:*
- a) *Migration patterns:*
 - 1] Abraham's migration from Ur to Haran to Canaan was consistent with travel from that era along major trade routes between major trade centers. Haran was known as "caravan city." (Yamauchi 1289)
 - 2] The Amarna documents attest to merchant caravans passing through Canaan (e.g., Gn 37.25). The Mari texts speak of large-scale movements of herdsmen and far-reaching tribal migrations between Mesopotamia and Syro-Palestine. (Rooker 218f, 232f)
 - 3] Abraham may have been either a traveling Mesopotamian merchant or a nomadic shepherd, both of which are well attested in this period. (Yamauchi 1289)
 - 4] Hunting, herding, and caravanning by the patriarchs (e.g., Gn 27.1-40; 31.38ff) are consistent with early 2nd m BC ANE culture. This included hunting wild game for food, selective breeding practices, career shepherding, etc. (Kitchen, OROT 336ff)
 - 5] Seminomadic clans occasionally resided near cities — Gn 12.6; 13.18; 26.23. (Rooker 232f)
 - b) *The war of Gn 14:*
 - 1] The Mari texts show the plausibility of the situation. (Yamauchi 1289)
 - 2] Alliances among independent city-states flourished at that time. Throughout Canaan such alliances were possible at almost any time from late 3rd - early 2nd m BC. In Mesopotamia, where the aggressive alliance originated, no single power dominated the region from ca. 2000-1750 BC. Prior to this, Ur controlled the area; from the 18th c BC onward, Assyria and Babylon controlled the entire region. (Kitchen, Patriarchs 56f)
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- 3] N Glueck discovered a route dating to ca. 2000 BC that would have been used by invading kings. The route was with cities that were destroyed ca. 19th c BC and never rebuilt. (Yamauchi 1290)
 - 4] The names of the kings in the alliance (Gn 14.1-9) are consistent with the time and the place of origin. (Kitchen, Patriarchs 56f)
 - 5] Consistent with Gn 14, archaeologists have found proof of Mesopotamian incursions into Palestine and Syria, including place names, contracts, routes, etc. (Barker 132-33)
- c) Lot's choice of the Jordan plain (Gn 13.10f) is consistent with the region's fertility until from late 3rd - early 2nd m BC. After the destruction of Sodom and Gomorrah it became barren. (Barker 132)
- 5) *Family life:*
- a) The Nuzi tablets confirm the adoption of someone as an heir, then giving it up. Parallels Abraham & Eliezer — Gn 15.1ff. (Yamauchi 1289)
 - b) The Nuzi tablets and the Code of Hammurabi confirm the practice of a barren wife using a surrogate to produce a legal heir for her husband. Parallels Sarah using Hagar — Gn 16.1f; also Rachel & Bilhah, Leah & Zilpah — Gn 30.1-13. (Barker 133)
 - c) The Nuzi tablets confirm the adoption of a son-in-law as a legal male heir. Parallels Laban's adoption of Jacob — Gn 29-31. (Yamauchi 1289)
 - d) Long-distance marriage arrangements, such as with Abraham finding a bride for Isaac (Gn 24), and Jacob seeking a bride from his mother's household (Gn 28), are well attested in early 2nd m BC among kings of Assyria and Mari. (Kitchen, OROT 318)
 - e) The Nuzi tablets confirm the sale of birthrights. Parallels Esau selling his birthright to Jacob — Gn 25.31ff. (Yamauchi 1289)
 - f) The Nuzi tablets confirm the use of household idols as title to the family inheritance. Parallels Rachel's theft of her father Laban's idols — Gn 31.19, 34. (Yamauchi 1289)
 - g) The Nuzi tablets confirm the practice of deathbed blessings — Gn 27; 48-49. (Rooker 232)
- 6) *Business & legal customs:*
- a) Slave prices in the ANE varied across time. (Kitchen, Patriarchs 52)
 - 1] During the early 2nd m BC, the Mari tablets (and other sources) confirm that slave prices were 20 silver shekels, which is the price fetched by Joseph's brothers — Gn 37.28.
 - 2] By 13th-14th c BC, the Nuzi and Ugarit tablets report prices of 30 shekels, consistent with the law of Moses, which dates to this later time — Ex 21.32.
 - b) The forms of treaties (or contracts) found in Gn are consistent with 2nd m BC practices. (Kitchen, Patriarchs 52ff)
 - 1] In early 2nd m BC, treaties found at Mari show a particular pattern: Witnesses are called; an oath is taken; stipulations are made;
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curses are pronounced. The order sometimes varied, but the elements are always there.

2] In Gn, we see several such treaties:

- a] Abraham with the Amorite rulers, Mamre, Eshcol, and Aner — Gn 14.13 (a brief reference with no details given).
- b] Abraham with Abimelech of Gerar — Gn 21.
- c] Isaac with Abimelech of Gerar — Gn 26.
- d] Jacob with Laban — Gn 31.

3] In each case we see the components of the treaty:

- a] The oath is demanded — Gn 21.23; 26.28.
- b] The oath is given — Gn 21.24; 26.31; 31.53b.
- c] Witnesses are invoked — a mound of stones (Gn 31.44-52), or God himself (Gn 21.23).
- d] Stipulations or terms are given — Gn 21.23, 30; 26.29; 31.52.
- e] A curse is given as sanction for treaty violations — Gn 51.53.
- f] Sometimes the treaty was ended by a ceremony — Gn 26.310; 31.54; 21.33.

4] Oaths in the periods before and after this were substantially different. These oaths fit precisely the early 2nd m BC date.

7) *Egypt in the Patriarchal narratives:*

- a) From Gn 12 onward, the patriarchs have periodic contact with Egypt, culminating in the Joseph story and the migration of the clan to Egypt.
- b) Settlement in Goshen: (Kitchen, *Patriarchs* 88, 90)
 - 1] The patriarchs settled in Goshen (the eastern Nile delta region) — Gn 47.6. During the time period (20th-16th c BC), Egypt had a royal presence in the eastern Nile delta region — not before this period, and not afterward. It was not until the time of the Exodus (Ex 1.11; 12.37), in the 12th c BC, that the situation changed again.
 - 2] Interestingly, three texts from the Monarchy period and later, speak of Egypt in Iron Age terms (i.e., 1st m BC) — Ps 78.12, 43; Is 19.11, 13; Ezk 30.14ff — all refer to Zoan as the entrance into Egypt from the Levant. This was not the case in Patriarchal times.
- c) Egyptian terminology in the narratives accurately reflects the time period of the Joseph story, and may also reflect Moses' familiarity with Egypt. This includes Egyptian-derived words for reeds (41.2), the Nile River (41.1), linen (41.42), magicians (41.8), and bowing down (41.43). (Hartley 27f)
- d) Other details: (Hartley 27f)
 - 1] Pharaoh's dream of fine cattle (chp 40), consistent with Egyptian artwork depicting fat, sleek cattle grazing by the Nile.

- 2] Egypt's agricultural cycle depended upon the annual flooding cycle of the Nile. Irregularities in the cycle resulted in droughts.
- 3] Egyptian priests were trained in dream interpretation — chp 40.
- 4] Egyptians were clean-shaven, whereas Asiatics (Semitic people) wore beards — 41.14.
- 5] Documents from 18th c BC Egypt reveal that Egyptians hired Asiatics as domestics, and some rose to high, trusted positions.
- 6] Joseph's signet ring, linen clothes, gold chain, Egyptian name, chariot, and position in the royal procession are consistent with Egyptian customs — Gn 14.41-45.

F. To conclude this lengthy section, I quote Kitchen: “We are compelled, once and for all, to throw out Wellhausen's bold claim that the patriarchs were merely a glorified mirage of or from the Hebrew monarchy period. For such a view there is not a particle of supporting factual evidence, and the whole of the foregoing indicative background material is solidly against it.” (Kitchen, OROT 372f)

IV. STRUCTURE, OUTLINE & LITERARY FEATURES

A. “Tol^edot” structure:

1. The most conspicuous structural feature in Gn is the repeated phrase *‘elleh tol^edot* [אלה תולדות] = “these are the generations...” It occurs 11 times at various intervals throughout the text — 2.4; 5.1; 6.9; 10.1; 11.10, 27; 25.12, 19; 36.1, 9; 37.2
 - a. “tol^edot” [תולדות] is from “yalad” [ילד] meaning to bear, beget, or bring forth; thus it normally refers to offspring, descendants or “generations” of offspring. (Harris, Archer and Waltke, TWOT 378-80; Brown, Driver and Briggs 409f)
 - b. P. J. Wiseman (followed by his son D. J. Wiseman and by R. K. Harrison) argued that the tol^edot statements were colophons, like those common to ANE texts. (Wiseman 20, 56-73; Harrison 543-53)
 - 1) A colophon is a brief statement of information about a text (authorship, ownership, date, etc.). These colophons were used to link together different portions of a text, or to link the different sources of a text.
 - 2) The Wiseman-Harrison view is that the tol^edot statements indicate source materials. They argue that Moses had before him tablets whose origin and ownership were indicated by the tol^edot formulas, which acted like colophons. Thus, “the generations of Adam... Noah... etc.” indicate that Moses had a tablet before him belonging to Adam, Noah, etc.
 - 3) They argue that the tol^edot statements are summaries, not starting points. Thus, the content of each tablet was the story leading up to that person.
 - c. In reply to the Wiseman-Harrison view:
 - 1) It is entirely plausible that the tol^edot statements are colophons.
 - 2) Moses may have had written materials before him.
 - a) Gn 5.1 reads, “This is the book of the generations of Adam.” The word “book” translates Heb sefer [ספר], which normally refers to a written document (e.g., Ex 17.14). This is its only occurrence in Gn.

- b) Source material is not at all foreign to other biblical writings. (See Lk 1.1-4 and Appendix 4).
 - 3) It seems best, however, to view them as introductory statements, not concluding statements: (Kidner 23f; Hamilton, NICOT1 1-11)
 - a) The basic meaning of *tol^edot* is “generations, descendants, offspring.” That is, it refers to what is produced rather than what precedes.
 - b) In some places, *tol^edot* introduces what follows (e.g., Ru 4.18).
 - c) If it always refers to the previous material, some unusual issues arise. Ishmael owns Abraham’s archives (11.27b-25.12); Isaac owns Ishmael’s archives (25.13-19a); Esau owns Jacob’s archives (25.19b-36.1); Jacob owns Esau’s archives (36.10-37.2). This seems implausible.
- 2. Nonetheless, the *tol^edot* statements provide the most obvious clue to the book’s architecture. They function in several ways.
 - a. First, they provide an overall structure to the book.
 - b. Second, they connect the individual stories that make up the content of Gn. Without the links provided by *tol^edot*, “...there would be no continuing narrative at all, only a juxtaposition of self-contained stories, each with its own internal plot, a plot which had no bearing on the story which followed.” (Mann 11)
 - c. Third, they mark turning points or major transitions in the story’s plot. (Mann 12)
 - d. Fourth, they emphasize and reiterate the theme of the promised seed that recurs throughout the book.
 - 1) “From a *literary* point of view, the genealogies are the key to the literary structure of the Book of Genesis, both the primeval texts (Gn 1-11) and the patriarchal narratives (Gn 12-50), and the relationships between them. From a *theological* point of view, the fact that these narratives put so much emphasis in the ‘seed’ (i.e., the birth of the descendants) of the patriarchs — and the history and promises regarding that seed — is also particularly suited to the genealogical emphasis in the book. From a *historical and cultural* point of view, the fact that the patriarchal narratives are presented as genealogical history imbedded within this literary, genealogical framework corresponds to the kinship-based enclosed-nomadic pastoral culture reflected in the patriarchal narratives themselves.” (Averback 117)

B. Other structural features:

- 1. *Geography*:
 - a. Chapters 1-11 are set in Babylon; Chapters 12-36 are set in Canaan; Chapters 37-50 are set in Egypt. The middle section corresponds to the Promised Land, and is bracketed by the two regions that would interact with and influence their story for hundreds of years to come. (Hamilton, NICOT1 10)
 - 1) “In other words, each part of the Mediterranean world is highlighted in some part of Genesis... Genesis is a book about world history.” (Hamilton, NICOT1 10)
 - 2) “The ultimate reason for the election of Abraham is that the nations of the earth (such as those falling within the geographical boundaries of chps. 1-11

and 37-50) might find the knowledge of God and his blessing.” (Hamilton, NICOT1 10)

2. *Seed promise:*

- a. “Seed” (*zarah* [זָרָה]) — seed, offspring, descendants, children; 65 times in Gn.
- b. Begins with the war between the seed of woman and the seed of the serpent — Gn 3.15. Continues with the promise to Abraham — Gn 12.1ff; 13.14-17; 15.1-20; 17.1-21; 22.1-19; to Isaac — Gn 26.1-5, 23f; to Jacob — 28.13-17; 32.24-32; 35.1, 9-12; 46.1-4.
- c. The seed promise joins the particular family of Abraham to the nations.

3. *Covenant:*

- a. The word covenant is the Heb word *b^crit* [בְּרִית]. It occurs 27 times in Gn. God makes covenants with Noah and Abraham (although they are implied with others). These covenants affect not only individuals, but also people around them, and ultimately the world. We move from a world covenant (chp 8-9) to a family covenant (chp 12-50) that will affect the world. (Hamilton, NICOT1 10f)
- b. Walton outlines Gn with the tol^cdot structure and covenant theme: (Walton, NIV 40)
 - 1) Creation: In the Beginning (1.1-2.3)
 - 2) Before the Patriarchs: The Need for a Covenant People (2.4-11.26) — *Generations of... Heavens & earth (2.4-4.26); Adam (5.1-6.8); Noah (6.9-9.29); Shem, Ham, & Japheth (10.1-11.9); Shem (11.10-26).*
 - 3) The Patriarchs in Palestine: The Establishment of a Covenant People (11.27-37.1) — *Generations of... Terah (11.27-25.11); Ishmael (25.12-18); Isaac (25.19-35.29); Esau (36.1-8); Esau (36.9-37.1).*
 - 4) The Patriarchs in Egypt: The Incubation for the Covenant People (37.2-50.26) — *Generations of Jacob (37.2-50.26).*

4. *Other considerations:*

- a. The emphasis in the book is upon the Patriarchal story. Of 50 chapters, 39 are taken up with Abraham, Isaac, Jacob, and Joseph. If you add the three chapters about Adam and Eve (chp 2-4), and four chapters about Noah (Chp 6-9), there are 46 chapters (92%) that deal with people.
- b. In the Primeval History (chp 1-11), people who have a place (land) lose it. In the Patriarchal History (chp 12-50), people who have no place are given it. Thus the idea of “land” becomes increasingly important. (Hamilton, NICOT1 10f)
- c. In the Primeval History, there is increasing alienation from God. In the Patriarchal History, there is increasing delineation of God’s plan. The scheme moves from generation (chp 1-2) to degeneration (chp 3-11) to regeneration (chp 12-50). (Hamilton, NICOT1 10f)

C. Outline:

1. I am using the outline of G. Rendsburg. It properly accounts for the tol^cdot structure, the two distinct sections of Gn, and the variety of literary connections that run throughout the book. He does not actually give a single complete outline of Gn, only detailed analyses of each section. I have synthesized this overview from his work.

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2. Overall Outline: (*Note*: Each part is developed under “Specific Sections”)
- I: Primeval History (Chp 1-11)
 - A: Creation & fall, technological development & downfall (1.1-6.8)
 - A*: Flood, ethnic development & downfall (6.9-11.26)
 - II: Patriarchal History (Chp 12-50)
 - A: Abraham Cycle (11.27-22.24)
 - B: [Link: Abraham’s Legacy](#) (23.1-25.18) (See “Linking Material” below)
 - C: Jacob Cycle (25.19-35.22)
 - B*: [Link: Jacob’s Legacy](#) (35.23-36.43) (See “Linking Material” below)
 - A*: Joseph Cycle (37.1-50.2)
3. Specific Sections:
- I: Primeval History (Chp 1-11) (Rendsburg 8)
 - A: Creation & God’s words to Adam (1.1-3.24)
 - B: Adam’s sons (4.1-16)
 - C: Technological development of mankind (4.17-26)
 - D: Ten generations from Adam to Noah (5.1-32)
 - E: Downfall: The Nephilim (6.1-8)
 - A*: Flood & God’s words to Noah (6.9-9.17)
 - B: Noah’s sons (9.18-29)
 - C: Ethnic development of mankind (10.1-32)
 - E*: Downfall: Tower of Babel (11.1-9)
 - D*: Ten generations from Noah to Terah (11.10-26)
 - II: The Abraham Cycle (Chp 12-22) (Rendsburg 28f)
 - A: Genealogy of Terah (11.27-32)
 - B: Start of Abraham’s spiritual odyssey (12.1-9)
 - C: Sarai in a foreign place; ordeal ends in peace; Abraham & Lot part (12.10-13.18)
 - D: Abram rescues Sodom & Lot (14.1-24)
 - E: Covenant w/ Abram; Annunciation of Ishmael (15.1-16.16)
 - E*: Covenant w/ Abraham; Annunciation of Isaac (17.1-18.15)
 - D*: Abraham rescues Lot from Sodom (18.16-19.38)
 - C*: Sarah in a foreign place; ordeal ends in peace; Abraham & Ishmael part (20.1-21.34)
 - B*: Climax of Abraham’s spiritual odyssey (22.1-19)
 - A*: Genealogy of Nahor (27.20-24)
 - III: The Jacob Cycle (Chp 25-35) (Rendsburg 53f)
 - A: Oracle sought; struggle in childbirth; Jacob born (25.19-34)
 - B: Interlude: Rebekah in a foreign place; pact w/ foreigners (26.1-34)
 - C: Jacob fears Esau & flees (27.1-28.9)
 - C*: Jacob returns, fears Esau (33.1-20)
 - D: Messengers (28.10-22)
 - E: Arrival at Haran (29.1-30)
 - F: Jacob’s wives are fertile (29.31-30.24)
 - F*: Jacob’s flocks are fertile (30.25-43)
 - E*: Flight from Haran (31.1-54)
 - D*: Messengers (32.1-32)
 - C*: Jacob returns, fears Esau (33.1-20)
 - B*: Interlude: Dinah in a foreign place; pact w/ foreigners (34.1-31)
-

- A*: Oracle fulfilled; struggle in childbirth; Jacob becomes Israel (35.1-22)
- IV: The Joseph Cycle (Chp 37-50) (Rendsburg 80)
- A: Joseph & his brothers; Jacob & Joseph part (37.1-36)
- B: Interlude: Judah & Tamar; Joseph not present (38.1-30)
- C: Reversal: Joseph guilty, Potiphar's wife "innocent" (39.1-23)
- D: Joseph, hero of Egypt (40.1-41.57)
- E: Two trips to Egypt (42.1-43.34)
- F: Final test (44.1-34)
- F*: Conclusion of the test (45.1-28)
- E*: Two tellings of migration to Egypt (46.1-47.12)
- D*: Joseph, hero of Egypt (47.13-27)
- C*: Reversal: Ephraim & Manasseh (47.28-48.22)
- B*: Interlude: Israel's prophecies regarding his sons; Joseph marginally present (49.1-28)
- A*: Joseph & his brothers; Jacob & Joseph part (49.29-50.26)
- V: Linking Material (Chp 23-25; 35-36) (Rendsburg 71)
- Link: Abraham's Legacy (23.1-25.18)
- A: Death & burial of Sarah (23.1-2)
- B: Marriage of Isaac (24.1-67)
- C: Abraham's sons (25.1-6)
- D: Death & burial of Abraham (25.7-11)
- E: Ishmael's sons (25.12-18)
- Link: Jacob's Legacy (35.23-36.43)
- C*: Jacob's sons (35.23-26)
- D*: Death & burial of Isaac (35.27-26)
- B*: Marriages of Esau (36.1-5)
- E*: Esau's sons (36.6-43)

D. Literary Features:

1. In contrast to the DH's tendency to fragment the text, many recent studies emphasize the inherent literary unity of the text. This provides an effective counter to the DH.
 - a. "...wherever the basic unity of a section can be established the Documentary Hypothesis can be called into question." (Rendsburg 102)
 - b. What follows are multiple examples of the literary unity of Gn.
2. *Literary patterns in Gn 1-11*:
 - a. Example #1 — (Longman and Dillard, Intro 58)

| Event | Sin | Speech | Mitigation | Punishment |
|--------------------|-----------|------------|------------|------------|
| <i>Fall</i> | 3.6 | 3.14-19 | 3.21 | 3.22ff |
| <i>Cain</i> | 4.8 | 4.11f | 4.15 | 4.16 |
| <i>Sons of God</i> | 6.2 | 6.3 | 6.8, 18ff | 7.6-24 |
| <i>Flood</i> | 6.5, 11ff | 6.7, 13-21 | 6.8, 18ff | 7.6-24 |
| <i>Babel</i> | 11.4 | 11.6ff | 10.1-32 | 11.8 |

- 1) Note that the intensity of the judgments increase as you go down the chart.
- b. Example #2 — (Mann 13, 24)

| | | | |
|-------------------------|----------------------------|----------------------------|----------------------------------|
| 1.2-2.3
Creation | 2.4-4.26
Family Failure | Chp 5
Genealogy (Adam) | Chp 6-8
World Failure (Flood) |
| 9.1-17
New Beginning | 9.20-27
Family Failure | Chp 10
Genealogy (Noah) | 11.1-9
World Failure (Babel) |

3. Comparing Adam & Noah — Creation & Re-Creation: (Waltke 127f)

| | Adam | Noah |
|--|---------------|-------------------|
| New worlds emerge from watery chaos | | |
| Associated with image of God | 1.26ff; 5.3 | 9.6 |
| Walk with God | 3.8 | 6.9 |
| Rule animals | 2.19 (naming) | 7.15 (preserving) |
| Commissioned to “be fruitful & multiply” | 1.28ff | 9.1ff |
| Work the ground | 3.17ff | 9.20 |
| Sin in regard to food | 3.6 (eating) | 9.21 (drinking) |
| Sin results in shameful nakedness | 3.7 | 9.21 |
| Sin involves “knowing” | 3.5 | 9.24 |
| Clothed by someone else | 3.21 | 9.23 |
| Three named sons | 4.1f, 25 | 6.10 |
| Sins of each affect others | | |
| Sons represent judgment & hope;
elect & non-elect | | |

4. Comparing Noah & Lot: (Waltke 130)

a. See Lk 17.26-30; 2 Pe 2.5-8 (Noah & the flood correspond to Lot & Sodom).

| | Noah | Lot |
|--|---------|--------------|
| Judgment involves sexual immorality | 6.1-4 | 19.1-11 |
| God remembers the elect | 8.1 | 19.29 |
| Divine warnings precede judgment | 6.13-22 | 19.15-22 |
| God brings the elect to safety & closes the door | 7.16 | 19.10 |
| Lord “rains” judgment | 7.4 | 19.24 |
| Wicked “destroyed” | 6.17 | 19.13 |
| Find grace in God’s sight | 6.8 | 19.18-22 |
| A single family escapes | 7.21-23 | 19.15, 25-29 |
| Drunkenness leads to family sin & dishonor | 9.22f | 19.30-38 |

5. Analysis of Sarah & Abraham before Isaac is born (12.10-20.18): (Wenham, WBC1 263)

A: Sarah endangered with Abraham in Egypt (12.10-13.1).

B: Lot: Episode 1 (13.2-14.24).

C: Covenant with Abraham (15.1-21).

D: Birth of Ishmael (16.1-16).

C*: Covenant with Abraham (17.1-27).

B*: Lot: Episode 2 (18.1-19.38).

A*: Sarah endangered with Abraham in Gerar (20.1-18).

6. Parallels between expulsion of Ishmael & sacrifice of Isaac: (Wenham, WBC2 99f)

| | Ishmael | Isaac |
|---|---------|--------|
| God orders action | 21.12f | 22.2 |
| Food & water taken – sacrificial materials taken | 21.14 | 22.3 |
| Journey | 21.14 | 22.4-8 |
| Comes close to death | 21.16 | 22.10 |
| Angel calls from heaven | 21.17 | 22.11 |
| “Do not fear” vs. “Fear God” | 21.17 | 22.12 |
| “God has heard” vs. “You have obeyed (heard) my voice” | 21.17 | 22.18 |
| “Great nation” & Descendants like stars | 21.18 | 22.17 |
| God opens Hagar’s eyes & she sees a well -- Abraham lifts his eyes & sees a ram | 21.19 | 22.13 |

7. Deception of Isaac (Gn 27): (Fokkelman 97ff)

a. Several interesting plot devices:

- 1) An example of entrances and exits as markers in a story.
- 2) Use of “behold” to signal progress in the story — Isaac to Esau (v 2); Rebekah to Jacob (v 6); Jacob to Rebekah (v 11); Isaac to Jacob (v 26f); Isaac to Esau (v 37); Rebekah to Jacob (v 42). Occurrences correspond almost exactly to the different scenes in the story (below). (Fokkelman 141f)
- 3) Note Isaac’s love of food and how (1) it drives the story, and (2) it is an example of characterization for him (his weakness and downfall).

b. Two sets of six scenes, each involving two people:

- 1) Arrangement #1 — Note that the mother is in the middle of both sets and controls the entire plot. Also note that when Isaac meets each son the second time, the tone is completely different from the first encounter.

| | |
|------------------------------|----------------------------------|
| A: Isaac & Esau (v 1-5) | A*: Isaac & Esau (v 31-40) |
| B: Rebekah & Jacob (v 16-17) | B*: Rebekah & Jacob (v 42-45) |
| C: Isaac & Jacob (v 18-30) | C*: Isaac & Jacob (v 46; 28.1-5) |

2) Arrangement #2:

- A: Isaac sends Esau for food.
- B: Rebekah instructs & disguises Jacob.
- C: Jacob before Isaac: receives blessing.
- C*: Esau before Isaac: receive counter-blessing.
- B*: Rebekah’s plans marriage for Jacob.
- A*: Isaac sends Jacob to Haran.

8. Rape of Dinah (Gn 34): (Alter, Moses xxxv)

- a. Notice the constantly changing identity of Dinah: Leah’s daughter (v 1); daughter of Jacob (v 3, 5, 7, 8); “young girl” (v 4 = *yaldah* [יַלְדָּה]); “girl” (v 12 = *na`ara* [נַעֲרָה]); sister (v 13, 14, 17, 27); daughter of her brothers (v 31).
- b. The boy who rapes her is called a “young man” (v 19 = *na`ar* [נַעֲרָה]); same root as “girl” in v 12). They are both probably adolescents.

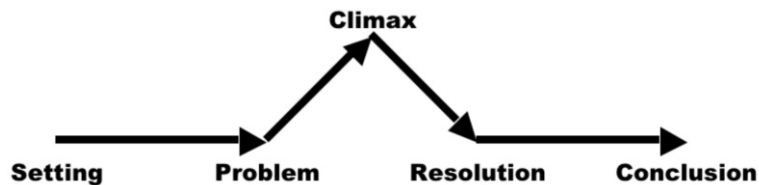
- c. What she is called depends upon who is viewing her.
9. Judah & Tamar:
- a. Much has been written on the placement, content, and purpose of chp 38. Here are several analyses.
 - b. R. Alter's analysis: (Alter, Art 3-10)
 - 1) Play on the word "recognize/examine" (*nakar* [נָכַר]); plays on the ideas of recognition, deception, and exposure — 37.32f (Joseph's coat); 38.25f (Judah's staff, cord, and ring).
 - 2) Various responses to grief are highlighted — elaborate grief of Jacob over Joseph (37.34f) contrasts with minimal grief of Reuben (37.29), and non-existent grief of Judah (38.6-11).
 - 3) Contrast Judah's unwillingness to delay his sexual gratification (38.15-19) with his willingness to delay his daughter-in-law's obligation (38.12f).
 - 4) Play on the word "go down" (*yarad* [יָרַד]) — Ishmaelites "go down" to Egypt (37.25); Jacob will "go down" to Sheol in mourning (37.35); Judah "went down" from his brothers (38.1); Joseph was "taken down" to Egypt (39.1).
 - c. T. Mann: (Mann 67f)
 - 1) Illustrates problems that can arise when a member of Jacob's family marries a Canaanite (contrast chp 24; 28.1; chp 34).
 - 2) Judah just sold his brother as a slave; he now buys his daughter-in-law as a prostitute.
 - 3) Judah deceives his father; his daughter-in-law now deceives him.
 - 4) Continues the motif of the displacement of the first-born son.
 - 5) Judah's sexual incontinence contrasts with Joseph's self-control (chp 39).
 - 6) Judah (Israel's son) has less honor than a Canaanite daughter-in-law (v 26).
 - d. G. Schnittjer: (Schnittjer 169)
 - 1) The sequence of narratives shows the fall and redemption within the larger framework of the Joseph story.
 - 2) Chp 37-38 — Judah's treachery against Joseph & Tamar.
 - 3) Chp 38 — Turning point of Judah's self-humiliation.
 - 4) Chp 43-44 — Pledges himself in place of Benjamin.
 - 5) Chp 46 — Judah leads the way to Israel & Joseph's reunion.
10. Structure of the Jacob Cycle (25.19-35.29): (Wenham, WBC2 167)
- A: 1st encounters of Jacob & Esau (25.19-34).
 - B: Isaac & the Philistines (26.1-33).
 - C: Jacob cheats Esau (26.34-28.9).
 - D: Jacob meets God @ Bethel (28.10-22).
 - E: Jacob arrives @ Laban's house (29.1-14).

- F: Laban outwits Jacob (29.15-30).
- G: Birth of Jacob's sons (29.31-30.24).
- F*: Jacob outwits Laban (30.25-31.1).
- E*: Jacob leaves Laban's house (31.2-31.55).
- D*: Jacob meets angels of God @ Mahanaim (32.1f).
- C*: Jacob blesses Esau (32.3-33.20).
- B*: Dinah & the Hivites (34.1-31).
- A*: Journey's end for Jacob & Esau (35.1-29).

V. READING & INTERPRETING GENESIS

- A. Ultimately, the value of Gn resides in its status as part of God's revelation to humans. Gn, like all other scripture, "...is profitable for teaching, reproof, correction, training in righteousness, that the man of God may be perfect, adequately equipped for every good work" (2 Tm 3.16f). It is part of God's word to us. We must equip ourselves to properly handle its content (2 Tm 3.15). To that end we now turn.
- B. Gn as narrative prose:
 1. Over 40% of the content of the OT is presented in narrative or prose form. Some OT books are entirely or largely made up of narrative content — Gn, Ex, Lv, Nu, Jos, Jg, Ru, 1-2 Sa, 1-2 Ki, 1-2 Chr, Ezr, Neh, Est, Jb, Is, Jer, Ezk, Dan, Jon, Hag. (Fee 73)
 2. A unique feature of the Bible is its use of narrative to tell the story of redemption.
 - a. "It is peculiar, and culturally significant, that among ancient peoples, only Israel should have chosen to cast its sacred national traditions in prose..." (Alter, Art 25)
 - b. "The ancient Hebrew writers purposefully nurtured and developed prose narration to take the place of the epic genre which by its content was intimately bound up with the world of paganism, and appears to have had special standing in the polytheistic cults" — Israeli scholar Shemaryahu Talmon. (Alter, Art 25)
- C. How to read biblical narrative:
 1. D. Stuart suggests three levels of narratives: (Fee 74-75)
 - a. The "top level" is the story of God's universal plan to redeem man. Plot elements include references to creation, sin, redemption, incarnation, sacrifice; etc.
 - b. The "middle level" is the story of Israel. Plot elements include references to the call of Abraham, the seed promise, the land promise, the patriarchs, the Egyptian enslavement, the exodus, Sinai; the monarchy; the exile, etc.
 - c. The "bottom level" consists of the individual stories of hundreds of people through Biblical history. Sometimes they are large stories composed of smaller parts — the story of Abraham, the story of Joseph, the story of David, the story of Paul; etc. Sometimes they are isolated stories of people who appear only briefly — Cain, Melchizedek, the Samaritan woman, Nicodemus; etc.
 - d. "You will not fully do justice to any individual narrative without recognizing its part within the other two." (Fee 75)
 2. Negatively, Stuart also suggests things that are not part of biblical narrative: (Fee 75-78)
 - a. "Old Testament narratives are not just stories about people who lived in Old Testament times. They are first and foremost stories about what *God* did to and through those people."

- b. “Old Testament narratives are not allegories or stories filled with hidden meanings.” That is, we are not always told everything that God did, or why he did it, or how he did it.
 - c. “Old Testament narratives do not always teach *directly*.” That is, they allow us to see principles and doctrines illustrated and experienced in the lives of others.
 - d. “Each individual narrative or episode within a narrative does not necessarily have a moral all its own.”
3. Analyzing the story:
- a. Narrative is another word for story. In all cases, larger stories are made up of smaller stories woven together according to the author’s interests. How the story progresses is called the plot. Here are some guidelines for reading these stories.
 - b. Elements of stories: (Kaiser, *Preaching* 64-74)
 - 1) Scene — a brief story about something that happens at a particular time and place; usually involves two or more characters (God is frequently one of them); when a change of time or place happens, the scene has changed. See the earlier discussion about “type-scenes”.
 - 2) Plot — movement of a story from start to finish; has a beginning, middle, and end; has a setting and characters, a problem, a climax and a resolution.



- a) Example: Genesis 22 — the promised son has finally arrived; God tells Abraham to sacrifice him (thus endangering the promise itself); God provides another sacrifice.
 - b) See more developed discussions by Bock 417-18; Longman and Dillard, Intro 33.
- 3) Point of view — the perspective from which the story is told; usually an anonymous third person who gives or withholds information as needed.
 - 4) Characterization — how the people in the story are depicted by their words, actions, interactions with others, what others say about them, and what the narrator says about them.
 - 5) Setting — the background of a scene or story; involves place, time and circumstances.
 - 6) Dialogue — Bible frequently prefers dialogue above narration; repetition of a bit of dialogue often reveals the nature of the character or the significance of something; note where and when it first appears in a story; who said it; what was said.
 - 7) Key words — words that are repeated within a scene or story or book; how the word is used helps with emphasis and characterization.

8) Structure — how the various parts of a longer body of material are put together; can be chronological, thematic, geographical, biographical, etc.

D. How to interpret and apply biblical narrative:

1. Some interpretive issues:
 - a. The “days” of Gn 1-2 — literally 24-hours or longer periods?
 - b. The function of the genealogies in Gn 5 & 11 — lineage only or also chronological?
 - c. Identity of the “sons of God” (Gn 6.2) — Angelic beings? Godly people? Rulers?
 - d. The extent of the flood (Gn 6-9) — worldwide or regional?
 - e. The ungodly behavior (lying, fornication, adultery, stealing, family strife, etc.) of the “heroes.”
 - f. The relationship of Gn to the ANE — other stories of creation and flood; historicity; etc. (See above).
 - g. Do the poetic descriptions of creation elsewhere in the OT modify in any way our understanding of the two prose accounts of Gn 1-2. See, for example, Jb 38-41; Ps 8; 29; 74; 89; 93-99; 104; 147-148.
 - h. The relative crudeness of patriarchal religion versus the much more highly developed religion of Israel.
2. Some interpretive principles: (Fee 78)
 - a. OT narrative does not usually teach a doctrine. But see Jesus’ use of Gn 1.27 & 2.24 at Mt 19.4f, and his use of Ex 3.6 at Mt 22.31f.
 - b. OT narrative usually illustrates a doctrine taught elsewhere.
 - c. Narratives record what happened, not necessarily what should have happened.
 - d. People in narratives do not always behave the way they should. They are not always leaving us an example to follow. Characters are far from perfect.
 - e. Sometimes the narrative does not tell us if something is good or bad. We must draw conclusions based upon other texts.
 - f. Narratives are always selective and incomplete.
 - g. Narratives are not written to answer all our questions.
 - h. Ultimately, God is the hero of every story.
3. Some interpretive questions:
 - a. T. Longman offers a list of interpretive questions that a reader should ask while reading Gn. They are organized under four “principles of interpretation.” These are more exegetical in nature and more especially concerned with issues in Gn. (Longman, Read 22-39)
 - b. Literary nature of Gn:
 - 1) What kind of book is Gn?
 - 2) How did ancient Hebrews tell stories?
 - 3) Was Gn written at one time by a single person?

- 4) What can we learn about Gn from comparable ANE literature?
- c. Historical background of Gn:
 - 1) When was Gn written?
 - 2) What does Gn tell us about the past?
 - 3) Does our knowledge of the ANE help us understand Gn?
- d. Theological teaching of Gn:
 - 1) How does Gn describe God?
 - 2) How does Gn describe God’s relationship to his people?
 - 3) How dos Gn fit into the whole of Scripture?
 - 4) What in Gn is theologically normative for today?
- e. Modern situation of Gn:
 - 1) What is my redemptive-historical relationship to the events of Genesis?
 - 2) What can I learn from Gn about thinking and acting in a way to please God?
 - 3) How can I keep from imposing my own view on Gn?
4. Then & now:
 - a. J. Walton reminds us that our world is very different from the world of Gn — the world it describes, and the world of its readers. Citing J. Pilch, he offers the following comparison of the two worlds: (Walton, NIV 25f)

| Modern West | ANE |
|--|---|
| Egocentric identity | Group-centric identity |
| Promote independence | Promote interdependence |
| See the parts | See the whole |
| Urge uniqueness | Urge conformity |
| Seek autonomy from social solidarity | Seek integration into social reality |
| Primary responsibility is to self & individual potential | Primary obligation is to others & development of group |
| Group membership results from renewable contract | Group membership results from one’s inherited social, familiar place in society |
| Behavior governed by rights & duties specified by one’s personal goals | Behavior dictated by group’s mores and sanctions of the leader’s authority |
| Individual worth based upon individual achievements or individual possessions | Individual worth rooted in familial status, social position, class, or caste |
| Status is achieved | Status is ascribed |
| Achieving & competing are motivational necessities & the norm | Achieving and competing are disruptive to the group |
| Assert one’s rights | Submit personal rights to the group |
| Equality is a key value | Hierarchy is a key value |
| Friendships are functional | Friendships involve long-term loyalties or obligational commitments |
| Any group is viewed only as a collection of individuals | Any group is viewed as an organismic entity, inextricably interlocked |
| The individual self is viewed as an entity separate from the physical world and from other persons | The individual self is viewed as organically connected with the physical world and with other persons |

| Modern West | ANE |
|--|--|
| Any personal decision is made by the self alone, even if it is not in the group's best interests | Any personal decision is made in consultation with the group and often in obedience or deference to its will |
| Private autonomy | Corporate solidarity |
| Strong personal identity | Strong familial identity |
| Self-reliant achievement | Interdependent collaboration |
| Strong desire to be personally satisfied | Strong desire to be interpersonally satisfying or satisfactory. |

- b. Responsible application of Scripture requires that we properly account for similarities and differences between our situation and the original audience's situation.

Conclusion:

- I. In his book *The Seven Habits of Highly Effective People*, Stephen Covey suggests that the first step toward success is to “begin with the end in mind.” That is, we should know up front what the final outcome (product, plan, project, relationship, etc.) should look like. Otherwise, we greatly reduce the probability for success.
- II. God began with the end in mind. Before he created the world God knew the outcome (Ac 2.23), and had already devised a plan to save those who would seek his salvation (Eph 1.4, 5, 11; 3.11; Ro 8.28-30). Genesis is the beginning of the story for us. It is also the beginning of the end.
- III. I conclude with an excerpt from *Halley's Bible Handbook* (p 618). As you read these lines, remember this: Only God could begin a story like this. Only God could tell a story like this. Only God could end a story like this.

Revelation & Genesis

The Bible is all one story. The last part of the last book in the Bible reads like the close of the story begun in the first part of the first book in the Bible.

* * * * *

The first word in Genesis: “In the beginning God created the heavens and the earth.” (Gn 1.1)
 Almost the last word in Revelation: “I saw a new heaven and a new earth.” (Rv 21.1)

“The gathering together of waters he called the sea.” (Gn 1.10)
 “And the sea is no more.” (Rv 21.1)

“The darkness he called night.” (Gn 1.5)
 “There shall be no night there.” (Rv 21.25)

“God made the two great lights (Sun and moon).” (Gn 1.16)
 “The city has no need of the sun nor the moon.” (Rv 21.23)

“In the day you eat thereof you shall surely die.” (Gn 2.17)
 “Death shall be no more.” (Rv 21.4)

“Cursed is the ground for your sake.” (Gn 3.17)
 “There shall be no more curse.” (Rv 22.3)

Satan appears as deceiver of mankind. (Gn 3.1, 4)
 Satan disappears forever. (Rv 20.10)

They were driven from the tree of life. (Gn 3.22-24)
The tree of life reappears. (Rv 22.2)

They were driven from God's presence. (Gn 3.24)
"They shall see his face." (Rv 22.4)

Man's primeval home was by a river. (Gn 2.10)
Man's eternal home will be beside a river. (Rv 22.1)

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Appendix I
Kentucky-Bred Snobbery
By Cloyce Sutton II

Kentucky has long been renowned for its horse-breeding industry. That industry may have a new in-state rival: The breeding of pseudo-intellectual, pseudo-scientific, anti-religious snobbery, bred right on the campus of the University of Kentucky.

In 2008, UK opened the MacAdam Observatory on campus. It houses a 20-inch reflecting telescope and various state-of-the-art optical devices. Martin Gaskell, a respected astronomer, advised UK in the development of the observatory in 2007, and applied that same year to be its founding director.

A UK search committee originally designated Gaskell as the highest-qualified candidate. The committee chair described Gaskell as “superbly qualified... breathtakingly above the other applicants in background and experience...” and someone “who has already done everything we would want the observatory director to do.” Yet, Gaskell was not hired.

Why? Because of his religious views. Gaskell has delivered (at UK and at campuses across the country) a lecture titled, “Modern Astronomy, the Bible and Creation.” In it, he criticizes the general theory of evolution and its assumptions, and encourages students to look at both sides of the debate. He also discusses the faith of scientists like Newton, Galileo, Kepler, and Copernicus, all of who embraced Christianity. Interestingly, Gaskell sees no problem reconciling the Bible with evolution, and does not regard himself as a creationist.

These statements, balanced as they may seem to ordinary folk, aroused suspicions. The previous partial quotation from the committee chair actually reads, “If Martin were not so superbly qualified, so breathtakingly above the other applicants in background and experience, then our decision would be much simpler. We could easily choose another applicant, and we could content ourselves with the idea that Martin’s religious beliefs played little role in our decision. However, this is not the case. As it is, no objective observer could possibly believe that we excluded Martin on any basis other than religious... the real reason we will not offer him the job is because of his religious beliefs in matters that are unrelated to astronomy or to any of the other duties specified for this position.”

Other committee members expressed similar snobbery. One worried that Gaskell was “something close to a creationist.” Another said Gaskell was “complex and likely fascinating to talk with, but potentially evangelical.”

An astrophysics professor said hiring Gaskell would be a “huge public relations mistake... he would not be here one month before the Herald-Leader headline would read: ‘UK hires creationist to direct new student observatory.’” A biology professor warned that, “We might as well have the Creation Museum set up an outreach office in biology.”

One professor said hiring an astronomer who questioned evolution was like hiring “a biologist who believed that the sun revolved around the Earth.” UK said it was concerned with his “casual blending of religion and science.”

Perhaps UK’s next endowment for the sciences should also include smelling salts and fainting couches. Mention religion, and their professors seem to get the vapors.

This week, UK and Gaskell settled out-of-court a lawsuit filed in 2009 by Gaskell alleging discriminatory hiring practices by UK. The UK website describes the University as “An Equal Opportunity Employer.”

If only it were true.

Sources:

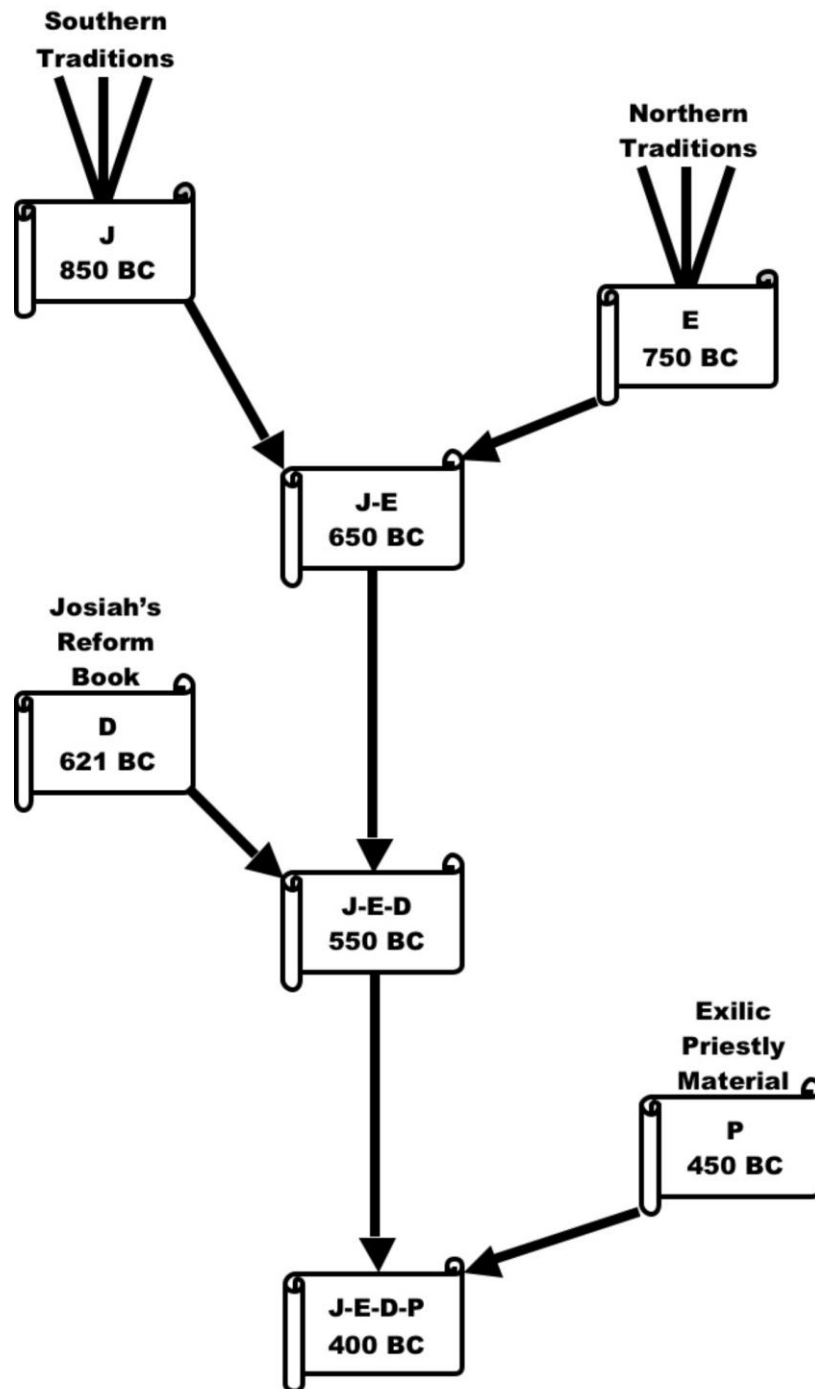
Baptist Press, “Professor Wins Lawsuit Over Religious Discrimination.” 20 January 20, 2011 — <http://www.opposingviews.com/i/professor-wins-lawsuit-over-religious-discrimination>.

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Smith, Peter, “UK, astronomer settle federal suit on beliefs.” *The Courier-Journal* 19 January, 2011, p B1, B6.

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Appendix 2
Traditional View of the Documentary Hypothesis
(Arnold and Beyer 70)



**The Classical Formulation of
the Documentary Hypothesis**

Appendix 3
Typical Source Analysis of Genesis

From Hamilton (NICOT1, p 16), citing E. A. Speiser, *Genesis*, Anchor Bible, 2nd edition (1978).

Section 1 — Listed by Text

| | | | |
|--------------|----------------|------------------|-----------------|
| 1.1-31 (P) | 12.1-4a (J) | 25.26b (P) | 35.21-22a (J) |
| 2.1-4a (P) | 12.4b-5 (P) | 25.27-34 (J) | 35.22b-29 (P) |
| 2.4b-25 (J) | 12.6-20 (J) | 26.1-33 (J) | 36.1-43 (P) |
| 3.1-24 (J) | 13.1-5 (J) | 26.34-35 (P) | 37.1-2a (P) |
| 4.1-26 (J) | 13.6 (P) | 27.1-45 (J) | 37.2b-20 (J) |
| 5.1-28 (P) | 13.7-11a (J) | 27.46 (P) | 37.21-24 (E) |
| 5.29 (J) | 13.11b-12a (P) | 28.1-9 (P) | 37.25-27 (J) |
| 5.30-32 (P) | 13.12b-18 (J) | 28.10 (J) | 37.28a (E) |
| 6.1-8 (J) | 14.1-24 (X) | 28.11-12 (E) | 37.28b (J) |
| 6.9-22 (P) | 15.1-2a (J) | 28.13-16 (J) | 37.28c-36 (E) |
| 7.1-5 (J) | 15.2b-3a (E?) | 28.17-18 (E) | 38.1-30 (J) |
| 7.6 (P) | 15.3b-4 (J) | 28.19 (J) | 39.1-23 (J) |
| 7.7-10 (J) | 15.5 (?) | 28.20-21a (E) | 40.1-23 (E) |
| 7.11 (P) | 15.6-12 (J) | 28.21b (J) | 41.1-45 (E) |
| 7.12 (J) | 15.13-16 (?) | 28.22 (E) | 41.46a (P) |
| 7.13-16a (P) | 15.17-21 (J) | 29.1-14 (J) | 41.46b-57 (E) |
| 7.16b (J) | 16.1a (P) | 29.15-23 (E) | 42.1-26 (E) |
| 7.17a (P) | 16.1b-2 (J) | 29.24 (P) | 42.27-28 (J) |
| 7.17b (J) | 16.3 (P) | 29.25-28a (E) | 42.29-38 (E) |
| 7.18-21 (P) | 16.4-14 (J) | 29.28b-29 (P) | 43.1-34 (J) |
| 7.22-23 (J) | 16.15-16 (P) | 29.30 (E) | 44.1-34 (J) |
| 7.24 (P) | 17.1-27 (P) | 29.31-35 (J) | 45.1-28 (J & E) |
| 8.1-2a (P) | 18.1-33 (J) | 30.1-2 (E) | 46.1 (J) |
| 8.2b-3a (J) | 19.1-28 (J) | 30.3-5 (J) | 46.2-5 (E) |
| 8.3b-5 (P) | 19.29 (P) | 30.6 (E) | 46.6-27 (P) |
| 8.6-12 (J) | 19.30-38 (J) | 30.7-16 (J) | 46.28-34 (J) |
| 8.13a (P) | 20.1-18 (E) | 30.17-20a (E) | 47.1-5a (J) |
| 8.13b (J) | 21.1a (J) | 30.20b (J) | 47.5b-6a (P) |
| 8.14-19 (P) | 21.1b (P) | 30.21-23 (E) | 47.6b (J) |
| 8.20-22 (J) | 21.2a (J) | 30.24-43 (J) | 47.7-12 (P) |
| 9.1-17 (P) | 21.2b-5 (P) | 31.1-18a (J & E) | 47.13-27a (J) |
| 9.18-27 (J) | 21.6-32 (E) | 31.18b (P) | 47.27b-28 (P) |
| 9.28-29 (P) | 21.33 (J) | 31.19-54 (J & E) | 47.29-31 (J) |
| 10.1-7 (P) | 21.34 (E) | 32.1-3 (E) | 48.1-2 (E) |
| 10.8-19 (J) | 22.1-19 (E) | 32.4-33 (J) | 48.3-7 (P) |
| 10.20 (P) | 22.20-24 (J) | 33.1-17 (J) | 48.8-22 (E & J) |
| 10.21 (J) | 23.1-20 (P) | 33.18a (P) | 49.1-27 (X) |
| 10.22-23 (P) | 24.1-67 (J) | 33.18b-20 (E) | 49.28-33 (P) |
| 10.24-30 (J) | 25.1-6 (J) | 34.1-31 (J) | 50.1-11 (J) |
| 10.31-32 (P) | 25.7-11a (P) | 35.1-8 (E) | 50.12-13 (P) |
| 11.1-9 (J) | 25.12-17 (P) | 35.9-13 (P) | 50.14 (J) |
| 11.10-27 (P) | 25.18 (J) | 35.14 (J) | 50.15-26 (E) |
| 11.28-30 (J) | 25.19-20 (P) | 35.15 (P) | |
| 11.31-32 (P) | 25.21-26a (J) | 35.16-20 (E) | |

Section 2 — Listed by Source

| | | | |
|-------------------------------------|-------------------------------|------------------------------------|---------------------------------|
| <i>J (Yahwist)</i> | 47.1-5a, 6b, 13-27a,
29-31 | <i>P (Priestly)</i> | <i>E (Elohist)</i> |
| 2.4b-25 | | 1.1-31 | 15.2b-3a (?) |
| 3.1-24 | 48.8-22 (E & J) | 2.1-4a | 20.1-18 |
| 4.1-26 | 50.1-11, 14 | 5.1-28, 30-32 | 21.6-32, 34 |
| 5.29 | | 6.9-22 | 22.1-19 |
| 6.1-8 | | 7.6, 11, 13-16a,
17a, 18-21, 24 | 28.11-12, 17-18,
20-21a, 22 |
| 7.1-5, 7-10, 12, 16b,
17b, 22-23 | | 8.1-2a, 3b-5, 13a,
14-19 | 29.15-23, 25-28a,
30 |
| 8.2b-3a, 6-12, 13b,
20-22 | | 9.1-17, 28-29 | 30.1-2, 6, 17-20a,
21-23 |
| 9.18-27 | | 10.1-7, 20, 22-23,
31-32 | 31.1-18a, 19-54
(both J & E) |
| 10.8-19, 21, 24-30 | | 11.10-27, 31-32 | 32.1-3 |
| 11.1-9, 28-30 | | 12.4b-5 | 33.18b-20 |
| 12.1-4a, 6-20 | | 13.6, 11b-12a | 35.1-8, 16-20 |
| 13.1-5, 7-11a, 12b-
18 | | 16.1a, 3, 15-16 | 37.21-24, 28a, 28c-
36 |
| 15.1-2a, 3b-4, 6-12,
17-21 | | 17.1-27 | 40.1-23 |
| 16.1b-2, 4-14 | | 19.29 | 41.1-45, 46b-57 |
| 18.1-33 | | 21.1b, 2b-5 | 42.1-26, 29-38 |
| 19.1-28, 30-38 | | 23.1-20 | 45.1-28 (J & E) |
| 21.1a, 2a, 33 | | 25.7-11a, 12-17,
19-20, 26b | 46.2-5 |
| 22.20-24 | | 26.34-35 | 48.1-2 |
| 24.1-67 | | 27.46 | 48.8-22 (E & J) |
| 25.1-6, 18, 21-26a,
27-34 | | 28.1-9 | 50.15-26 |
| 26.1-33 | | 29.24, 28b-29 | |
| 27.1-45 | | 31.18b | |
| 28.10, 13-16, 19,
21b | | 33.18a | |
| 29.1-14, 31-35 | | 35.9-13, 15, 22b-29 | |
| 30.3-5, 7-16, 20b,
24-43 | | 36.1-43 | |
| 31.1-18a, 19-54
(both J & E) | | 37.1-2a | |
| 32.4-33 | | 41.46a | |
| 33.1-17 | | 46.6-27 | |
| 34.1-31 | | 47.5b-6a, 7-12,
27b-28 | |
| 35.14, 21-22a | | 48.3-7 | |
| 37.2b-20, 25-27,
28b | | 49.28-33 | |
| 38.1-30 | | 50.12-13 | |
| 39.1-23 | | | |
| 42.27-28 | | | |
| 43.1-34 | | | |
| 44.1-34 | | | |
| 45.1-28 (J & E) | | | |
| 46.1, 28-34 | | | |

Appendix 4
OT “Source Books”

1. Book of the Wars of the Lord — Nu 21:14
2. Book of Jashar — Jos 10:13; 2 Sa 1:18
3. Book of the acts of Solomon — 1 Ki 11:41
4. Book of the Chronicles of the kings of Israel — 1 Ki 14:19; 15:31; 16:5, 14, 20, 27; 22:39; 2 Ki 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 26, 31; 1 Ch 9:1
5. Book of the Chronicles of the kings of Judah — 1 Ki 14:29; 15:7, 23; 22:45; 2 Ki 8:23; 12:19; 14:18; 15:6, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5
6. Chronicles of Samuel the seer — 1 Ch 29:29
7. Chronicles of Nathan the prophet — 1 Ch 29:29; 2 Ch 9:29
8. Chronicles of Gad the seer — 1 Ch 29:29
9. Prophecy of Ahijah the Shilonite — 2 Ch 9:29
10. Visions of Iddo the seer — 2 Ch 9:29; 12:15
11. Records of Shemaiah the prophet — 2 Ch 12:15
12. Book of the kings of Judah & Israel — 2 Ch 16:11; 25:26; 28:26; 32:32
13. Book of the kings of Israel — 2 Ch 20:34
14. Treatise of the Book of the kings — 2 Ch 24:27
15. The acts of Uzziah — 2 Ch 26:22
16. Book of the kings of Israel & Judah — 2 Ch 27:7; 35:27; 36:8
17. Records of the kings of Israel — 2 Ch 33:18
18. Records of Hozai — 2 Ch 33:19
19. The Lamentations — 2 Ch 35:25
20. Book of the Chronicles — Est 2:23
21. Book of the Chronicles of the kings of Media & Persia — Est 10:2

Appendix 5
Time Periods of the Flood

(Walton, Charts 36)

*Date specifically mentioned in the text. Other dates extrapolated.

| | Date | Number of Days | Reference | Event |
|---|---|-----------------------|------------------|-----------------------------------|
| <i>Preparation</i> | Mo 2
Day 10 | Waited 7 | 7.4, 10 | Entered Ark |
| <i>Water Prevailed
(150 days; 7.24)</i> | *Mo 2
Day 17 | Lasted 40 | 7.4-6, 11, 12 | Rain began. |
| | Mo 3
Day 26 | End of 40 | 7.4, 11 | Rain stopped. |
| | *Mo 7
Day 17 | End of 150 | 7.24; 8.4 | Ark rested on Aarat. |
| <i>Water Receded
(150 days; 8.3)</i> | *Mo 10
Day 1 | Waited 40 | 8.5f | Tops of mountains visible. |
| | Mo 11
Day 10 | Waited 1 | 8.7 | Raven sent. |
| | Mo 11
Day 11 | Waited 7 | 8.8f | Dove sent; returns. |
| | Mo 11
Day 19 | Waited 7 | 8.10f | Dove sent; returns w/ olive leaf. |
| | Mo 11
Day 27 | | 8.12 | Dove sent; does not return. |
| | Mo 12
Day 17 | End of 150 | 8.3 | Water fully receded. |
| <i>Drying of Earth</i> | *Mo 1
Day 1 | | 8.13 | Ark covering removed. |
| | *Mo 2
Day 27 | | 8.14-19 | Earth dry; left ark. |
| Summary | 1 mo = 30 days. Total elapsed time = 1 yr, 17 days (360 + 17) = 377 days.
Thus, 7 days waiting + 150 days water prevailing + 150 days water receding +
70 days drying = 377 days. | | | |

Appendix 6
Chronology of the Patriarchs
 (Compare Walton, Charts 40)

| Event | Age | Gn Ref | Age | Gn Ref |
|-------------------------------------|-----|-----------------|----------------------|----------------|
| <i>Abraham</i> | | | | |
| <i>Called @ Haran</i> | 75 | Gn 12.4 | | |
| <i>Ishmael born</i> | 86 | 16.3 | | |
| <i>Isaac born</i> | 100 | 21.5 | <i>Isaac</i> | |
| <i>Mt Moriah (?)</i> | 113 | 22 | 13 (?) | 22 |
| <i>Sarah dies</i> | 137 | 23.1 | 37 | 23.1 |
| <i>Isaac marries Rebekah</i> | 140 | 25.20 | 40 | 25.20 |
| <i>Jacob</i> | | | 60 | 25.26 |
| <i>Abraham dies</i> | 15 | 25.7 | 75 | 25.7 |
| <i>Esau marries</i> | 40 | 26.34 | 100 | 26.34 |
| <i>Ishmael dies</i> | 63 | 25.17 | 123 | 25.17 |
| <i>Jacob goes to Haran</i> | 77 | 28.5 | 137 | 28.5 |
| <i>Jacob marries</i> | 84 | 29.21-30 | 144 | 29.21-30 |
| <i>Joseph born</i> | 91 | 30.25; 31.38-41 | <i>Joseph</i> | |
| <i>Jacob & family to Canaan</i> | 97 | 31.17-21, 41 | 6 | 31.17-21, 41 |
| <i>Joseph sold</i> | 108 | 37.2ff | 17 | 37.2ff |
| <i>Isaac dies</i> | 120 | 35.28 | 29 | 35.28 |
| <i>Joseph rules Egypt</i> | 121 | 41.46 | 30 | 41.46 |
| <i>Sons born</i> | 127 | 41.50 | 36 | 41.50 |
| <i>Famine begins</i> | 128 | 41.53 | 37 | 41.53 |
| <i>Jacob moves to Egypt</i> | 130 | 45.6; 47.9, 28 | 39 | 45.6; 47.9, 28 |
| <i>Famine ends</i> | 135 | 45.6 | 44 | 45.6 |
| <i>Jacob dies</i> | 147 | 47.2.8 | 56 | 47.28 |
| <i>Joseph dies</i> | | | 110 | 50.22-26 |

Appendix 7
Genesis in the NT

This list includes direct and partial quotations, allusions and verbal similarities from Genesis as found in the NT. Some references may be questionable. The first section (in order of Genesis texts) is taken from *The Greek New Testament* (UBS-2), p 897-898. The second section is listed in order of NT texts.

Section 1 — Listed by**Genesis Text**

1.1 — Heb 11.3
 1.3 — 2 Co 4.6
 1.6-9 — 2 Pe 3.5
 1.11 — 1 Co 15.38
 1.26 — Eph 4.24
 1.26-27 — Col 3.10
 1.26, 27 — Jas 3.9
 1.27 — Mt 19.4; Mk 10.6; Ac 17.29; 1 Co 11.7; 1 Tm 2.13
 1.29 — Ro 14.2
 1.31 — 1 Tm 4.4
 2.2 — Heb 4.4, 10
 2.7 — 1 Co 15.45, 47; 1 Tm 2.13
 2.8 — Rv 2.7 LXX
 2.9 — Rv 2.7; 22.2, 14, 19
 2.17 — Ro 5.12
 2.18 — 1 Co 11.9
 2.21-23 — 1 Co 11.8
 2.22 — 1 Tm 2.13
 2.24 — Mt 19.5; Mk 10.7f; 1 Co 6.16; Eph 5.31
 3.4 — Jn 8.44
 3.6 — Ro 5.12; 1 Tm 2.14
 3.13 — Ro 7.11; 2 Co 11.3; 1 Tm 2.14
 3.15 — Lk 10.19; Ro 16.20
 3.16 — 1 Co 11.3; 14.34; Eph 5.22; Col 3.18
 3.17-18 — Heb 6.8
 3.17-19 — Ro 8.20; 1 Co 15.21
 3.19 — Ro 5.12; Heb 9.27
 3.22 — Rv 22.2, 14, 19
 3.22, 24 — Rv 2.7
 4.3-8 — Jd 11
 4.3-10 — Heb 11.4
 4.7 — Ro 6.12
 4.8 — Mt 23.35; Lk 11.51; 1 Jn 3.12
 4.10 — Heb 12.24; Jas 5.4
 4.25 - 5.32 — Lk 3.36-38
 5.1 — Mt 1.1; 1 Co 11.7
 5.2 — Mt 19.4; 10.6
 5.3 — 1 Co 15.49
 5.24 — Heb 11.5

5.29 — Ro 8.20
 6.1 - 7.24 — 1 Pe 3.20
 6.5 — Ro 7.18
 6.5-12 — Lk 17.26
 6.9-12 — Mt 24.37
 6.13-22 — Heb 11.7
 6.13 - 7.24 — Mt 24.38-39
 7.1 — Heb 11.7
 7.6-23 — Lk 17.27
 7.11-21 — 2 Pe 3.6
 8.18 — 2 Pe 2.5
 8.21 — Ro 7.18; Php 4.18
 9.3 — Ro 14.2; 1 Tm 4.3
 9.4 — Ac 15.20, 29
 9.6 — Mt 26.52; 1 Co 11.7
 11.10-26 — Lk 3.34-36
 11.31 - 12.1 — Ac 7.2, 4
 12.1 — Ac 7.3
 12.1-5 — Heb 11.8
 12.3 — Ac 3.25; Ga 3.8
 12.5 — Ac 7.4
 12.7 — Ac 7.5; Ga 3.16
 13.15 — Ac 7.5; Ga 3.16
 14.17-20 — Heb 7.1-2
 14.19 — Rv 10.6
 14.20 — Lk 18.12
 14.22 — Rv 10.6
 15.5 — Ro 4.18
 15.5-6 — Heb 11.12
 15.6 — Ro 4.3, 9, 22; Ga 3.6; Jas 2.23
 15.13-14 — Ac 7.6-7
 15.16 — 1 Th 2.16
 15.18 — Ac 7.5
 16.1 — Ac 7.5
 16.11 — Lk 1.31
 16.15 — Ga 4.22
 17.5 — Ro 4.17
 17.7 — Lk 1.55, 72-73; Ga 3.16
 17.8 — Ac 7.5
 17.10-11 — Ro 4.11
 17.10-13 — Jn 7.22
 17.10-14 — Ac 7.8
 17.12 — Lk 1.59; 2.21
 17.17 — Ro 4.10
 17.19 — Heb 11.11
 18.1-8 — Heb 13.2

18.4 — Lk 7.44
 18.10 — Ro 9.9
 18.11 — Lk 1.18
 18.11-14 — Heb 11.11
 18.12 — 1 Pe 3.6
 18.14 — Mt 19.26; Mk 10.27; Lk 1.37; Ro 9.9
 18.18 — Ac 3.25; Ro 4.13; Ga 3.8
 18.20-21 — Lk 17.28
 18.20, 21 — Rv 18.5
 18.20 - 19.28 — Mt 10.15
 18.25 — Heb 12.23
 19.1-3 — Heb 13.2
 19.1-14 — Lk 17.28
 19.1-16 — 2 Pe 2.7
 19.4-25 — Jd 7
 19.15-29 — Lk 17.29
 19.17 — Lk 17.31-32
 19.24 — 2 Pe 2.6; Rv 14.10; 20.10; 21.8
 19.24-25 — Lk 10.12
 19.24-28 — Mt 11.23
 19.26 — Lk 17.31-32
 19.28 — Rv 9.2
 21.2 — Ga 4.22; Heb 11.11
 21.3 — Mt 1.2; Lk 3.34
 21.4 — Ac 7.8
 21.9 — Ga 4.29
 21.10 — Ga 4.30
 21.12 — Mt 1.2; Ro 9.7; Heb 11.18
 22.1-10 — Heb 11.17
 22.2 — Mt 3.17; Mk 1.11; 12.6; Lk 3.22
 22.9, 12 — Jas 2.21
 22.16 — Heb 6.13
 22.16-17 — Lk 1.73-74
 22.17 — Lk 1.55; Heb 6.14; 11.12
 22.17-18 — Ro 4.13
 22.18 — Mt 1.1; Ac 3.23
 23.2-20 — Ac 7.16
 23.4 — Heb 11.9, 13
 24.7 — Ac 7.5; Ga 3.16
 25.21 — Ro 9.10
 25.22 — Lk 1.41 LXX

25.23 — Ro 9.12
 25.26 — Mt 1.2; Lk 3.34
 25.33-34 — Heb 12.16
 26.3 — Heb 11.9
 26.4 — Ac 3.25
 27.27-29, 39-40 — Heb 11.20
 27.30-40 — Heb 12.17
 28.12 — Jn 1.51
 28.15 — Heb 13.5
 29.35 — Mt 1.2; Lk 3.33
 30.23 — Lk 1.25
 32.12 — Heb 11.12
 33.19 — Jn 4.5; Ac 7.16
 35.12, 27 — Heb 11.9
 37.11 — Ac 7.9

37.28 — Ac 7.9
 38.8 — Mt 22.24; Mk 12.19; Lk
 20.28
 38.29-30 — Mt 1.3
 39.2, 3, 21, 23 — Ac 7.9
 41.37-39 — Ac 7.10
 41.40-44 — Ac 7.10
 41.54 — Ac 7.11
 41.55 — Jn 2.5
 42.1-2 — Ac 7.12
 42.5 — Ac 7.11
 45.3-4 — Ac 7.13
 45.4 — Ac 7.9
 45.9-11 — Ac 7.14
 45.16 — Ac 7.13

45.18-19 — Ac 7.14
 46.5-6 — Ac 7.15
 46.27 — Ac 7.14 LXX
 47.9 — Heb 11.13
 47.31 — Heb 11.21 LXX
 48.4 — Ac 7.5
 48.15-16 — Heb 11.21
 48.22 — Jn 4.5
 49.9-10 — Rv 5.5
 49.10 — Heb 7.14
 49.29-30 — Ac 7.16
 49.33 — Ac 7.15
 50.7-13 — Ac 7.16
 50.24-25 — Heb 11.22

Section 2 — Listed by New Testament Text

(The first text is the NT text; the text after the hyphen is the Genesis text.)

Matthew

1.1 — 5.1; 22.18
 1.2 — 21.3, 12; 25.26; 29.35
 1.3 — 38.29-30
 3.17 — 22.2
 10.15 — 18.20 - 19.28
 11.23 — 19.24-28
 19.4 — 1.27; 5.2
 19.5 — 2.24
 19.26 — 18.14
 22.24 — 38.8
 23.35 — 4.8
 24.37 — 6.9-12
 24.38-39 — 6.13 - 7.24
 26.52 — 9.6

Mark

1.11 — 22.2
 10.6 — 1.27; 5.2
 10.7-8 — 2.24
 10.27 — 18.14
 12.6 — 22.2
 12.19 — 38.8

Luke

1.18 — 18.11
 1.25 — 30.23
 1.31 — 16.11
 1.37 — 18.14
 1.41 — 25.22 LXX
 1.55 — 17.7; 22.17
 1.59 — 17.12
 1.72-73 — 17.7
 1.73-74 — 22.16-17
 2.21 — 17.12
 3.22 — 22.2
 3.33 — 29.35

3.34 — 21.3; 25.26
 3.34-36 — 11.10-26
 3.36-38 — 4.25 - 5.32
 7.44 — 18.4
 10.12 — 19.24-25
 10.19 — 3.15
 11.51 — 4.8
 17.26 — 6.5-12
 17.27 — 7.6-23
 17.28 — 18.20-21; 19.1-14
 17.29 — 19.15-29
 17.31-32 — 19.17, 26
 18.12 — 14.20
 20.28 — 38.8

John

1.51 — 28.12
 2.5 — 41.55
 4.5 — 33.19; 48.22
 7.22 — 17.10-13
 8.44 — 3.4

Acts

3.25 — 12.3; 18.18; 22.18; 26.4
 7.2 — 11.31 - 12.1
 7.3 — 12.1
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 7.5 — 12.7; 13.15; 15.18; 16.1;
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