

The Book of Beginnings – Studies in Genesis

LESSON I : INTRODUCTION

“Genesis stands second to none in its importance for proclaiming ‘the whole will of God’ (Acts 20:27). It presents the literary and theological underpinning of the whole canonical Scriptures. If we possessed a Bible without Genesis, we would have a ‘house of cards’ without foundation or mortar. We cannot insure the continuing fruit of our spiritual heritage if we do not give place to its roots. The first verse declares the metaphysical assumption, that is, a present transcendent Creator-God, that acts as the philosophical cornerstone of the entire biblical revelation. Just as we have no gospel without the cross, we would have no salvation story without the sacred events of Moses’ first book.” [Mathews, 22]

“If the Bible were somehow expurgated of the Book of Genesis (as many people today would prefer), the rest of the Bible would be incomprehensible. It would be like a building without a ground floor, or a bridge with no support.” [Morris, 17]

NAME AND CONTENTS — The Hebrew Bible obtains the Pentateuch’s titles (Pentateuch = ‘five scrolls’) from the first word of the book, their first two words, or an expression near the beginning of the first verse. This custom is followed only sporadically in the Hebrew Bible once one moves beyond its first five books. Our common English titles come from the Latin Vulgate which in turn is borrowed or transliterated from the Greek LXX.

Hebrew Title	LXX	Latin Vulgate	English
<i>b^erē’shîth</i> ‘in [the] beginning’	γένεσις, ‘genesis’ meaning ‘origin, source, creation’	<i>Liber Genesis</i>	<i>Genesis</i>
<i>v^e’ēlleh sh^emôth</i> ‘and these [are] the names of’	ἔξοδος, ‘exodus’ meaning ‘exit’	<i>Liber Exodus</i>	<i>Exodus</i>
<i>vayyiq^erā’</i> ‘and he called’	λευιτικόν, ‘levitikon’ meaning ‘relating to the Levites’	<i>Liber Leviticus</i>	<i>Leviticus</i>
<i>vay^edabēr</i> ‘in the wilderness of’	ἀριθμητοί, ‘arithmoi’ meaning ‘numbers’	<i>Liber Numeri</i>	<i>Numbers</i>
<i>’ēlleh had^evārîm</i> ‘these [are] the words’	δευτερονόμιον, ‘deuteronomion’ meaning ‘second law’	<i>Liber Deuteronomii</i>	<i>Deuteronomy</i>

(‘liber’ = Latin, ‘book’)

John Gill states the title of the book is ‘*The Book of the Creation*’ in the Syriac and Arabic versions. Rabbinic sources expanded the title of our book to *sēper b^erēshîth* (‘*The Book of Bereshith*’ or ‘*The Book of Beginnings*’) and *sēper hā-yāshār* (‘*The Book of the Upright*’), the latter referring to the lives of the patriarchs that dominate the narrative of the book. These titles ‘in the beginning’ or ‘genesis, origin, source, creation’ aptly describe the book’s contents: **it is a book of origins** —

the universe — the solar system — the atmosphere and hydrosphere — life — man — marriage — man’s sinful condition — language — government — culture — the nations — religion — the chosen people

The Pentateuch is the first division of the Hebrew Bible known as *the Torah* or *the Law*; the other portions of the traditional tripartite Hebrew arrangement are *the Prophets* and *the Writings*; cp. Matt 5:17; Luke 24:44. *The Torah* was possibly not originally viewed as five distinctive works but as one book, as is evidenced by the use of the singular ‘*Book of Moses*,’ ‘*book of the law*,’ or simply ‘*book*,’ in exilic and postexilic times; e.g.,

‘*as it is written in the Law in the Book of Moses*’ (2 Chron 25:4)

‘*Hilkiah the priest found the Book of the Law of the LORD given by Moses*’ (2 Chron 34:14)

‘*as it is written in the Book of Moses*’ (2 Chron 35:12)

‘*as it is written in the Book of Moses*’ (Ezra 6:18)

‘*and the ears of all the people were attentive to the Book of the Law*’ (Neh 8:3)

‘*On that day they read from the Book of Moses in the hearing of the people*’ (Neh 13:1)

Even our Lord Jesus referred to the books of the Law in the singular:

‘*have you not read in the book of Moses*’ (Mark 12:26)

If *the Law* was originally a single book, it is unknown when the division into five books occurred although it had to be before mid-third century BC. Both Josephus and Philo in the first century AD spoke of the five books of Moses, and the Damascus Document (part of the Dead Sea Scrolls) refers to the ‘*books of the law*.’ But whether one book or five, the Pentateuch tells one story – from creation to the death of Moses.

AUTHOR AND/OR COMPILER — *The short and simplistic answer to that question is Moses.* This was hardly questioned by anyone for almost eighteen hundred years, whether they be the rabbinical scholars of Judaism or the ecclesiastical scholars of Christendom. But this acceptance of Moses either as the author or the one who brought together and developed the documents of the Pentateuch is now labeled by some as the ‘*traditional*’ or ‘*pre-critical*’ approach (and make no mistake about it, these terms have an intentional scornful sense to it!). There are scholars of the last couple centuries who have set that response aside in favor of a multiplicity of ‘*source-critical*’ theories (of which there is no full agreement amongst the differing theories). This is the ‘*Documentary Hypothesis*’ and has been applied not only to Genesis but also to the rest of the Pentateuch and to Joshua (and in a lesser degree to many of the other books of the Old Testament). The harshest opinion I have read of those who still believe Moses to be the source of Genesis is as follows:

“Until the rise of source criticism in the 18th century, the unity of Genesis was taken for granted, with an occasional disclaimer to be heard only here or there.... It is accurate to say that those in the 20th century who have advocated that position are in the minority. ***To argue for the Mosaic authorship of Genesis was akin to arguing for the flatness of the earth.***”
[Hamilton, 1:35; note this is quoted by Hamilton but not necessarily endorsed by him]

Note such scholars are referred to as ‘*higher critics*’ and should be distinguished from those scholars known as ‘*textual critics*’ whose work is to determine as accurately as possible from old manuscripts the original text of Scripture. While there had been questions and studies dating back initially to 1753, several works were written in the 1870’s that structured the Pentateuch into various composition and/or source material distinguished as follows:

AKA	DOCUMENT	SUPPOSED DATES	MARKED BY
‘J’	‘ <i>Jehovist Document</i> ’	10 th / 9 th century BC during the reigns of David and Solomon	the use of the divine name ‘ <i>Yahweh</i> ,’ the ‘ <i>LORD</i> ’
‘E’	‘ <i>Elohism Document</i> ’	9 th / 8 th century BC	the use of the generic name ‘ <i>Elohim</i> , <i>God</i> ’
‘D’	‘ <i>Deuteronomist Document</i> ’	7 th century BC	containing further editorial emendation of the first two, esp. concerning Deuteronomy
‘P’	‘ <i>Priestly Document</i> ’	6 th / 5 th century BC	supposed editorial revisions by a group of Jewish priests

According to the ‘higher critics’ the Pentateuch as we know it today did not originate with Moses but from various sources that were amalgamated during the period of the kings or later. Concerning Genesis, these critics say it was compiled from three main sources: J (about half), E (about a third), and P (about a sixth). There are multiple theories relating to these sources, the earliest stating the sources were pre-Mosaic and Moses was the editor; but the theory most accepted today is a late date for the composition of the Pentateuch, usually in the early monarchy period.

To discuss these theories adequately would require far too much time and is well beyond the purview of this Sunday School class, nor do I think myself even capable of presenting the material in a worthy manner. If interested in further studying, the reader can consult the introductions of many of the commentaries listed in the bibliography below. ***It is worth noting that there are scholars today who do reject the source-critical theories of the last two centuries. There have been scholarly works, especially since the 1960’s, which range from making minor adjustments to the documentary hypothesis, to a major overhaul, to the suggested scrapping of the hypothesis as a whole. “It is not without significance that recent studies have tended to support the essential unity of Genesis.”*** [Hamilton, 1:38] Writing of the internal evidence of the Mosaic authorship of Genesis, Carl Keil writes the following: ***“[O]n the contrary, it has the evident stamp of Mosaic origin both in substance and in style. All that has been adduced in proof of the contrary by the so-called modern criticism is founded either upon misunderstanding and misinterpretation, or upon a misapprehension of the peculiarities of the Semitic style of historical writing, or lastly upon doctrinal prejudices, in other words, upon a repudiation of all the supernatural characteristics of divine revelation, whether in the form of miracle or prophecy.”*** [Keil, 19f]

This is not to deny there may have been revisions to the original text, but accepting the fact there may have been later updates is in no way analogous to rejecting Moses as the original source of the Pentateuch. Henry Morris writes one of the best summations I have read:

“It is also significant that, although the Book of Genesis is quoted from or alluded to at least two hundred times in the New Testament, ... in none of these references is it ever stated that Moses was the actual author. This is especially significant in view of the fact that Moses is mentioned by name at least eighty times in the New Testament, approximately twenty-five times of which refer to specific passages attributed to Moses in the other books of the Pentateuch. While this evidence is not conclusive, it does favor the explanation that, ***while Moses actually wrote the books of Exodus, Leviticus, Numbers, and Deuteronomy, he***

served mainly as compiler and editor of the material in the Book of Genesis. This in no way minimizes the work of the Holy Spirit, who infallibly guided him in this process of compilation and editing, just as He later did the unknown compiler of the Book of Kings and Chronicles. It would still be appropriate to include Genesis as one of the books of Moses, since he is the human writer responsible for its present form. In fact, this explanation gives further testimony to the authenticity of the events recorded in Genesis, since we can now recognize them all as firsthand testimony.” [Morris, 26]

Prior to leaving this topic, it would be wise to consider that ***Moses himself states he recorded the law in a book as commanded by the Lord:***

“And Moses wrote all the words of the Lord.... Then he took the Book of the Covenant and read in the hearing of the people. And they said, ‘All that the Lord has said we will do, and be obedient.’” (Exod 24:4,7)

“Then the Lord said to Moses, ‘Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.’” (Exod 34:27)

“Now Moses wrote down the starting points of their journeys at the command of the Lord.” (i.e., a record of the wilderness wanderings) (Num 33:2)

“So Moses wrote this law and delivered it to the priests, the sons of Levi So it was, when Moses had completed writing the words of this law in a book, when they were finished, that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying: ‘Take this Book of the Law, and put it beside the ark of the covenant of the Lord your God, that it may be there as a witness against you...’.” (Deut 31:9,24)

Some might argue that these do not prove Mosaic authorship of the Torah as a whole but only Deuteronomy; but Josephus (Ant. iv. 8,12) makes no such limitations, nor did the Rabbins limit Moses’ comments in Deut 31 to the book of Deuteronomy. In addition to those testimonies, ***the Scriptures themselves fully attribute the writings of the Pentateuch to Moses;*** Joshua refers to Moses 51 times in his book; e.g.,

“Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.” (Josh 1:7,8)

“Remember the word which Moses the servant of the LORD commanded you, saying, ‘The LORD your God is giving you rest and is giving you this land.’” (Josh 1:13)

“as Moses the servant of the LORD had commanded the children of Israel, as it is written in the Book of the Law of Moses.... he wrote on the stones a copy of the law of Moses, which he had written.” (Josh 8:31,32)

“But take careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul.” (Josh 22:5)

“Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the left.” (Josh 23:6)

The Law is attributed to Moses throughout the OT; e.g.,

“And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn.” (1 Kings 2:3)

“Blessed be the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses.” (1 Kings 8:56)

“But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the LORD commanded” (2 Kings 14:6; see also 2 Chron 25:4)

“Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.” (2 Kings 23:25)

“But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.” (1 Chron 6:49)

“And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD.” (1 Chron 15:15)

“Also Jehoiada appointed the oversight of the house of the LORD to the hand of the priests, the Levites, whom David had assigned in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the Law of Moses” (2 Chron 23:18)

“They stood in their place according to their custom, according to the Law of Moses the man of God” (2 Chron 30:16)

“Now when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD given by Moses.” (2 Chron 34:14)

“this Ezra came up from Babylon; and he was a skilled scribe in the Law of Moses, which the LORD God of Israel had given.” (Ezra 7:6)

“these joined with their brethren, their nobles, and entered into a curse and an oath to walk in God’s Law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His ordinances and His statutes” (Neh 10:29)

“Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.” (Dan 9:11)

“As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.” (Dan 9:13)

“Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.” (Mal 4:4)

The NT writers fully acknowledges Moses to be the (human) author of the Law; e.g.,

Peter: *“For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.’” (Acts 3:22)*

the Jewish crowd gathered against Stephen: *“for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us.” (Acts 6:14)*

Stephen: *“This is that Moses who said to the children of Israel, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.’” (Acts 7:37)*

Paul: *“and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.” (Acts 13:39)*

believers who still held to the Judaic customs at the Council of Jerusalem: *“But some of the sect of the Pharisees who believed rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses.’” (Acts 15:5)*

Paul under house arrest: *“So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.” (Acts 28:23)*

Paul: *“For it is written in the law of Moses, ‘You shall not muzzle an ox while it treads out the grain.’ Is it oxen God is concerned about?” (1 Cor 9:9)*

Paul: *“But even to this day, when Moses is read, a veil lies on their heart.” (2 Cor 3:15)*

the author of Hebrews: *“Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses.” (Heb 10:28)*

More importantly, our Lord Jesus attributed the Law to Moses again and again:

“And Jesus said to him, ‘See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.’” (Matt 8:4)

“They [the Pharisees] said to Him, ‘Why then did Moses command to give a certificate of divorce, and to put her away?’ He [the Lord Jesus] said to them, ‘Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.’” (Matt 19:7,8)

“He [our Lord Jesus] said to them, ‘All too well you reject the commandment of God, that you may keep your tradition. For Moses said, “Honor your father and your mother”; and, “He who curses father or mother, let him be put to death.”’” (Mark 7:9,10)

“But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?” (Mark 12:26)

“Abraham said to him [the rich man in hades], ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’” (Luke 16:29-31)

“Then He [the Lord Jesus] said to them [His disciples], ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’” (Luke 24:44)

“Do not think that I shall accuse you to the Father; there is one who accuses you – Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?” (John 5:45-47)

“Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?” (John 7:19)

Appendix 1: The suggested appearance of the different sources (JEP for the book of Genesis) is given as follows in Victor P. Hamilton's commentary on Genesis, page 16:

THE BOOK OF GENESIS

1:1–31 (P)	12:1–4a (J)	26b (P)	21–22a (J)
2:1–4a (P)	4b–5 (P)	27–34 (J)	22b–29 (P)
4b–25 (J)	6–20 (J)	26:1–33 (J)	36:1–43 (P)
3:1–24 (J)	13:1–5 (J)	34–35 (P)	37:1–2a (P)
4:1–26 (J)	6 (P)	27:1–45 (J)	2b–20 (J)
5:1–28 (P)	7–11a (J)	46 (P)	21–24 (E)
29 (J)	11b–12a (P)	28:1–9 (P)	25–27 (J)
30–32 (P)	12b–18 (J)	10 (J)	28a (E)
6:1–8 (J)	14:1–24 (X)	11–12 (E)	28b (J)
9–22 (P)	15:1–2a (J)	13–16 (J)	28c–36 (E)
7:1–5 (J)	2b–3a (E?)	17–18 (E)	38:1–30 (J)
6 (P)	3b–4 (J)	19 (J)	39:1–23 (J)
7–10 (J)	5 (?)	20–21a (E)	40:1–23 (E)
11 (P)	6–12 (J)	21b (J)	41:1–45 (E)
12 (J)	13–16 (?)	22 (E)	46a (P)
13–16a (P)	17–21 (J)	29:1–14 (J)	46b–57 (E)
16b (J)	16:1a (P)	15–23 (E)	42:1–26 (E)
17a (P)	1b–2 (J)	24 (P)	27–28 (J)
17b (J)	3 (P)	25–28a (E)	29–38 (E)
18–21 (P)	4–14 (J)	28b–29 (P)	43:1–34 (J)
22–23 (J)	15–16 (P)	30 (E)	44:1–34 (J)
24 (P)	17:1–27 (P)	31–35 (J)	45:1–28 (J and E)
8:1–2a (P)	18:1–33 (J)	30:1–2 (E)	46:1 (J)
2b–3a (J)	19:1–28 (J)	3–5 (J)	2–5 (E)
3b–5 (P)	29 (P)	6 (E)	6–27 (P)
6–12 (J)	30–38 (J)	7–16 (J)	28–34 (J)
13a (P)	20:1–18 (E)	17–20a (E)	47:1–5a (J)
13b (J)	21:1a (J)	20b (J)	5b–6a (P)
14–19 (P)	1b (P)	21–23 (E)	6b (J)
20–22 (J)	2a (J)	24–43 (J)	7–12 (P)
9:1–17 (P)	2b–5 (P)	31:1–18a (J and E)	13–27a (J)
18–27 (J)	6–32 (E)	18b (P)	27b–28 (P)
28–29 (P)	33 (J)	19–54 (J and E)	29–31 (J)
10:1–7 (P)	34 (E)	32:1–3 (E)	48:1–2 (E)
8–19 (J)	22:1–19 (E)	4–33 (J)	3–7 (P)
20 (P)	20–24 (J)	33:1–17 (J)	8–22 (E and J)
21 (J)	23:1–20 (P)	18a (P)	49:1–27 (X)
22–23 (P)	24:1–67 (J)	18b–20 (E)	28–33 (P)
24–30 (J)	25:1–6 (J)	34:1–31 (J)	50:1–11 (J)
31–32 (P)	7–11a (P)	35:1–8 (E)	12–13 (P)
11:1–9 (J)	12–17 (P)	9–13 (P)	14 (J)
10–27 (P)	18 (J)	14 (J)	15–26 (E)
28–30 (J)	19–20 (P)	15 (P)	
31–32 (P)	21–26a (J)	16–20 (E)	

I am following the divisions suggested by E. A. Speiser, *Genesis*, AB, 2nd ed. (repr. Garden City, NY: Doubleday, 1978). His division of the biblical material into different sources is fairly standard. Others might dissent here or there.

Transliteration Guide

Consonants

א	'	aleph
ב	v	veth
בּ	b	beth
ג	g	gimel
גּ	g	
ד	d	daleth
דּ	d	
ה	h	he
ו	v	vav
ז	z	zayin
ח	ch ¹	chet
ט	t	teth

י	y	yodh
כ	k	kaph
כּ	k	
ך	k (final)	
ל	l	lamed
מ	m	mem
מּ	m (final)	
נ	n	nun
נּ	n (final)	
ס	s	samekh
ע	'	ayin

פ	ph, f	feh
פּ	p	peh
ף	p (final)	
צ	ts	tsadeh
ץ	ts (final)	
ק	q or k	qoph
ר	r	reysh
ש	s	sin
שׁ	sh	shin
ת	t, th	tav
תּ	t	

Vowel Points

ַ	ā	patach
ָ	a	qamets
ֶ	e	seghol
ֶֿ	ē	tsere
ִ	i	hireq
ֵ	e	shewa

ֹ	ū	qibbutz
ֹֿ	aw	patach yodh
ֶֿ	ê	seghol yodh
ֶֿֿ	ê	tsere yodh
ִֿ	î	hireq yodh

ׁ	ō	holem
ׂ	ô	holem-vav
׃	û	shureq
ׄ	õ	hateph-patach
ׅ	ǎ	hateph-qames
׆	ě	hateph-segol

¹ CHET should be shown as “ch” with a dot under it, but due to the limitations of my font set I will show it as “ch”. It is pronounced as a very hard “ch” guttural sound like in German.

I am greatly indebted to my very good friend Allen Lefkovitz, a Jewish believer and one who reads Hebrew on a regular basis, for his assistance in compiling this guide. Not being fluent in Hebrew myself, I soon discovered great variances in the transliterations between the commentators, Hebrew helps websites, and between Hebrew word study books (even different Jewish sects differ in pronunciations). The transliterations in this guide are therefore not universally accepted but is what I will be using throughout my studies.

Suggested Resources

Boyd, Steven W. and Snelling, Andrew A., editors, *Grappling with the Chronology of the Genesis Flood* [Master Books, Green Forest AZ] 2014; sixth printing 2022

Calvin, John, *Commentaries on The First Book of Moses called Genesis* [Baker Book House, Grand Rapids MI] 22-volume set reprinted 2003

Carroll, Benajah Harvey., *Interpretation of the English Bible – Volume 1: Genesis to Ruth* [Baker Book House, Grand Rapids MI] 1948; third printing 1978

☆ Cassuto, Umberto [AKA Rabbi Moshe David Cassuto], *A Commentary on the Book of Genesis – Part 1: From Adam to Noah* [originally published in Hebrew, Jerusalem 1944; first English edition, Jerusalem, 1961; translated by Israel Abrahams; reprinted by Magnes Press, The Hebrew University, Jerusalem 1989; this edition: Varda Books, Skokie IL] 2005 / 5765

_____, *A Commentary on the Book of Genesis – Part 2: From Noah to Abraham* [originally published in Hebrew, Jerusalem 1949; first English edition, Jerusalem, 1964, translated by Israel Abrahams; this edition: reprinted by Magnes Press, The Hebrew University, Jerusalem] 1992

Currid, John D., *EP Study Commentary Series: A Study Commentary on Genesis – Volume 1: Genesis 1:1–25:18* [Evangelical Press; Leyland, England] first edition, 2003; third edition 2015

_____, *EP Study Commentary Series: A Study Commentary on Genesis – Volume 2: Genesis 25:19–50:26* [Evangelical Press; Leyland, England] first edition, 2003; third edition 2015

Davis, John J., *Paradise to Prison – Studies in Genesis* [Baker Book House, Grand Rapids MI] July 1075; fourteenth printing 1993

Fields, Weston, *Unformed and Unfilled – A Critique of the Gap Theory* [Master Book; Green Forest AR] 1976; Master Books first printing 2005; second printing 2022

Gill, John, *Exposition of the Old and New Testaments: Volume 1: Genesis to Numbers* [Baptist Standard Bearer Inc, Paris AK] reprinted 2006 by Baptist Standard Bearer in nine volumes from Mathews & Leigh, London ENGLAND in 1810 (John Gill lived 1697~1771)

Ham, Ken, *Creation to Babel: A Commentary for Families* [Master Books; Green Forest AR] 2021

Hamilton, Victor P., *New International Commentary on the Old Testament Series: The Book of Genesis: Chapters 1–17* [Eerdmans Publishing; Grand Rapids MI] 1990

_____, *New International Commentary on the Old Testament Series: The Book of Genesis: Chapters 18–50* [Eerdmans Publishing; Grand Rapids MI] 1995

Keil, Carl Friedrich, *Commentary on the Old Testament in Ten Volumes: Volume 1: The Pentateuch* [Eerdmans Publishing; Grand Rapids MI] reprinted 1983; translated from the German by James Martin

☆ Kelly, Douglas F., *Creation and Change: Genesis 1.1-2.4 in the Light of Changing Scientific Paradigms* [Christian Focus Publications, Fearn, Ross-shire, Scotland UK] 1997; revised & updated, 2017; third edition of revised edition, 2022

Kidner, Derek, *Tyndale Old Testament Commentary Series: Genesis* [Inter-Varsity Press, Downers Grove IL] 1967

Lange, John Peter, *Lange's Commentary on the Holy Scriptures – Critical, Doctrinal and Homiletical; Volume 1: Genesis – Leviticus* [Zondervan Publishing House, Grand Rapids MI] published in 12 volumes, 1960; re: Genesis: translated from the German with additions by Tayler Lewis and A. Gosman

Mathews, Kenneth A., *The New American Commentary Series: Volume 1A: Genesis 1–11:26* [B & H Publishing; Nashville TN] 1996

_____, *The New American Commentary Series: Volume 1B: Genesis 11:27–50:26* [B & H Publishing; Nashville TN] 2005

Morris, Henry Madison, *The Genesis Record* [Baker Book House, Grand Rapids MI] 1976; twelfth printing, 1987

Pink, Arthur Walkington, *Gleanings in Genesis* [Moody Press; Chicago IL] 1922

Scherman, Rabbi Nosson, *The Chumash: The Stone Edition, or The Five Books of Moses in book form* [Mehorah Publications LTD, Brooklyn NY] 2011

Skinner, John, *A Critical and Exegetical Commentary on Genesis* [Charles Scribner's Sons, New York] 1925

Waltke, Bruce K., *Genesis: A Commentary* [Zondervan Academic; Grand Rapids MI] 2001

☆ Wenham, Gordon J., *Word Biblical Commentary Series: Volume 1: Genesis 1–15* [Thomas Nelson, Nashville TN] 1987

_____, *Word Biblical Commentary Series: Volume 2: Genesis 16–50* [Thomas Nelson, Nashville TN] 2000

☆ Young, Edward J., *Studies in Genesis One* [Presbyterian and Reformed Publishing, Phillipsburg NJ] 1976