

# Structure, *toledoths*, and sources of Genesis

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Who wrote Genesis? What role do *toledoths* play in the book? Past analysts have often started by assuming *toledoths* serve only one function, and let that dictate structure and authorship. Some have allowed exceptions needed by their system. Instead, I first analyse Genesis' pericope structure as for any other book, and let the chips (*toledoths*) fall where they may. Then I observe how the author/editor(s) apparently employed them. This results in a simple structure and most likely original sources. The main player and key eyewitness to the events likely originated each of eight main accounts. The *toledoths* confirm that structure, rather than define it. If this analysis is correct, *toledoths* appear in a variety of ways. Additional benefits are insights into Genesis 2:4 and the main reason 1:1 does not start with a *toledoth*.

The Hebrew word תולדות *toledoth* (KJV: generations) appears 13 times in Genesis and is clearly related to its structure and authorship, but just how? The word is best translated as 'record(s)' or 'account(s)'. Taylor<sup>1</sup> says it is plural but best translated as singular in certain contexts. It can refer to a line of descendants, family structure, an historical account, or a combination thereof, that has come from a named or referenced subject(s).

The named form is, for example, "*elleh toledoth Jacob*", which I call a personal *toledoth* (PT). Such is typically translated "These are the generations of Jacob" or "This is the history ...". Taylor and I prefer "This is the record ...". Two of the PTs in Genesis are exceptions in form, as noted below. A PT and following genealogy (line of descendants, family structure, or just sons (and wives)), I call a PTG.<sup>2</sup>

Taylor describes four ways to view the authorship of Genesis. He quickly dismisses the first two: (1) dictation to, or automatic writing by, Moses, and (2) much later authors. I agree. Then, accepting the idea that an editor used PTs to cite original authors, he considers whether PTs appear as (3) headers (titles) or (4) footers (signatures). He and Sewell<sup>3</sup> present some impressive statistics and analysis to support the signature theory (4) with three PTG exceptions. (Below, I show that they should have considered five more PTGs.)

That theory owes much to Wiseman's findings<sup>4</sup> that tablets in Moses' timeframe and venue normally ended with a colophon containing the owner/author's name, date, and location. However, no Biblical PT contains a date or location (although Numbers 3:1 tells when). The theory may assume too much about the influence of other middle-eastern tablet formats. If we believe that eyewitnesses were the sources of the original material in Genesis, then chapters 1–11 well predated the colophon practice. That includes the first six PTs, which may have already established a pattern for Genesis that prevailed instead of the much later colophon practice. Furthermore, the compiler of Genesis may not have felt constrained by the tablet practice when he transcribed all these much older stories together on papyrus.

Kulikovsky<sup>5</sup> devotes six of nine paragraphs on "The Structure of Genesis" to refuting the signature theory. I agree with most of his arguments. He then, in one paragraph and a figure, endorses the title theory (3) and ten divisions of Genesis. His rationale is that *toledoth* "is the plural construct noun form of the verb יָלַד (*yalad*, to bear), which strongly suggests it refers to what follows rather than what precedes. ... the text following ... recounts what the subject ... and his descendants went on to do in history." However, this idea does not fit the text in several instances. For example, the Adam *toledoth* comes after what Adam and his descendants went on to do, and then is followed by the list of his descendants down to Noah (a PTG), with almost no exploits mentioned. For another, Jacob's *toledoth* follows the main account of his own doings and precedes those of his progeny. Those accounts include more about him, but only as details. Indeed, these exceptions to the title theory are what give some credence to the signature theory (4).

In his final paragraph, Kulikovsky gives an excellent explanation for why no *toledoth* begins 1:1. Here I refine his idea based on what is, I believe, an even better understanding of 2:4.

## A better approach

Theories (3) and (4) have Genesis divided into sections, each respectively starting or ending with a PT. In contrast, I suggest a less rigid and more hermeneutical, fifth approach. If we first analyse the structure of Genesis in terms of its pericopes (stories or complete subsections), then observe how the PTs fit into that structure, we can determine how each is employed: as a title, signature, bridge, or otherwise. Determining what text constitutes a pericope involves a search for clues. Readers naturally do such a search as they read anything carefully, watching for transitional words, syntactical markers, and changes of plot, scene, (main) characters, viewpoint, focus, etc.

I start from the conviction that eyewitnesses originated much of the historical narrative in the Bible, sometimes later compiled by others. I expect Genesis to be no different.<sup>6</sup> The source would likely be the main character and eyewitness of the details reported in each major story. My task, then, is to identify each one, then observe how the *toledoths* fit.

In addition to the PTs, it is also instructive to look at another different form of *toledoth* that refers to genealogical information established by PTs. I consider these to avoid being accused of an incomplete analysis and to anticipate a critic arguing that other uses of *toledoth* in the Bible suggest a different analysis. All others appear in a referential form. Each has a possessive pronoun, typically translated “according to his/their records”. I call this an indirect *toledoth* (IT) because the context always indicates who is referenced. In Genesis there are 11 PTs and 2 ITs; two of the PTs are exceptional; elsewhere in Scripture there are 2 more PTs and 24 ITs, for 39 *toledoths* total. Clearly, the ITs play a less significant role than the PTs.

An important observation is that every one of the 39 refers to a person(s), as I show below.

### The main pericopes

I keep in mind that each section of Genesis, like other Bible books, is really about God working in particular men’s lives. Nonetheless, I name each story after the man with whom God was working. Here begins the analysis, working backwards through the main sections of Genesis, at first excluding the *toledoths*.

Joseph is the key character of 37:2b–50:26, except (a) chapter 38 where the focus is on Judah, (b) the details about the entrance into Egypt (47:1–27) of Jacob’s family, and (c) Jacob’s prophecies over his sons (v. 49). Even in the latter two, Joseph has a clear presence.

Jacob is the main player of 28:10–37:1, except that chapter 36 gives Esau’s progeny, but then 37:1 contrasts Jacob with Esau. Esau’s genealogy appears twice: (1) with the focus on his wives, and (2) on his sons, grandsons . . . and the resulting Edomite clans.

Isaac is the star of 25:19a–28:9. First, it reports his marriage to Rebekah at age 40, then it skips to age 60 and the birth of twins Jacob and Esau, and it proceeds until the family split. It ends with Isaac’s second blessing to Jacob and then the report that Esau tried to make amends in his parents’ eyes for having married two Hittite wives earlier, by now marrying an Ishmaelite—at least she was from the extended family.

Abraham plays the lead in 12:1–25:18, except for Ishmael’s sons and their lands, given in 25:13b–25:18.

Shem is the progenitor of the genealogy in 11:11–32. It includes the description of Terah’s family in 11:27b–32. Here is why: vv. 11–25 set a pattern such that v. 32 is the normal continuation of the incomplete v. 26: “Now Terah lived 70 years, and begot . . .” then (v. 32) “So the days of Terah were

205 years, and Terah died in Haran”. That completes the genealogy and is the perfect prologue for Abraham’s story.

Noah and Shem (and probably Shem’s two brothers) and many of their descendants, lived to see the division of languages at Babel (11:1–9). It explains the dispersion to different lands reported in chapter 10. Shem likely took the lead in collecting his own and his brother’s genealogies for chapter 10. As the highest ranked of the sons of Noah, he likely also recorded the story of Babel.

It seems appropriate that an epilogue to the Flood story would be the report (10:1b–10:31) by Noah’s sons of their descendants and the lands to which they spread after the flood. (However, the bracketing by 5:32 and 9:28 could also indicate that chapter 10 begins the writings of Shem, rather than ending the flood story; or chapter 10 could be a separate tablet. This is not an exact science.)

Noah is the key player in the story of the global Flood (6:9b–27). He is also the implied recipient (6:8) of the warning before the Flood (6:1–7). Shem was not yet born 120 years before the Flood, and no one else is in view. Verse 5:32 is incomplete according to the pattern established in chapter 5, and is completed by 9:28. That confirms that Noah is the star of 6:1–9:27.<sup>7</sup>

Adam, as head of mankind, is the focus of 3:1–4:26. He is also the progenitor of the line given in 5:3–32.

Finally, or really, initially, God was the only eyewitness to His work of creating and making a habitat for humanity in 1:1–2:3, including the first two humans (Day 6 and 2:5–25)—His initial “offspring”, as it were. Yes, those two humans observed a little of what happened on Day 6, but the viewpoint is definitely God’s in chapters 1 and 2<sup>8</sup>, and it seems to shift to that of Adam at 3:1.

This is an unusual place to note a change of viewpoint and source, but here we get some help from the New Testament. In Matthew 19:4–6 Jesus quotes from Genesis 1:27 and 2:24, attributing both to “He who made them in the beginning”; both verses are part of the narrative, so Jesus implied that God was the narrator of both chapters. Likewise, 1 Corinthians 6:16 attributes part of 2:24 to God: “He [God] says”, and Hebrews 4:3–4 quotes both 2:2b and a part of Ps. 95:11 as statements by God as narrator.

Thus, based on the analysis of the pericopes alone, ignoring the *toledoths*, I suggest that the likely sources were, in forward order now: God, Adam, Noah and sons, Shem, Abraham, Isaac, Jacob, and Joseph, with cited contributions by Japheth, Ham, Terah, Ishmael, and Esau. Each main story sounds like a record of the key player and eyewitness, albeit in the third person. Of course, there were likely cases where he did not observe certain events, but instead interviewed those who did—usually close relatives, such as Judah for chapter 38. Alternatively, perhaps, a later compiler or editor (likely Moses) inserted embedded pericopes, such as Judah’s story.

So now that we have an overall structure, what role do the *toledoths* play?

### Other biblical *toledoths*

There are only two PTs elsewhere in the Bible. What role do they play?

Numbers 3:1 follows the report of the first census, which excludes the Levites, and *begins* Israel's history "when *YHWH* spoke with Moses on Mount Sinai" with the focus initially on Levites. It is a Moses-&-Aaron PT and both were Levites. (Some may claim that it ends the census report, but he who broke Numbers into chapters thought not, and I agree. In any case, there is certainly a change there from census to history, and the PT marks the *transition*. It divides Exodus into two divisions, but it also binds those two together.)

Ruth 4:18–22 starts with a Perez PT. It indicates the progenitor of the line through Boaz to David. Perhaps Perez started such a list long before Boaz, but it goes on to some who lived well after both died. No doubt, they handed it down the line. Since it goes well beyond Boaz, at least a suffix of it surely was added to the Book of Ruth (probably authored by eyewitness Boaz) well after it was written. The list is repeated in 1 Chronicles 2:5, 9–15 without a *toledoth*. This PTG certainly does not indicate Perez as the author of Ruth, as Perez was long since dead, but the whole PTG makes a good epilogue for Ruth and perhaps was added later by Samuel or David. Again, it divides Ruth into two divisions, a history and an epilogue, and binds them together.

All other *toledoths* are ITs: "according to his/their records". The only exception is 1 Chronicles 1:29–31, which *begins* with a hybrid: "*elleh toledoth* their records", and parallels Genesis 25:12–6a, which is, no doubt, the source of the information following.

The list of Israel's sons in Exodus 6:16–19 *begins* and *ends* with an IT. Exodus 28:10 and 1 Chronicles 26:31 are each a short statement with an *integrated* IT. Each of the 12 even-numbered verses in Numbers 1:20–42 contains an *integrated* IT referring to a number of descendants of a son of Israel, as if their records verify their family membership. 1 Chronicles 5:2 has an IT to *begin* a list. 1 Chronicles 7:2,4,9, 8:28, and 9:9,34, each *end* with an IT.

So there is a total of 39 *toledoths* in Scripture: 13 PTs and 26 ITs. Eleven of the PTs and two ITs are in Genesis. The two PTs outside Genesis clearly *begin* (or transition to) a list or an historical account. The ITs outside Genesis seem always to refer to pre-existing records, sometimes with a list copied from those records: 3 times to *begin* the list, 7 at the *end*, and 14 *integrated*.

Two PTs are not enough to establish a pattern, but the two outside Genesis certainly seem to allow, if not prefer, use to *begin*, or *transition* to, a genealogy or history. It is clear that the IT in Genesis 10:32 *ends* that passage and is redundant with, and confirms, the Sons-of-Noah PT in 10:1 that *begins* the passage. The IT in 25:13a redundantly *starts* the Ishmael-PT list, and suggests that the Ishmael records existed separately, as copied into the story of Abraham.

All these PT results conflict with both (4) the signature theory, which with three exceptions has the colophon or PT signature normally at the *end*, and (3) the title theory, which has every *toledoth* at the *beginning* of a section. Instead, they seem to be used in a variety of ways, rather than woodenly.

### Tabular summary

Displayed in table 1 is the top-level structure of Genesis, first as a sequence of passages with the *toledoths* interspersed. I made the table initially without indicating any conclusions as to how the *toledoths* fit. Then I added the shading as I analysed their most likely associations. Each alternate band indicates the common source suggested by the analysis above. The *toledoths* seem to confirm those eyewitness sources.

In most cases, there is a main PT in the band and the associated name is the same as the likely source. Exceptions are: (A) the Joseph section: no PT and an embedded story with no *toledoth*; (B) Abraham's section does not have a main PT, just the terminating Ishmael-PTG.

Perhaps (A) means that Joseph was the one who compiled (or finish compiling) Genesis when Jacob brought the tablets to Egypt. If so, Joseph would likely have retained existing *toledoths* citing the prior sources, but not have felt a need to cite himself. I suspect that Joseph commanded that the Israelites put the collection or compilation in his coffin and take them along with his bones to Canaan when they returned there. Moses might have needed only to (a) translate the contents to Hebrew as he knew it and (b) insert new place names, explanations, and the like. Either Joseph or Moses could have copied the tablets onto papyrus.

Perhaps (B) means that Abraham felt the Terah and Ismael PTGs already well bracketed his section, and that it was obvious that he was recording events of his own life, so that no special Abraham PT was needed.



**Figure 1.** The Bible was copied accurately over centuries, save spelling and name changes, and little else.

The Sons-of-Noah PTG is exceptional. Rather than a name following the *toledoth*, there is the noun phrase “the sons of Noah”, followed by the appositive “Shem, Ham, and Japheth”. That whole chapter 10 seems to constitute the follow-up to the flood story, but is clearly a separate pericope, bracketed by a PT to *begin* and an IT at the *end*.

No single person lived long enough to author all of the two birth-records lists. The progenitor likely started each list and someone(s) else finished it, or each was a joint project passed from father to son, and the progenitor got his PT at the start.

Note also that Adam told his story, perhaps ending with his colophon, and later someone attached the genealogy; likewise for Shem. Somewhat similarly, Abraham *ends* his story with a genealogy of one branch of his family, Ishmael’s line. Jacob puts *after* his main story Esau’s genealogy. At the *end* of his story, although not in a genealogy, Joseph mentions his sons Ephraim and Manasseh, and Machir and other grandsons “to the third generation”. In a way, God established this pattern: he first told of his creating and making generally, then focused on his first two children, thus Genesis 2:4–25 is in a way an

elaborated PTG. Only Isaac did not follow this pattern; rather, in a sense, Isaac started with a PTG by starting his story with the births of his sons.

Generally, the text uses variety, not woodenness.

**Forward review**

God linked His two parts in an artful way, with another PT of exceptional form. Genesis 1 describes six days of God’s work of creating and making a habitat for humanity—a ‘house’ for them. Genesis 2 starts with God’s rest on the seventh day, then the unusual, stylised PT, then God describes Day 6 in more detail regarding the making of the first man then woman, and making them at ‘home’ in the cosmos. Part of this surely must have been telling them, and/or writing for them, the contents of chapters 1 and 2. They would be the first to ask, ‘What is this place?’, ‘How did we get here?’, ‘Why are we here?’, etc. Those chapters provide the answers. God would not have left them, or the first 2,500 years of humanity, without answers to those questions.

**Table 1.** Natural section divisions of Genesis, with *toledoths* separating them, then associations shade coded.

Passage	Persons Named by <i>toledoth</i>	Description / Likely Source (Comments)	Tablet
(1) 1:1-2:3	#1	First Week: Six-Day Creation; 7 <sup>th</sup> Rest	#1
2:4	(YHWH) God	Likely source: YHWH God	#1 / #2
(2) 2:5-2:25		Births: The First Couple, Day 6	#2
(3) 3:1-4:26	#2	First Family: Adam, Eve; The Fall; Cain, ...	#2
5:1-2	Adam; alludes to Day 6, passage (1)	Likely source: Adam (but did not finish)	#2
(4) 5:3-5:32		Births: Adam to Noah (Noah finished list?)	#3
(5) 6:1-6:8	#3	Conditions pre-Flood	#3
6:9a	Noah	Likely source: Noah	#3
(6) 6:9b-9:27		The Global Flood Described in Detail	#4
9:28-29		(Continuation of 5:32 confirms Noah)	#4
10:1a	→ Sons of Noah #3a	Likely sources: Sons of Noah	#4
(7) 10:1b-10:31	#3a	Division of Peoples & Lands	#5
10:32	(IT: "their records") #3a	(Each records his own descendants)	#5
(8) 11:1-11:9	#4	Division of Languages	#5
11:10	Shem	Likely source: Shem (+Brothers +Terah)	#5
(9) 11:11-11:26		Births: Shem to Terah	#6
11:27a	→ Terah #4a	Likely source: Terah	#6
(10) 11:27b-11:32	#4a	Terah's Family, Move to Haran, Death	#7
11:32		(Continuation of 11:26 confirms Terah)	#7
	(No toledoth indicates the source) #5	Likely source: Abraham (+Ishmael)	#7
(11) 12:1-25:18		Story of Abraham (includes a PT for Ishmael)	#7
25:12a,13a	→ Ishmael #5a	Likely source: Ishmael	#8
(12) 25:13b-25:18	(v13a IT: "his records") #5a	Ishmael's Sons, Where They Lived	#8
25:19a	Isaac #6	Likely source: Isaac	#7
(13) 25:19b-28:9		Story of Isaac	#9
	(PT indicating the source at end) #7	Likely source: Jacob (+Esau +Esau)	#9
(14) 28:10-37:1		Story of Jacob (includes two PTs for Esau)	#9
36:1a	→ Esau #7a	Likely source: Esau (both)	#10a
(15) 36:1b-36:8	#7a	Esau's Wives, then Sons	#10a
36:9a	→ Esau #7b	(Early and late writings of Esau?)	#10b
(16) 36:9b-36:43	#7b	Esau's Sons, Grandsons, ..., Clans	#10b
37:2a	Jacob	(37:1 Jacob in Canaan vs. Esau in Seir)	#9
	(No PT to indicate the source) #8	Likely source: Joseph	#11
(17) 37:2b-50:26		Story of Joseph	#11
(18) chapter 38	→ (No PT indicates source)	Story of Judah (Likely Judah told Joseph)	#11
<b>Total: 5 embeds</b>	<b>Total: 11 PTs + 2 ITs on 8 tablets</b> ↑	<b>Total: 9 srcs; 3 contrib'tors; 9 genealogies</b>	<b>Ttl: 11</b>



Figure 1. Needs no toledoth because YHWH Elohim has no father.

The PT in 2:4 is unique. It seems to me to serve several purposes simultaneously. In place of a name, it contains an inverse parallelism (IP, in the box) that contains a name in its centre:

THIS IS THE HISTORY OF

the heavens and  
 the land [earth]  
 when they were created  
 in the day that YHWH God made  
 the land [earth] and  
 the heavens.<sup>9</sup>

Note that it is wrong to take just “*elleh toledoth* the heavens and the land” as the colophon of the prior section or as the title of the next section. Either idea rips apart the IP, which forms an indivisible syntactic unit. As Collins says, “the structure of Genesis 2:4 is highly patterned, which tells against any effort to divide the verse”.<sup>9</sup> No, all of 2:4 is the PT and the only person named is YHWH God. Hence, a reasonable, if inartistic, paraphrase is, “This is the history of God’s, YHWH God’s, time of creating and making the heavens and the land—the land and the heavens.”

Correspondingly, note that the first man comes out of “the heavens and the land” only in that his body comes from the land, ground, or soil (2:7a). He himself comes out of his father God, who breathes into that body the breath/spirit of

life (2:7b). Hence, this PT is like all the others, especially the PTGs, in linking the named father to his progeny. I emphasize that *all* PTs name a person, just as *all* ITs do indirectly. Likewise, there is no *toledoth* starting 1:1 because God has no father out of which He came (Mormons, take note.) (figure 1).

At the centre of the IP is a dual time reference to the six days during which YHWH God created the universe from nothing and made it into a habitat for humanity. There the focus is on the time and the Creator-Maker. The narrator apparently intends Him as the person whose name would ordinarily appear immediately after the *toledoth*, for no other name is given. The history of the six-day making precedes this unique PT, and the details about what came out of Him—the habitat and his children—follows.

The IP first has heavens and land in the same order as 1:1 and 2:1, which is also in the order God made (finished, as such) and named them on Days 2 and 3.<sup>10</sup> Then it ends with them in the reverse order for the first time. Thus, the IP, in addition to supplying the name for the PT, also indicates a shift in attention from the cosmos to men on land, from house to home. From there on, the subject is the first couple ‘at home’ in the garden, and the landscape that God made for them. However, God remains the main character and the account is from His point of view.

The PT acts as a bridge between the two subsections, effectively indicating that the two are parts of a whole description: first an overall description of the first week, then, after the bridge, an elaboration of the events of Day 6. The narrator artfully moved God’s name to the centre of the IP, making it a God PT that: (1) moves the focus from the cosmos to the first couple, His progeny, (2) suggests that He is the Source of the two accounts, and (3) links the two accounts into one. Additionally, it moves from just ‘God’ to his personal name ‘YHWH’. What an amazing literary construction!

God uses His stylised PT to *transition* from cosmos to people, from house to home, from first materials to first couple. The Adam PT serves to *transition* from his initial family and false start to his line of descendants to Noah. The Noah PT

serves to *transition* from the pre-conditions that resulted in God sending the flood, to the flood itself. Then the Sons-of-Noah PT-IT-pair *brackets* a description of the dispersion of their descendants to many lands. Shem then explains why that dispersion happened, and the Shem PT *transitions* to his line of descendants through Terah, all of which (and beyond, except Eber’s death) he lived to see and could have recorded. The last element of that line

Table 2. Eight proposed sources of Genesis and their sections (tablets?).

Start	Source	Story	Named Toledoth (2 for Esau)	Tablet
1:1	God	creation	PTG YHWH God-to-first couple	1
3:1	Adam	fall, first family	PTG Adam-to-Noah	2
6:1	Noah	pre-conditions	PT Noah	3
		flood story	PTG Sons-of-Noah (end: IT)	
11:1	Shem	story of Babel	PTG Shem-to-Terah, includes: Terah's family	4
12:1	Abraham	his story	PTG Ishmael (and an IT)	5
25:19	Isaac	his story	PT Isaac, link to Abraham	6
28:10	Jacob	his story	PTG Esau (two PTGs)	7
		his story	PT Jacob, contrast to Esau	
37:2b	Joseph	his story		(8)
50:22	?	Joseph’s death	(brief genealogy)	

starts with a Terah PT and records his family structure to prepare for Abraham’s story; likely Terah was the source of that PTG.

From there on, a different style prevails. Abraham tells his story and ends it with Ishmael’s PTG. Isaac starts with his PT and a link back to Abraham, as if to say, ‘I also am a son of Abraham, indeed *the* son who carries God’s torch’. He then narrates his own story. Jacob tells his story and ends with two versions of his brother Esau’s PTG, including them by adding one last statement that contrasts him with his brother, and then his own PT marks the *end*. Finally, Joseph gives his story with no PT at all.

Note that in every case, the PT names the most likely source of

- either (a) a main pericope in which it makes a major *transition* (God, Adam, Noah, Shem)
- or (b) a main pericope that it either *starts* (Isaac) or *ends* (Jacob)
- or (c) a contained genealogy for which it is the *title* (Noah’s sons<sup>11</sup>, Terah, Ishmael, Esau, Esau).

### Conclusions

If my analysis is correct, there is a simple outline to Genesis, as illustrated in table 2.

Eight of the eleven PTs *introduce* a genealogy, i.e. are PTGs. Most indicate a *transition* from a story to a genealogy for a given source/tablet. Noah’s PT indicates a *transition* from 120 years before the flood, to the flood itself. Isaac’s PT *begins* his story, and the first nine verses can be seen as a PTG. Jacob’s PT *ends* his story. Both Isaac’s and Jacob’s could be considered *transitions*, but in these cases to a new source. Joseph could have written his story on papyrus, so there might not have been an eighth tablet.

Furthermore, if the premise is correct that eyewitnesses originated the material in Genesis, then any theory based on the premise that Moses’ timeframe and venue determine the meaning of Genesis, especially chapters 1 and 2, is unfounded.<sup>12</sup>

Even more simply, Genesis is a series of eight accounts, by God, Adam, Noah and sons, Shem, Abraham, Isaac, Jacob, and Joseph. They address:

1. the creation and making of house and home for mankind,
2. the first couple, their fall, and the first family, down to Noah,
3. the Flood and subsequent dispersion,
4. the cause of the dispersion, and the line to Abraham; and God’s dealings with
5. the first believer,
6. the first sacrifice (nearly),
7. the father of the twelve heads of Israel, and
8. the twelve, with focus on Joseph, a type of Christ.

No reasonable theory of sources or authorship, including this one, can be either disproven or substantiated short of spectacular findings, such as of the original tablets (perhaps

buried with Joseph or in the cave of Machpelah with Abraham *et al.*?). What we have here is a simple deduction based on a thorough analysis of the text itself. The main player and key eyewitness to the events in each story was the most likely source, independent of who might have been the scribe in each case. Instead of a wooden following of Mesopotamian colophon customs, or a wooden use of toledoths as titles, the compiler or authors seem to have used *toledoths* in a variety of ways.

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8. Kulikovshy’s first paragraph (ref. 5) refers to chapters 1–2 as a unit, as do many other authors.
9. Collins, C.J., *Genesis 1–4: A Linguistic, Literary, and Theological Commentary*, P&R Publishing, Phillipsburg, NJ, 2006, reviewed by me at creation.com/images/pdfs/tj/j21\_2/j21\_2\_35-39.pdf.
10. God created them from nothing on Day 1 (Genesis 1:1). Initially they were devoid of form (1:2) and light (1:3) (and, hence, atoms, which emit light). Then He made (finished) them on Days 2 and 3, respectively, to the point of being named as man now knows them.
11. Alternatively, as previously noted, Noah’s sons’ PT could be categorized with Isaac’s.
12. Example: the cosmic temple theory, about which I have heard him lecture, but not read: Walton, J.H., *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*, IVP Academic, Downer’s Grove, IL, 2009.

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