

I. Genesis

Introduction

1. Title

- a. Hebrew: "In the Beginning"
- b. LXX: "Genesis" - origin, source, generation

2. Date of Events: from Creation to the Death of Joseph (1805 B. C.)-Torah written ~ 1400BC

B. Purpose: The God of Creation chose to bless sinful mankind through Abraham and his Seed who will inherit the Land.

C. The Literary Structure (Derek Kidner, 42)

1. The Primeval History (1-11)

- i. Creation history (1:1-2:3)
- ii. The probation and fall of man (2:4-3:24)
- iii. Man under sin and death (4:1-6:8)
- iv. The world under judgment (6:9-8:14)
- v. Renewal and repopulation (8:15-10:32)
- vi. Ends and beginnings: Babel and Canaan (11:1-32)

2. The Chosen People (12-50)

- i. The call and covenant of Abraham (12-20)
- ii. Isaac and the tests of faith (21-26)
- iii. Jacob and the emergence of Israel (27-36)
- iv. Joseph and bringing to Egypt (37-50)

1. 4 Events (1-11)

- a. Creation
- b. Fall
- c. Flood
- d. Babel

¹ Notes prepared with help of The Master's Seminary BI 501 Bible Survey syllabus.

2. 4 People
 - a. Abraham
 - b. Isaac
 - c. Jacob/Israel
 - d. Joseph

D. Major Themes

1. Creation (Gen. 1

- a. To Create [bara'] (Gen. 1:1, 21, 27; 2:3, 4; 5:1, 2; 6:7)
- b. Creator [qana] (Gen. 14:19, 22)
- c. To Make [asah] (Gen. 1:7, 16, 25, 31; 2:3, 4; 3:1; 5:1; 6:6, 7; 7:4; 9:6)
- d. From the outset, we are informed with utmost clarity that God created all things.

Derek Kidner: "It is no accident that God is the subject of the first sentence of the Bible, for this word dominates the whole chapter... The passage, indeed the Book is about him first of all; to read it with any other primary interest... is to misread it."²

² TOTC, p. 43.

- e. On a lesser note, general revelation instructs us: Nothing + Nobody ≠ All things.

2. The Sin of Mankind (Gen 3, 4, 6, 11, 19)

- a. The most tragic moment in history (3:1-7). Man would dare come out from under the lordship of Creator God. He is not alone in doing so.
- b. There exists opposition to God.
- c. Human life is taken, but not by its Creator (4)
- d. “Every intent of the thoughts of his heart was only evil continually” (6:5)
- e. Babel (11)
- f. Sodom and Gomorrah (19)

3. The Noahic Covenant & the Beginning of Government (Gen 9)

Genesis 9:1-7 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth. ² “The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. ³ “Every moving thing that is alive shall be food for you; I give all to you, as *I gave* the green plant. ⁴ “Only you shall not eat flesh with its life, *that is*, its blood. ⁵ “Surely I will require your lifeblood; from every beast I will require it. And from *every* man, from every man’s brother I will require the life of man. ⁶ “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man. ⁷ “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

Genesis 9:9, 14-15 “Now behold, I Myself do establish My covenant with you, and with your descendants after you; ¹⁰ and with every living creature

that is with you, ... ¹⁴ It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, ¹⁵ and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.”

a. The authorization of government³

“Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image” (9:6).

b. The covenant requires image-bearers to enforce it

c. The covenant requires no exceptions to justice

4. The Abrahamic Covenant (Gen 12:1-3, 7; 13:14-17; 15:1-21; 17:1-21; 18:17-19; 22:15-18; 26:2-5, 23-25; 28:10-17; 35:9-12; 50:24)

a. The Development of the Covenant

1) The Need for the Covenant (1:1-11:26)

- Abram is the link between the “Need” and “Foundation” for the covenant.
- What makes Abram unique is his relationship w/ the LORD. He becomes a 3rd major individual to whom God speaks.

³ <https://www.9marks.org/article/the-noahic-covenants-importance-for-government/>

- He is called to leave those aspects which give him identity (ancestry, nation=Ur of Chaldeans (15:7), ...)

2) The Foundation of the Covenant (12:1-3)

- God commands Abram to basically renounce His ancestry and identity in the nation (Ur of Chaldeans) in order to begin a new nation
- Some from all the families of the earth will be blessed through Abram and his future children
- Some have said this is the 1st exodus in the Torah so God might establish him as a new mediator for the nations

*Ab. Cov: Has not yet been fulfilled; was not and is not today in the church.

*Ab. Cov: what point does it become unconditional?- God binds Himself by the covenant to change the heart of Abraham's seed

3) The Making of the Covenant (15:1-21)

- When God spoke: Then he believed in the LORD; and He reckoned it to him as righteousness (v. 6).
- God bounded himself in chpt 15
- Emphasis again in v. 21 is Abram's seed
- The covenant is unconditional as far as the fulfillment: God has bound himself to change the heart of Israel (in the future, there will be a generation whose hearts will be changed).
- The covenant is conditional as to what generation will experience the fulfillment (A difference between dispensational and covenantal theology: dispensationalism understands the covenant to be unconditional; it will continue).

4) The Sign of the Covenant (17:1-14)

- Abram's descendants must walk before the Lord
- Circumcision

5) The Purpose of the Covenant (Gen. 18:17-19)

- 3 men, one of them the Lord (other 2, angels who stay w/ Lot)

- God has placed upon himself the changing of the heart of Abraham's seed to be an obedient people
 - To have a faithful obedient nation like Abraham that would be a witness and testimony to the nations that they would also demonstrate faithful obedience to reap the blessings of God.
 - The church is not the mediatorial nation but to "go and make disciples."
 - Romans 11 teaches that the church has Israel's blessing, Savior, ultimate impact upon the nations.
- 6) The Blessing from the Covenant (22:15-18)
- Great test of Abraham's faith, and as is characteristic of him: he responds in faithful obedience although he believed Isaac was the seed
 - Thus, since God promised him to be the seed, and Abraham believed God, he assumed Isaac would be raised from the dead (cf. Heb 11:19).
 - Substitutionary sacrifice then occurs w/ the ram
 - God bounded himself in chpt 15
 - V. 18 summarizes what began at end of chpt 11, beginning of chpt 12→Abraham is one that responds to God's voice/word
 - Thus he's an example for immediate Israel and the church of Christ and obedience to the word of God
- 7) The Reaffirmation of the Covenant (26:2-5, 23-25; 28:10-17; 35:9-12; 50:24)
- Also 26:2-5, Isaac had the covenant reaffirmed to him. Likewise, he demonstrated faith
- b. The Elements of the Covenant
- 1) Personal Blessing for Abraham (Gen. 12:2; cf. 24:1)

- God honors him by bounty, fruit of the land, children
 - Even Melchizedik, Abimelech, and King of Sodom recognized Abraham's blessings
 - This is assurance to us as we read the Torah that just as God has promised blessings to Abraham's seed, we too must trust the Lord
- 2) A Great Nation (Gen. 12:2; 17:4-6 [cf. 21:13, 18]; 18:18; 25:23; 35:11; 46:3; cf. 10:5, 20, 31, 32)
- (even Ishmael becomes a great nation; his genealogy in Gen 25)
- a) The Land (12:1, 7; 13:14-18; 15:18-21; 17:8; 23:1-20; 24:7; 26:3-4; 28:13; 35:12; 50:24; cf. 1:1, 2, 26, 28; 6:5, 6, 11, 13, 17; 9:1, 7, 13, 17; 10:5, 20, 31, 32; 11:1, 4, 8, 9)

Genesis 15:18–21 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates: ¹⁹ the Kenite and the Kenizzite and the Kadmonite ²⁰ and the Hittite and the Perizzite and the Rephaim ²¹ and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Amos 9:15 "I will also plant them on their land, and they will not again be rooted out from their land which I have given them," says the Lord your God.

Ezekiel 48:1–7, 23–29 Now these are the names of the tribes: from the northern extremity, beside the way of Hethlon to Lebo-hamath, *as far as* Hazar-enan *at* the border of Damascus, toward the north beside Hamath, running from east to west, **Dan**, one *portion*. ² "Beside the border of Dan, from the east side to the west side, **Asher**, one *portion*. ³ "Beside the border of Asher, from the east side to the west side, **Naphtali**, one *portion*. ⁴ "Beside the border of Naphtali, from the east side to the west side, **Manasseh**, one *portion*. ⁵ "Beside the border of Manasseh, from the east side to the west side, **Ephraim**, one *portion*. ⁶ "Beside the border of Ephraim, from the east side to the west side, **Reuben**, one *portion*. ⁷ "Beside the border of Reuben, from the east side to the west side, **Judah**, one *portion* ... ²³ "As for the rest of the tribes: from the east side to the west side, Benjamin, one *portion*. ²⁴ "Beside the border of **Benjamin**, from the east side to the west side, Simeon, one

portion. ²⁵ “Beside the border of **Simeon**, from the east side to the west side, **Issachar**, one *portion.* ²⁶ “Beside the border of Issachar, from the east side to the west side, **Zebulun**, one *portion.* ²⁷ “Beside the border of Zebulun, from the east side to the west side, **Gad**, one *portion.* ²⁸ “And beside the border of Gad, at the south side toward the south, the border shall be from Tamar to the waters of Meribath-kadesh, to the brook of *Egypt*, to the Great Sea. ²⁹ This is the land which you shall divide by lot to the tribes of Israel for an inheritance, and these are their several portions,” declares the Lord GOD.

b) A Nation through the Seed (12:2, 7; 15:5; 17:3-14; 22:16-17; 26:4, 24; 28:14; 35:11)

(1) Corporate (12:7; 13:15-16; 15:5, 13, 18; 17:7-10, 19; 22:17a; 26:3-4a, 24; 28:13-14a; 35:11-12)

(2) Individual

(a) Son (15:3; 21:13)

(b) Messiah (22:17b-18; 26:4b-5; 28:14)

Anticipating Gen 49-‘posses the gate of his enemies’ → Gal. 3:8 → Paul affirms Christ; also John 8 → Abraham anticipated the singular seed/ultimate means of God blessing Israel and the nations

3) Universal Blessing (Gen. 12:3; 18:18; 22:18; 26:4; 28:14)

5. The Powerful God (1-2; 6-8; 15:1)

6. The Sovereign God (37-50, 50:19-20)

7. The Judgment of God (3, 4, 6, 11, 19)

8. The Grace of God: His Choice of the Lowly

9. Blessing (1:22, 28; 2:3; 5:2; 9:1, 26; 12:2, 3; 14:19, 20; 17:16, 20; 18:18; 22:17, 18; 24:1, 27, 31, 35, 48, 60; 25:11; 26:3, 4, 12, 24, 29; 27:4, 7, 10, 12, 19, 23, 25, 27, 29, 30, 31, 33, 34, 35, 36, 38, 41; 28:1, 3, 4, 6, 14; 30:27, 30; 31:55; 32:26, 29; 35:9; 39:5; 47:7, 10; 48:3, 9, 15, 16, 20; 49:25, 26, 28) / Cursing (3:14, 17; 4:11; 5:29; 9:25; 12:3; 27:12, 13, 29; 49:7)

- Introduction to the idea of God 'blessing.' Not until chpt 26 is there a mediator doing God's blessing. Up until then, its God directly blessing
- Introduction to idea of God 'cursing.' Ultimate curse for those who disdain God → Gehenna.

E. Bibliography

1. Exegetical:

- Wenham, *Genesis* (WBC). 2 vols.
- Hamilton, *The Book of Genesis* (NICOT). 2 vols.

2. English Interpretation:

- Davis, *Paradise to Prison* (6/24 view)
- Kidner, *Genesis* (TOTC) (no on 6/24 view)
- Matthews, *Genesis* (NAC). 2 vols (no on 6/24 view)
- Henry Morris, *The Genesis Record* (6/24 view)
- Currid, *Genesis* (6/24 view)
- MacArthur, *The Battle for the Beginning* (Gen 1-11, 6/24 view)

3. Expositional:

- Ross, *Creation and Blessing*
- Walton, *Genesis* (NICAC).

F. Selected Interpretive Problems

1. The Nature of Genesis 1:1-11:26 [see Kelly, *Creation and Change* (book Jmac used; MacArthur, *The Battle for the Beginning* (both exegetes)]

-most debated issue in Genesis in the past 200 years is the revelation of the creation account

a. Myth

1. Liberals say myth
2. Egyptians, Akkadians, Assyrians have creation accounts
3. Babylonian myths-'Enuma Elish' (Walton, p.80)-liberals say Genesis is another story trying to communicate creation

[[Enuma Elish: Marduk slays another god and creates humans to serve the deities]]

4. Gen 1-11 has no historical significance, it's a story trying to communicate theology

b. Symbolic Theology [Wenham; Kidner]

- Some say Adam was the 'symbolic' 1st man

a. Historical Narrative (the reasons) [Matthews (-1); Ross]

- 1) No literary distinction between 1:1-11:26 and 11:27-50:26

-when you read Gen 1-11 then 12 on, there is no suggestion of a literary distinction (see p. 79 of Grudem's ST). Thus, when man invents one, he is placing his judgment on God.

- 2) Discernible historical features in 1:1-11:26

- a) 64 geographical terms
- b) 88 personal names [CBCOT, 13]
- c) 48 generic names
- d) 21 cultural items (woods, metals, buildings, musical instruments)

- 3) NT confirmation (Adam – Luke 3:38; Rom. 5:14; I Cor. 15:22, 45; 1 Tim. 2:13, 14; Jude 14; Noah – Matt. 24:37, 38; Luke 3:36; 17:26, 27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5)

- The NT confirms the truth of Gen 1-11.
- Peter prophesies that reprobates will scoff at the idea of a worldwide deluge and a catastrophic creation and judgment (2 Pet 3:3-4).
- Therefore, Gen 1-11 is to be taken as historical narrative just as all others in the OT.

2. The Understanding of 1:1-5 [MSB, 16; CBCOT, 80, 97]

- a. The Gap Theory-(no exegetical commentaries contain this theory)

- b. The Re-creation theory [Ross]
 - Ross says 'bara' (בָּרָא) does not necessarily mean creation out of nothing
 - God is always the subject the 'bara'
 - He assumes creation (Big Bang) has already occurred and a sub-re-creation occurs

- c. The Original Creation theory
 - 1) 1:1-5 = Day 1 [Wenham; Kidner; Matthews; KD]
 - 2) 1:2-5 = Day 1 [EBC]
 - 3) 1:3-5 = Day 1 [Hamilton; Walton]

- 3. The meaning of "Day" (yom) in 1:1-2:3 [MSB, 16; CBCOT, 97; SOTI, 196-203]
 - a. The 24-hour Day theory (reasons) [Wenham; Ross; Walton]
 - 1) "evening and morning"
 - 2) numerical adjective
 - 3) Ex. 20:11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

 - b. The Day-age theory [Kidner]
 - day represents 10^{3-6} years

 - c. The Intermittent-day theory
 - massive period of time between days 1 & 2; not compat. w/ Ex.20

 - d. The Revelatory-day theory
 - time revealed to Moses

 - e. The Literary Framework theory
 - Within the ancient world and in responding to the various ancient myths, God instructs Moses to frame this story in order to communicate symbolic theological truth. Evidence for this is in the parallels existing

in the 'Enuma Elish', etc. Not a scientific, but literary statement.
'Evangelicals' today are attracted to this view.

4. "The Image of God" (1:26, 27) [MSB, 17]
 - a. The Totality of Man Is a Reflection of God [Hamilton; Kidner]
-image represents in likeness the one
 - b. The Immaterial Nature of Man Is a Reflection of God [Ross]
 - c. The Rule of Man as God's Representative(s) over the Earth [Wenham; Matthews; Walton]-the image says man is God's representative over the earth. Back in the day, kings who conquered a land would leave a statue or figure of themselves in the land in order to show their 'image'

5. The Identity of the "Sons of God" in 6:2 [MSB, 24; CBCOT, 98]
 - a. The Angelic interpretation [Wenham; Kidner]

A marriage between angelic beings and mortals. Angels took upon themselves physical bodies as they do throughout Scripture. Jude 6-7 (maybe 2 Peter). One argument is that angels had not been mentioned previously in Gen. Creation account does not mention angels, however see Job 38. In Gen 2, the serpent spoke through some means (Rev.12:9) and see Gen 3:24. Jesus says in NT that angels do not marry. Essex: in context of all Scripture, this makes sense, however, putting yourself on the plains of Moab hearing or reading the Torah, b may make sense.
 - b. The Godly Sons of Seth interpretation [Matthews]

Seth was made in the image of Adam who was a son of God and therefore Seth's sons. Daughters of men=relatives of Cain in this context.
 - c. The Dynastic Rulers interpretation [Ross (with #1)]-men who viewed themselves as superior and made harems.
 - d. The Royal Heroes interpretation [Walton]
 - e. The Men denoting their Origin from God interpretation [EBC, Saelhammer (?)]-according to the EBC, positions 'a' and 'b' have too many problems, not popular yet.

6. The Extent of the Noahic Flood [MSB, 24-28; CBCOT, 14, 81, 100-1; SOTI, 215-23]
 - among 'evangelical' commentators, there is debate regarding the locality of the Deluge.
 - Interestingly, much of ancient near east writings record a worldwide flood w/ surviving family (e.g. The Epic of Gilgamesh, Polynesian Flood of Nu'u, etc.)
 - a. Global, Worldwide (reasons) [Matthews]
 - 1) The death of all creatures (6:13, 17; 7:21-23)
 - 2) The need for the ark (6:14-16, 19-21)
 - 3) The depth of the water (7:17-20)-'tallest mountains 15 cubits under'- (Extra-biblical/sub-evidence=seashells on Mt Everest and other tall mountain ranges)
 - 4) The duration of the flood (7:24)
 - 5) The later biblical testimony [MSB, 25; *2 Pet. 3:5, 6)
 - 6) The worldwide tradition (7:19)-(Worldwide traditions→worldwide flood; also see Enuma Elish and Epochs of Gilgamesh)
 - 7) Also, God's covenant w/ Noah to never flood the world again
 - b. Known World, Regional, Local [Kidner; Walton (?)]
7. "Until Shiloh Comes" (49:10) [MSB, 86-7]
 - a. Shiloh is a personal name (The Messiah) [KD]-v. 10 is saying the kingship will be established in Judah's line.
 - b. Shiloh is the town in the Central Highlands
 - c. Shiloh represents two terms meaning "which is to him" [Hamilton (?); Kidner; Ross; EBC; BKC]
 - d. Shiloh means "Ruler"
 - e. Shiloh is repointed to mean "tribute to him" [Wenham]
 - a. Strongest linguistic position is 'c,' while 'a,c,d & e' all have Messianic implications (also see Rev. 5:5). Kings will be established before the ultimate King arrives. Why Judah and not Joseph? As seen in Genesis, God chooses whom He chooses.
 - b. Joseph considered one tribe, Ephriam and Manasseh bound together, Levi is the priestly tribe (Jacob's adoption of the 2 sons of Joseph).

- G. Preaching Genesis [COTC, 69-88, 294-297→on preaching narrative]
1. Historical narrative-one great caution: it is recorded for us to show what God has done w/o always telling us why.
 2. Obviously there are some examples given of faith (Gen 22)
 3. Within the text, these man had relationships w/ God.
 4. God works through the weakness of men to work His plan.
 5. Don't make narrative do more than it was designed to do!
 6. Gen 24 was not put into the text to show you how to choose a wife!
 7. Nor is Gen. 39 given to show how to resist temptation
 8. When preaching narratives, keep the focus on God
 9. The bigger portion you preach, the better off you'll be
 10. Narratives are describing what happened, thus, they are difficult to preach. Thus, you want to note, what is God doing here? Tell the complete story and then draw your application.
 11. 40% of the OT is narrative-it was written to give us God's plan and program, not just to give us examples
 12. As you'll see, no one character God uses is all good
 13. Joseph-some places show he's a man of the Lord, some places shows he's showing off his tunic and participating in divination and marrying Egyptian priests. His confidence to participate in the Abrahamic blessing was good. Beware, from didactic portions of Scripture, how they succeeded and how they failed.