

# Genesis

## Title

Hebrew Title: בְּרֵאשִׁית b̄rē'shiyth. Comes from the first word of Gen. 1:1 "in the beginning."

LXX Title: ΓΕΝΕΣΙΣ (ΚΟΣΜΟΥ). Comes from the text of Gen. 2:4. This is the book of the *geneseōs* of heaven and earth. "Generations" as a Greek translation of the Hebrew תּוֹלְדוֹת towlēdoth (Gen. 2:4; 5:1; 6:9; 10:1,32; 11:10,27; 25:12,13,19; 36:1,9; 37:2).

Vulgate Title: Liber Genesis; English Title: Genesis

## Outline

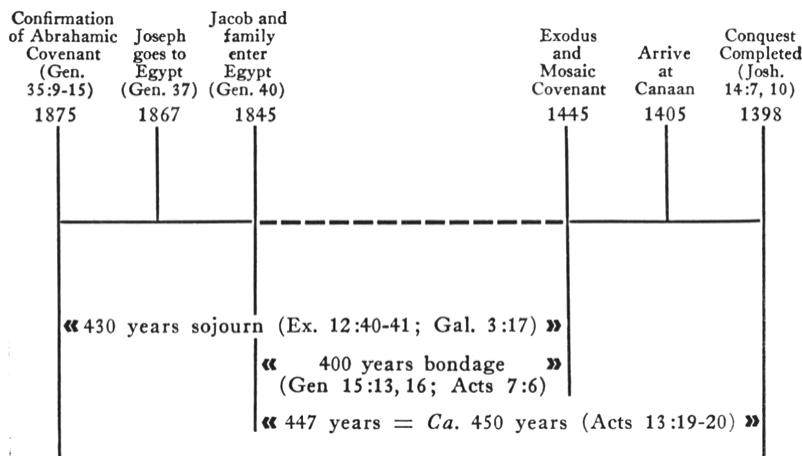
- 1-11 Adam to Abraham (unknown Angelic years, formless & void years, plus 3549 Adamic human years 5609-2060BC)
  - 1-2 Creation & Recreation
  - 3 The Fall of Man
  - 4 Cain Murders Abel
  - 5 Genealogies
  - 6-8 Noah's Flood (600<sup>th</sup> year of Noah's life, 2,242 years AM as per LXX)
  - 9 The Rainbow & Capital Punishment
  - 10 Genealogies & National Foundations
  - 11 The Tower of Babel plus the towlēdoth from Shem to Abraham.
- 12-50 Abraham, Isaac, Jacob (Israel), Sons of Israel (286 Abrahamic promise years 2060-1774BC)
  - 12-25 Abraham
  - 21-35 Isaac
  - 27-50 Jacob (Israel)
  - 29-50 Sons of Israel

## Notes on OT chronology

The Temple of Solomon was begun 965BC in the 480<sup>th</sup> year after the Exodus (1<sup>st</sup> Kgs. 6:1). 1445BC.

The time period for Israel in Egypt is said to be 400 years (Gen. 15:13,16; Acts 7:6), 430 years (Ex. 12:40; Gal. 3:16,17), and "about 450 years (Acts 13:17-20). All three of these numbers are wonderfully synchronized by Harold Hoehner in BibSac Vol. 126, No. 504 (1969).

Jacob was 130 years old when he was presented to Pharaoh in 1845BC (Gen. 47:9). That means Jacob was born in 1975BC, Isaac was born in 2035BC, and Abraham was born in 2135BC. Joseph was 91 years younger than Jacob, born in 1884BC. Joseph's death at the age of 110 closes the Book of Genesis in 1774BC. LXX Greek figures are better than MT Hebrew figures for the Gen. 5, 10, 11 towlēdoth. These figures indicate Abraham was born 1,232 years after the flood (3367BC), 3,474 years AM (5609BC).



## Author

The Bible credits Moses as the author of the Pentateuch, the Torah, the Law (the first book of which is Genesis). Anti-supernatural liberal “scholarship” invented a JEDP hypothesis to describe a naturalistic humanly evolved literature.

Allen Ross states succinctly, “Indeed no one would have been better qualified to write the book. Since “Moses was educated in all the wisdom of the Egyptians (Acts 7:22), his literary skills would have enabled him to collect Israel’s traditions and records and to compose the work.”<sup>1</sup>

OT authors after Moses consistently and exclusively identify Moses as the author/giver of the Torah. Joshua even quotes YHWH in affirming Mosaic authorship (Josh. 1:7; 20:2), as does Malachi (Mal. 4:4). Other OT authors crediting Moses’ authorship include David (1<sup>st</sup> Kgs. 2:3), Solomon (1<sup>st</sup> Kgs. 8:53,56), and most notably Ezra (31x in 1<sup>st</sup> & 2<sup>nd</sup> Chr.; Ezra; Neh.).

Jesus repeatedly references Moses and what he wrote in the Law (Mt. 8:4; 19:8; Mk. 1:45; 7:10; 10:4; 12:26; Lk. 5:14; 16:29,31 (citing Abraham!); 20:37; 24:44; Jn. 3:14; 5:45,46; 6:32; 7:19,22,23; 8:5). Jesus even included Moses in His transfiguration Kingdom preview (Mt. 17:3; Mk. 9:4; Lk. 9:30).

Luke credits Moses with the Law (Lk. 2:22; 24:27). As does the Apostle John (Jn. 1:17). As does Philip (Jn. 1:45). As do the Sadducees (Mt. 22:24; Mk. 12:19; Lk. 20:28) and the Scribes & Pharisees (Mt. 23:2; Jn. 8:5; 9:28,29).

In the Book of Acts: Peter (Acts 3:22), Stephen (9x in Acts 7), Paul (Acts 13:39; 26:22; 28:23), and James all cite Moses (Acts 15:21) as the author of Pentateuch.

Paul’s epistles mention Moses 10x (Rom. 5:14; 9:15; 10:5,19; 1<sup>st</sup> Cor. 9:9; 10:2; 2<sup>nd</sup> Cor. 3:7,13,15; 2<sup>nd</sup> Tim. 3:8).

The author of Hebrews mentions Moses 11x (Heb. 3:2,3,5,16; 7:14; 8:5; 9:19; 10:28; 11:23,24; 12:21).

Jude references the death of Moses (Jd. 9) and Revelation cites the Song of Moses (Rev. 15:3).

The early church understood OT canonicity as the combination of divinely inspired authorship and divinely inspired redactions/collations/orderings. The Pentateuch was indisputably Moses’ authorship and Ezra’s editorial work.

Prejudiced liberal views of Genesis began with Benedict Spinoza (1632-1677), were continued by Jean Astruc (1684-1766), and reached their famous pinnacle by Julius Wellhausen (1844-1918). Their prejudice is a presupposition against Divine miracles, revelation, and prophetic information.

Unprejudiced conservative evangelical scholarship has utterly devastated the JEDP hypothesis, yet it remains accepted dogma in academia. JEDP is completely rejected in all Austin Bible Church material.

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<sup>1</sup> Ross, Allen P. “Genesis.” In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books, 1985.

## Genesis in the New Testament

Matthew opens in a very Genesis way with the tovlēdoth of Jesus Christ. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. This descent is vital as the Seed of the Woman promise is the Bible's Protevangelium (Gen. 3:15).

Jesus quoted Genesis (Gen. 1:27; 2:24; 5:2) in His messages on marriage and divorce (Mt. 19:4,5; Mk. 10:6-8).

Jesus mentioned the blood of Abel (Mt. 23:35; Lk. 11:51; Jn. 8:44; Gen. 4:8), the days of Noah (Mt. 24:37; Lk. 17:26,27; Gen. 6-8), and the mandate for capital punishment (Mt. 26:52; Gen. 9:6), the days of Lot (Lk. 17:28; Gen. 19:1-14), Lot's wife (Lk. 17:32; Gen. 19:26), and the destruction of Sodom & Gomorrah (Lk. 10:12; Gen. 19:24,25).

The old age of Abraham and Sarah has a parallel with Zacharias and Elizabeth (Gen. 18:11; Lk. 1:18).

The womb wrestling Rebekah experienced has a parallel with Elizabeth (Gen. 25:22; Lk. 1:41).

Jesus visited Sychar, noted for the history it had with Jacob and Joseph (Jn. 4:5; Gen. 33:19; 48:22).

Simon the Pharisee failed to follow Abraham's example, but the sinful woman did not (Gen. 18:4; Lk. 7:44).

Abraham's sacrifice of Isaac (Gen. 22) has its antitype fulfillment with God the Father's sacrifice of Jesus Christ on the cross. The oath which YHWH made to Abraham on that occasion is extraordinarily significant (Gen. 22:16-17; Lk. 1:73,74; Heb. 6:13,14).

The early sermons in Acts are Genesis to Jesus discourses (cf. Acts 3:11-15 & ff.).

Stephen's last sermon included much Genesis material (Acts 7:3-16).

Romans is a tour de force from Genesis. Paul's justification theology cites Abraham repeatedly (Rom. 4:3,9,11,13,17,18,19,22,23 cf. Gal. 3:6,8). The typology of two Adams is critically dependent upon Genesis (Rom. 5:12ff. & 1<sup>st</sup> Cor. 15:21,45,47,49). The Adamic sin nature is more Genesis doctrine brought out in Romans (Rom. 6:12; 7:11,18; Gen. 4:7). The subjection of creation is grounded in Adam's fall (Rom. 8:20; Gen. 3:17-19). The destiny of Israel is grounded in Abraham, Isaac and Jacob (Rom. 9:7-12). The concluding verse in Romans is a reference to Gen. 3:15.

Our gospel light (2<sup>nd</sup> Cor. 4:6) is an echo from Gen. 1:3. Let there be light!

The NT's doctrine for women and their Church ministry roles draws from Genesis (1<sup>st</sup> Cor. 11:3-16; 1<sup>st</sup> Tim. 2:9-15).

The Book of Hebrews uses God's rest on the 7<sup>th</sup> day to pattern the Church's daily rest in Christ (Heb. 4:4,10). The Book of Hebrews also expands the obscure Melchizedek character from Gen. 14 into the ultimate Melchizedek Priesthood privilege we have in Christ (Heb. 5:6,10; 6:20; 7:1-10:39). Hebrews 11 & 12 draw many of its faith examples from Genesis (Heb. 11:3-22; 12:16,17,24 also 13:2).

Several Genesis references are found in the catholic epistles (Jas. 2:21,23; 3:9; 1<sup>st</sup> Pet. 3:6,20; 2<sup>nd</sup> Pet. 2:5,6,7; 3:5,6; 1<sup>st</sup> Jn. 3:12; Jd. 7,11).

Revelation promises a future planting of the Tree of Life (Rev. 2:7; 22:2,14), last seen when Adam and Eve were expelled from the Garden (Gen. 2:8,9; 3:22-24).

Revelation also celebrates the Lion from the Tribe of Judah and His victory on the cross (Rev. 5:5; Gen. 49:9,10).