

The Book of Genesis

Introduction

I. THE STATISTICS

- A. 50 Chapters, 1,533 Verses, 38,267 Words
- B. 1st Book of the Bible, 1st Book of the Old Testament
- C. Other Statistics
 - 1. Two other books in the Bible that come close to having 50 chapters: Jeremiah at 52 chapters and Ezekiel at 48 chapters.
 - 2. Averages about 30 to 31 verses per chapter
 - 3. Second largest book in the Bible as to number of verses with Psalms being the largest.
 - 4. Fourth largest book of the Bible as to number of words, with Psalms, Jeremiah and Ezekiel being larger, in that order.

II. TITLE OF THE BOOK

- A. “The First Book of Moses, Called Genesis.”
 - 1. It is the first book of the Bible.
 - 2. It is the first book of the Bible written by Moses.

III. IT’S EARTHLY AUTHOR

- A. His Name
 - 1. Moses
 - a. Never named in Genesis
 - b. Also wrote:
 - 1) Exodus
 - 2) Leviticus
 - 3) Numbers
 - 4) Deuteronomy
- B. His Life
 - 1. A son of Levi (Exodus 2:1-2)
 - 2. Given up by his mother for his safety (by way of the Nile River) and found by Pharaoh’s daughter. (Exodus 2:3-6)
 - 3. Raised by his mother and went on to live in the house of Pharaoh. (Exodus 2:7-10)

4. The *Three 40 years* of the life of Moses:
 - a. The First 40 – spent as the son of Pharaoh’s daughter.
 - 1) Not much is known about this time except for his being found by Pharaoh’s daughter, nursed by his mother, and then going on to live in Pharaoh’s house.
 - 2) At the end of these 40 years Moses went out to visit his people and slew an Egyptian trying to defend his brethren (Exodus 2:11-15; Acts 7:21-25)
 - b. The Second 40 – spent on the backside of a desert.
 - 1) The second set of the forty years of Moses’ life saw him living the life of a shepherd in Midian. (Exodus 2:15-25)
 - i. Marries Zipporah and has two sons by her (Exodus 2:22; Acts 7:29)
 - ii. During these forty years the Pharaoh dies (Exodus 2:23)
 - iii. God calls Moses while he is tending the sheep of his father-in-law (Exodus 3:1-10)
 - 2) At the end of Moses’ second forty God calls him to deliver the children of Israel. (Acts 7:30-36)
 - c. The Final 40 – spent delivering and leading the Children of Israel out of Egypt and to the Promised Land.
 - 1) The final 40 years of the life of Moses begins with him and Aaron speaking to Pharaoh. Moses is now 80 and Aaron 83. (Exodus 5:1-2)
 - 2) From Exodus chapter five through the books of Leviticus, Numbers and till the end of Deuteronomy Moses spends the remaining one hundred and twenty years (the last forty years) of his life in what God had prepared him for in his first eighty.
- C. His Writings
1. Moses was used of God to write five books of the Bible. “*The Law of Moses*”
 - a. Genesis – contains 50 chapters, and 1533 verses.
 - b. Exodus – contains 40 chapters, and 1213 verses.
 - c. Leviticus – contains 27 chapters, and 859 verses.
 - d. Numbers – contains 36 chapters, and 1288 verses.
 - e. Deuteronomy – contains 34 chapters, and 958 verses.
 2. Moses also wrote the 90th Psalm.
 - a. Psalm 90 – contains 17 verses.
 3. The total writings of Moses
 - a. 187 chapters, plus Psalm 90
 - b. 5,868 verses

D. The Validity of the Authorship of Genesis

1. Since the writings of Paul, the Devil, and those that do his work have tried to corrupt the word of God (2 Corinthians 2:17), or at the very least cast doubt on it. One of these attacks in the last 200 to 300 years has been directed against Moses and his authorship of the first five books of the Old Testament. Such attacks have come from non-Christians as well as professing Christians.
2. Nearly all liberal Bible colleges and seminaries, and sadly some professing conservative colleges, teach the ‘documentary hypothesis,’ also known as the ‘JEDP hypothesis.’
 - a. The Documentary Hypothesis:
 - 1) This system has been in place for some time and has its roots from a Jewish rabbi from the 12th century named Ibn Ezra. While he believed in the Mosaic authorship of the books of the Law, he noticed that some verses seemed to have some odd phrasing that seemed out of place. However, he never pursued to resolve them.
 - 2) From this shred of doubt came other “scholars” that spread more doubt on the scriptures. Fast forward to the late 1800’s and a man by the name of Julius Wellhausen emerged on the scene, restating the Documentary Hypothesis with great skill and persuasiveness. Wellhausen claimed that the parts of the Old Testament that dealt with sophisticated doctrine (one God, the Ten Commandments, the tabernacle, etc.) were not truths revealed by God, but were ideas that evolved from lower stages of thinking, including polytheism, animism, ancestor worship, etc. Hence the ‘need’ to find or fabricate later authors. One of the main arguments was that writing had supposedly not been invented yet at the time of Moses.¹
 - 3) The system presented: The Documentary (JEDP) Hypothesis:
 - i. **J** documents are the sections, verses, or parts of verses written by one or more authors who preferred to use the name Jehovah to refer to God. It proposed that this author wrote about 900-850 B.C.
 - ii. **E** documents are the texts that use the name *Elohim* for God and were supposedly written around 750-700 B.C.

¹ <https://creation.com/did-moses-really-write-genesis>

- iii. **D** stands for Deuteronomy, most of which was written by a different author or group of authors, perhaps around the time of King Josiah's reign in 621 B.C.
 - iv. **P** stands for Priest and identifies the texts in Leviticus and elsewhere in the Law that were written by a priest or priests during the exile in Babylon after 586 B.C.
- 4) The Documentary Hypothesis undermines the authenticity of the Genesis Creation/Fall/Flood accounts, as well as the whole patriarchal history of Israel. JEDP presupposes that the whole of the Old Testament is one gigantic fraud and call into question not only the integrity of Moses, but also the trust, integrity, and character of God.
- i. A great example of the use of the JEDP hypothesis comes from the notes of the NAB (Catholic).
 - ii. In the NAB, the editors reference the history of the JEDP hypothesis and give it credence.
 - iii. In fact, the NAB throws doubt upon the creation story and the flood.
 - i) *“How should modern readers interpret the creation-flood story in Gn 2-11? The stories are neither history nor myth. “Myth” is an unsuitable term, for it has several different meanings and connotes untruth in popular English. “History” is equally misleading, for it suggests that the events actually took place. The best term is creation-flood story. – (The New American Bible Revised Edition – World Catholic Press © 2010 and 2011, page 7)*
 - ii) The NAB editors/contributors continue... *“Ancient Near Eastern thinkers did not have our methods of exploring serious questions. Instead, they used narratives for issues that we would call philosophical and theological. They added and subtracted narrative details and varied the plot as they sought meaning in the ancient stories. Their stories reveal a privileged time, when divine decisions were made that determined the future of the human race. The origin of something was thought to explain its present meaning, e.g. how God acts with justice and generosity, why human beings are rebellious, the nature of sexual attraction and marriage, why there are many peoples and*

languages. Though stories may initially strike us as primitive and naïve, they are in fact told with skill, compression, and subtlety. They provide profound answers to perennial questions about God and human beings. – (The New American Bible Revised Edition – World Catholic Press © 2010 and 2011, page 7 - 8)

3. Evidence for Moses' Authorship
 - a. The evidence that Moses wrote Genesis through Deuteronomy is overwhelming.
 - 1) Contrary to the views of Wellhausen and other critics, research and archaeological work has proven that writing was indeed well known in the days of Moses. The JEDP hypothesis falsely assumes that the Israelites waited until many centuries after the foundation of their nation before committing any of their history or laws to written form, even though their neighbors kept their own records of history in writing before the time of Moses.
 - 2) The author is an obvious eyewitness of the Exodus from Egypt, familiar with the geography, plants of the region, the use of several Egyptian words, and refers to customs that go back to the second millennium B.C.
 - 3) The rest of Moses' writings support that he wrote the book of Genesis (Exodus 17:14; 24:4-7; 34:27; Numbers 33:2; Deuteronomy 31:9, 22, 24).
 - 4) Many other locations in the Old Testament, Moses is said to have been the earthly author (Joshua 1:7-8; 8:32-24; Judges 3:4; 1 Kings 2:3; 2 Kings 14:6; 21:8; 2 Chronicles 25:4; Ezra 6:18; Nehemiah 8:1; 13:1; Daniel 9:11-13).
 - 5) The New Testament is not silent as well. Jesus frequently spoke of Moses' writings or the law of Moses (Matthew 8:4; 19:7-8; Mark 7:10; 12:26; Luke 16:31; 24:27, 44; John 7:19)
 - i. The witness of Christ and of His coming in Genesis, Numbers and Deuteronomy (John 5:45-47 [cp. Genesis 3:15; Genesis 49:10; Numbers 24:17-18; Deuteronomy 18:15, 18-19]).
 - 6) One sees very quickly that those churches and colleges that reject the validity of the authorship of Moses' writings are rejecting the authority of the word of God.

- 7) Other New Testament speakers/writers validate the authorship of Moses (John 1:17; Acts 3:22 [cp. Deuteronomy 18:15]; Acts 6:14; 13:39; 15:5; 1 Corinthians 9:9; 2 Corinthians 3:15; Hebrews 10:28).
 - i. The Book of Romans and Paul's witness (Romans 10:5 [cp. Leviticus 18:5]).
- b. The witness confirmed.
 - 1) The three-witness confirmation (2 Corinthians 13:1)
 - i. We have seen that Moses' own writings are a witness that he was the "earthly" author of the disputed books.
 - ii. We have seen that even the Old Testament scripture supports the claim of Moses' authorship.
 - iii. We have also seen that the Lord Himself supports that He gave Moses these words to "pen".
 - iv. We even go a step further and see that Luke and Paul confirms Moses' words (Acts 3:22 [cp. Deuteronomy 18:15]; Romans 10:5 [Leviticus 18:5]).
 - 2) A threefold cord is not quickly broken (Ecclesiastes 4:12)
4. Conclusion
 - a. Ultimately, the true author of Genesis was God, giving the words to Moses. This does not mean that God used Moses as a typewriter. Rather, God prepared Moses for his task from the day he was born (Jeremiah 1:5). When the time came Moses had all the necessary information and was guided by God with the very words needed. This is consistent with known history and with principles laid out in Scripture (2 Timothy 3:15-17; 2 Peter 1:20-21).
 - b. On the other side, there is no historical evidence, and no spiritual or theological basis whatsoever to support the deceptive JEDP hypothesis. This teaching is completely false; the "scholarship" that promotes it is totally bogus. It exists solely to undermine the authority of the word of God.

IV. THEME OF THE BOOK

- A. Key Thought – In Genesis we have the beginning of everything we know but God Himself. The beginning of heaven and earth, light, vegetation, and life (as it relates to man), are offered. Questions surrounding creation, sin, prophecy, judgment, redemption, work, marriage and family, bearing children, death, sacrifice, faith and obedience, races and nations, language, science, the Jew, and etc. are answered in a simple and rational way in the Book of Genesis.
- B. Key Phrase – “In the beginning”
 - 1. Occurrences:
 - a. In the Bible: 17 times
 - 1) Old Testament: 13 times
 - 2) New Testament: 4 times
 - b. Passages that directly deal with God and creation:
 - 1) Genesis chapter 1 (Genesis 1:1)
 - 2) Proverbs chapter 8 and wisdom (Proverbs 8:22)
 - 3) Gospel of John chapter 1 (John 1:1, 2)
 - 4) Book of Hebrews chapter 1, the laying of the foundations of the earth (Hebrews 1:10)
- C. Key Word(s) – “Beginning”
 - 1. Occurrences:
 - a. In the Bible: 106 times
 - 1) Old Testament: 54 times
 - 2) New Testament: 52 times
 - b. Books of the Bible
 - 1) Genesis – 5 times (Genesis 1:1; 10:10; 13:3; 41:21; 49:3)
 - 2) Most common usage
 - i. Isaiah – 12 times
 - ii. John – 10 times
 - iii. 1 John – 9 times
 - i) Usage highlights
 - (a) Isaiah
 - (i) Restoration being made (Isaiah 1:26)
 - (ii) Referencing a people that are terrible (Isaiah 18:2, 7)
 - (iii) In reference to the Lord (Isaiah 40:21, 22-23; 41:4; 46:10)
 - (iv) In reference to the Lord declaring truth (Isaiah 48:3, 5, 7)

- (b) John
 - (i) Christ at the beginning (John 1:1, 2)
 - (ii) In connection to the miracle done by Christ (John 2:10, 11)
 - (iii) The knowledge of Christ (John 6:64)
 - (iv) In reference to the devil and his role (John 8:44)
 - (v) In reference to the disciples and their relationship to Jesus (John 15:27; 16:4)
- (c) 1 John
 - (i) John's reference to the Lord Jesus Christ (1 John 1:1)
 - (ii) John's reference to the commandment that had already been given (1 John 2:7)
 - (iii) John's reference to the Lord (1 John 2:13, 14)
 - (iv) John's reference to the word (1 John 2:24)
 - (v) John's reference to the devil (1 John 3:8)
 - (vi) The message at the beginning (1 John 3:11)

3) Most common usage by chapter

- i. 1 John chapter 2 – 6 times
- ii. Isaiah chapter 48 – 4 times
- iii. John chapter 8 – 3 times

D. Key Chapter(s): Genesis **chapter 1** with Creation. Genesis **chapter 12** with Abraham's Call.

1. From **chapters 1 through 11** the Lord deals with the whole of all mankind.
2. In **chapter 12** the Lord shifts, and He deals with one man and his lineage. Working through them to make for Himself a nation, and ultimately bring His Son into the world through that nation.

E. Key Verse: **Genesis 1:1**. So much hangs on this one verse; if you do not believe this verse then the rest of scripture is thrown into question.

1. *"In the beginning God created the heaven and the earth."* Sounds simple enough, but to the lost man it is anything but simple. When one really believes it, he will have little difficulty believing all the rest of the word of God. This one verse refutes the various theories about origins that men have dreamed up. Hence: **Atheism** is false because God is real. **Materialism** is false because matter had a beginning. **Pantheism** is false because God was outside his creation. **Polytheism** is false because there

was only one God creating. **Evolution** is false because heaven and earth were created by God.

2. Really, all of these false philosophies are essentially the same. All theories or origins – other than the accurate account in scripture – teach that the present universe came into existence by the ‘gods’ or some other force of nature acting upon previously existing material of earlier ancient material. Hence, all other explanations of origins, whether religious, philosophical or scientific (so-called), are basically only different forms of the concept of evolution.

V. STRUCTURE OF THE BOOK

A. High Level Divisions

1. The Beginning of the World (Genesis 1-11)
2. The Beginning of the Nation of Israel (Genesis 12-50)

B. Detailed Divisions

1. The Account of Creation (Genesis 1:1-2:25)
2. The Fall of Man (Genesis 3-5)
3. Noah and the Flood (Genesis 6-9)
4. The Nations (Genesis 10-11)
5. Abraham (Genesis 12-23)
6. Isaac (Genesis 21-27)
7. Jacob (Genesis 27-36)
8. Joseph (Genesis 37-50)

C. To Whom Was the Book Written

1. Genesis written primarily to Israel; to mankind in general:
 - a. *“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” – (Romans 15:4)*
 - b. *“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” – (1 Corinthians 10:11)*
 - c. *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” – (2 Timothy 3:16)*
“That the man of God may be perfect, thoroughly furnished unto all good works.” – (2 Timothy 3:17)

D. Covenants in the Book of Genesis

1. The Edenic Covenant – (Genesis 1:26-28)
2. The Adamic Covenant – (Genesis 3:14-19)
3. The Noahic Covenant – (Genesis 8:20-9:6)
4. The Abrahamic Covenant – (Genesis 12:1-3)
5. The “Palestinian” (Land) Covenant – (Genesis 15:18-21)

E. Dispensations Found in the Book of Genesis

1. Four of the Seven Dispensations
 - a. Dispensation of Innocence (Genesis 1-3)
 - b. Dispensation of Conscience (Genesis 3-6, 8)
 - c. Dispensation of Human Government (Genesis 8-11)
 - d. Dispensation of Promise (Patriarchs) (Genesis 12-Exodus)