

INTRODUCTION TO GENESIS (written by Moses soon after Kadesh Barnea: 1444 BC)

Creation (1–2), Fall (3), Gentiles (4–11), Abe (12–25), Isaac (26), Jacob (27–36), Joseph (37–50)

Exodus suggests that Moses may have preached the general contents of Genesis. Moses was to tell **the nation, the elders, & Pharaoh that the LORD—Jehovah (I AM)** sent him.

Exodus 3¹⁴ *And God said to Moses, "I AM THAT I AM." And He said, "Thus you shall say to the children of Israel,*

I AM has sent me to you.

¹⁵ *Moreover God said to Moses, "Thus you shall say to the children of Israel:*

The LORD [Jehovah] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. *This is My name forever, and this is My memorial to all generations.'*

¹⁶ *Go and gather the elders of Israel together, and say to them,*

The LORD [Jehovah] God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, *saying, "I have surely visited you and seen what is done to you in Egypt; ¹⁷ and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey. ¹⁸ Then they [the elders of Israel] will heed your_{sg} voice; and you_{sg} shall come, you_{sg} & the elders of Israel, to the king of Egypt; & you_{pl} shall say to him, **The LORD [Jehovah] God of the Hebrews has met with us;** and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the LORD our God.'*

When did Egypt (especially Pharaoh) understand that Jehovah was Israel's God:

Exodus 14¹⁷ *And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. ¹⁸*

Then the Egyptians shall know that I am the LORD, *when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen." ¹⁹ And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.*

When did Israel understand that Jehovah was their God?

Exodus 14³¹ **Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.**

Outline of Genesis: The *Toledot* (The generations proceeding from ___ = This is what became of ___)

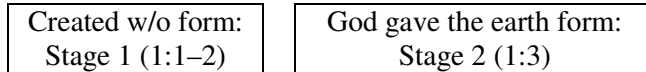
1. Creation (Summary statement: 1:1; Details: 1:2–2:3)
In the beginning God created the heavens and the earth (1:1)
2. *Toledot* of the heavens and the earth (Summary statement: 2:4; Details: 2:5–4:26)
These are the generations (toledot) of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven (2:4)
3. *Toledot* of (the Book of Adam (Summary statement: 5:1; Details: 5:2–6:8)
This is the book of the generations (toledot) of Adam. In the day when God created man, He made him in the likeness of God (5:1)
4. *Toledot* of Noah (Summary statement: 6:9; Details: 6:9b–9:29)
These are the generations (toledot) of Noah (6:9a)
5. *Toledot* of the sons of Noah (Summary statement: 10:1; Details: 10:2–11:9)
Now these are the generations (toledot) of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood (10:1)
6. *Toledot* of Shem (Summary statement: 11:10; Details: 11:10b–11:26)
These are the generations (toledot) of Shem (11:10a)

7. *Toledot* of Terah (Summary statement: 11:27; Details: 11:28–25:11)
Now these are the generations (toledot) of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot (11:27)
8. *Toledot* of Ishmael (Summary statement: 25:12; Details: 25:13–18)
Now these are the generations (toledot) of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham (25:12)
9. *Toledot* of Isaac (Summary statement: 25:19; Details: 25:20–35:29)
Now these are the generations (toledot) of Isaac, Abraham's son: Abraham became the father of Isaac (25:19)
10. *Toledot* of Esau (Summary statement: 36:1; Details: 36:2–8)
Now these are the generations (toledot) of Esau (that is, Edom) (36:1)
11. *Toledot* of (Esau, the Father of Edom (Summary statement: 36:9; Details: 36:10–37:1)
These then are the generations (toledot) of Esau the father of the Edomites in the hill country of Seir (36:9)
12. *Toledot* of Jacob (Summary statement: 37:2; Details: 37:2b–50:26)
These are the generations (toledot) of Jacob (37:2a)

EXPOSITION:

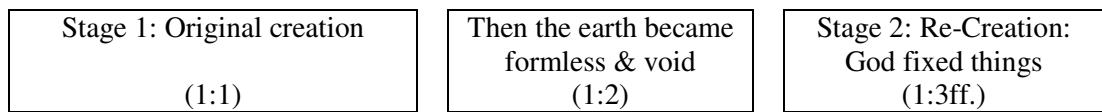
Is there a gap? If so, when is the gap?

1. Some think that Gen. 1:1–3 are sequential (First... Second... Third). If so, God would have created a formless & void universe as step 1 (Genesis 1:1–2). Then He would have fixed this in 1:3ff.



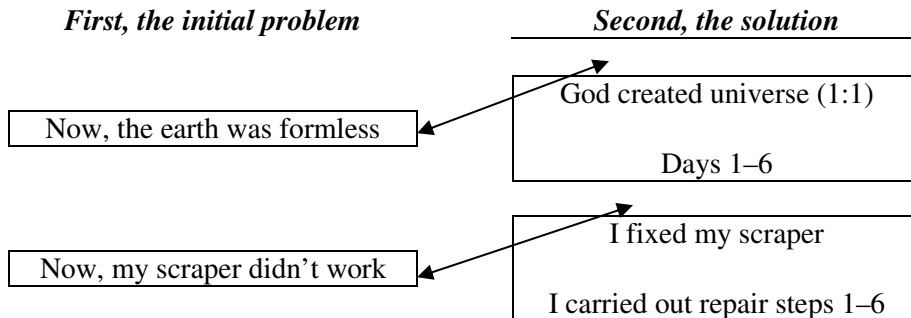
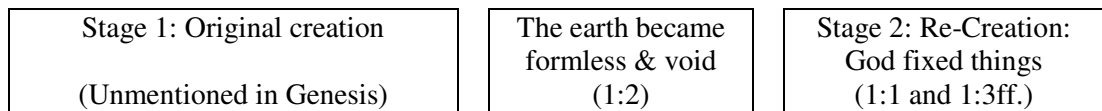
Major problem: The grammar of verse 2 does not allow verses 1–2 to be a unit. The Hebrew word that begins verse 2 should be translated *Now*, rather than *And*.

2. Others argue for a gap between verses 1 and 2.



Major problem: The grammar of verse 2 requires for that verse 2 happen before verse 1. The word that starts verse 2 is the problem: It should be translated *Now*, rather than *And*.

3. The best view (grammatically) is that verse 1 is a summary statement, with 1:3ff. giving details.



Notice that I did not say that I manufactured my scraper. LeTourneau did that 60+ years ago.

How long was the pre-Genesis 1:1 gap?

It was long enough for angels to be created and to fall, which does not need to be long.

In other words, the reason for seeing a gap is grammar, not theories of atheistic geologists.

If Genesis does not mention original creation, does the Bible do so? YES! John 1:3; Col 1:16, etc.

Does the term *to create* = create out of nothing? Is *to renew* within its range of meaning?

Psalm 51:10

Isaiah 65:17

Some think that original creation is the only topic worthy of Genesis 1–2, that renewal would not be a worthy starting point. What is the response?

What about the Day-Age Theory

This is the theory that each of the seven days was a long time period (e.g., 1000 years)

Problems with the Day-Age Theory:

It is a compromised approach from the very start

Hebrew words for days of the week: Day 1, Day 2, Day 3, Day 4, Day 5, Day 6, Day 7

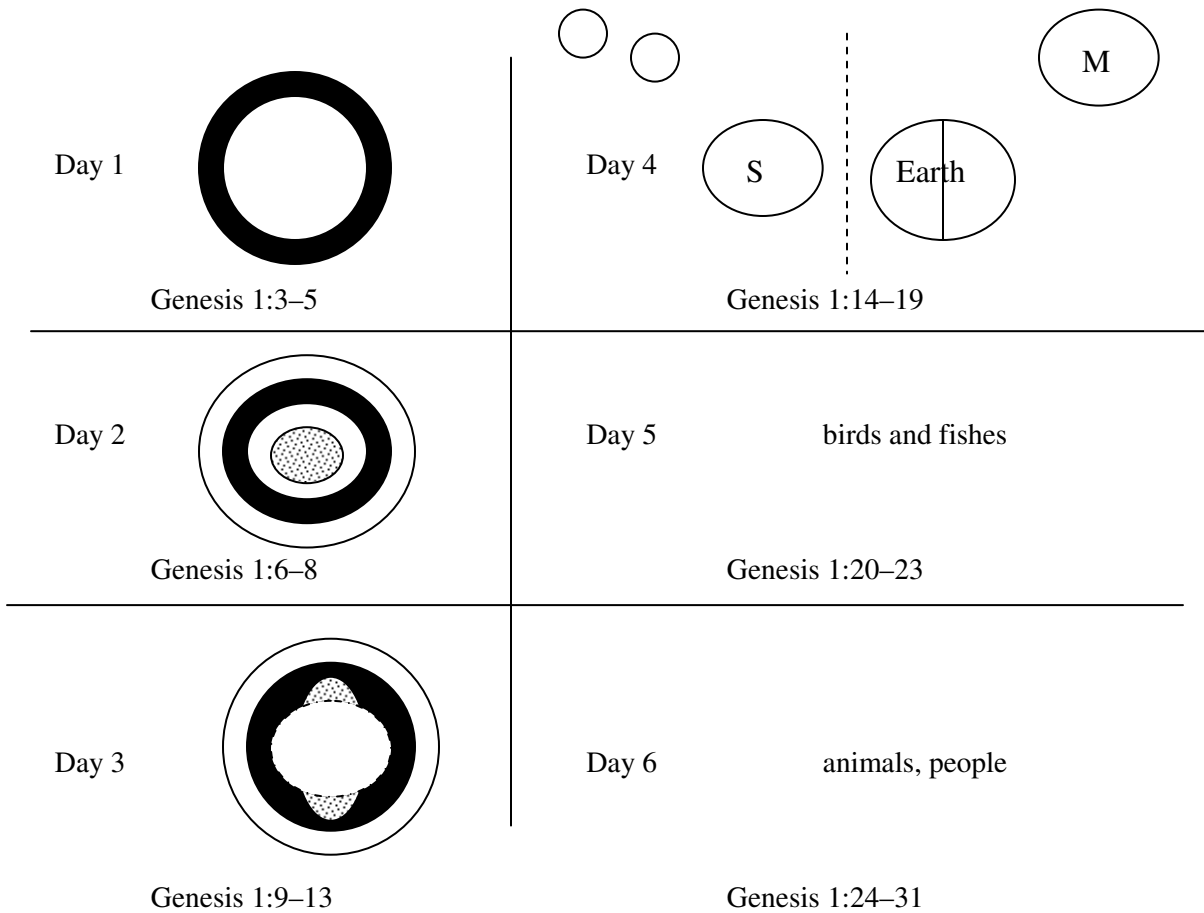
Numbered days (in the Bible) are always 24-hour days

The first six days are said to have been an evening and a morning (1:3, 6, 13, 19, 23, 31)

Day 3 is when plants originated, but day 4 is when sunshine & (photosynthesis) began

1:2 Explanation of *formless and void*:

Day	<i>Formless</i>	Day	<i>Void</i>
1	Created concept of light (1:3–5)	4	Fill heavens w/ lights—sun, moon, stars (1:14–19)
2	Create sky between H ₂ O & from H ₂ O below (1:6–8)	5	Fill firmament & H ₂ O below w/ birds & sea creatures (1:20–23)
3	Divide H ₂ O by raising land from H ₂ O & making plants (1:9–13)	6	Fill dry land with animals, & people (1:24–31)



1:1–2 Although the earth was enveloped in chaotic darkness (*tohu va-bohu*—formless and void), God created (renewed) a perfect universe

Cf. Isaiah 45¹⁸ For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it **void (*bohu*)** Who formed it to be inhabited: “I *am* the LORD, and *there is* no other.”

1:3–13 GOD GAVE FORM TO THE EARTH IN THE FIRST THREE DAYS

Day 1: God created light, blessed it, and divided light from darkness (Genesis 1:3–5)

(Corresponds to day 4)

Day 2: God divided between the waters above and the waters below and He called the expanse above the lower waters *heaven* (Genesis 1:6–8)

(Corresponds to day 5)

Day 3: God raised land out of the lower waters, created plants, and blessed it (Genesis 1:9–13)

(Corresponds to day 6)

1:14–31 GOD GAVE FULLNESS TO THE EARTH IN THE NEXT THREE DAYS

Day 4: God created sun, moon, & stars to enlighten earth and establish time, and blessed the day's work (Genesis 1:14–19)

(Corresponds to day 1)

Day 5: God filled the expanse & the waters below with birds and fish & blessed them (1:20–23)

(Corresponds to day 2)

Day 6: God created land animals, He created man, and gave him dominion (Genesis 1:24–31)

(Corresponds to day 3)

Observe that Genesis 1:26–27 hints at the trinity

The word *Elohim* (God) is a plural form, but is the subject of singular verbs

2:1–3 GOD BLESSED AND SANCTIFIED THE SEVENTH DAY, BECAUSE HIS CREATIVE WORK WAS COMPLETE

Day 7: God rested, because creation was complete (and man would tend it) (Genesis 2:1–3)

It was not until 3 months after the Exodus that God commanded Israel to keep the Sabbath. Israel's Sabbath command (as God restored the nation out of slavery) was rooted in His restoration of the universe in six days. No one other than Israel was ever under this command.

At the Exodus, God created (renewed) Israel to nationhood, as He renewed the universe to productivity in Gen 1–2). His 7th-day Sabbath in Gen 2 was the prototype for Israel's Sabbath.

CONCLUSION

Summary of John and Diane's Ministry in the Northwest (September 26–October 19, 2007)

- September 28 (Friday) Squeezed twelve boxes of Gospels of John into my almost-full pickup
- September 28-29 (Friday–Saturday) **GES Regional Conference** (Seattle, WA)
 Spoke once: "How Does John 13–17 Fit into John's Evangel?"
 Panelist in two panel discussions
 Received requests for Gospels of John and for displays
 Asked Hugh Crowder to give 3 boxes of John to Hank Hildebrand (Canada)
- September 30 (Sunday)
 A.M.: Spoke at **Bremerton (WA) Evangelical Covenant Church**
 Gave the church two boxes of John and one display
 Noon: **Posey's Family Restaurant** (Bremerton, WA) requested a display
 P.M.: Spoke at **Evergreen Baptist Church** (Shoreline, WA)
 Gave the church two boxes of John and one display
- October 1 (Monday) Met with Glen Douglas, pastor of **The Crossing Church**, Sequim, WA
- October 5 (Friday) Hugh Crowder and I had lunch with the bookstore manager at **Northwestern Baptist Seminary**. He wants a display for the bookstore to minister to students.
- October 7 (Sunday)
 A.M.: Spoke twice at **Lakeside Bible Church**, Federal Way, WA
 Gave one box of John and one display
 P.M.: Spoke at **Manning Bible Church**, Manning, OR
 Gave one box of John and one display (will give one at Spokane Conf.)
 We ran out of boxes of John at that point, so I arranged to give boxes to the pastors of **two other churches** (who were in attendance) at Spokane. Gordon Shearer (Manning Bible Church) agreed to transport them from Spokane.
- October 8 (Monday) Picked up 46 boxes of John at Glide, OR
- October 9 (Tuesday) Met Diane at the train station. Decided to buy Dad's Dodge w/ a Cummins.
- October 10 (Wednesday) Met with the pastor of **Redmond (OR) Community Church**
 They use *The Living Waters*, but will do so in a big way now. They requested a display.
- October 13 (Saturday)
 Dropped off 32 boxes of John at **Spokane Bible Church** (prior to their conference)
 Met Phil Taylen at **Grace Evangelical Free Church** in Osburn, ID, where he was in charge of a work day. We gave the church 2 boxes and a display
- October 14 (Sunday)
 A.M.: Spoke at Phil Taylen's church, **Alberton (MT) Community Church**
 Gave them three boxes of John and a display
 Phil will get a truckload of Living Waters for churches in ND, SD, MT, ID, WA
 P.M.: Spoke at **Endicott (WA) Bible Church**
 Gave two boxes of John. They have had a display since June.
- October 15–16 (Monday–Tuesday)
 Spoke once at **Spokane Bible Church** Conference "How Does John 13–17 Fit...?"
 Passed out the rest of our boxes of John to pastors at the conference.
 Gave a display and 4 boxes of John to Spokane Bible Church.
 Took requests for boxes (by pastors who were flying, rather than driving)
 Took requests for displays
- October 17 (Wed) Spoke at **Fort Rock Community Church**. Gave 2 boxes. Will bring a display later
- October 18 (Thursday) Picked up 30 boxes of John at Glide
 Passed along to Absolutely Free the requests for Russian Gospels of John (from 3 churches and from one missionary to eastern Russia who is based in Kenai, Alaska)
- October 19 (Friday) Home sweet home

Please pray for the Lord to encourage these congregations to use John's Gospel in evangelism.