

INTRODUCTION TO THE BOOK OF GENESIS

A Term Paper

Presented to

Instructor: Billy Bland

Memphis School of Preaching

Memphis, Tennessee

As a Requirement in

Genesis

Course #111

By

Shadrack Oppong

October 9, 2023

INTRODUCTION TO THE BOOK OF GENESIS

SHADRACK OPPONG

INTRODUCTION

Imagine having the Bible without the Book of Beginnings, Genesis. That when one opens his Bible the readings begin with Exodus 1 instead. "Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob" (Exodus 1:1-3). Several questions would be raised in the minds of every rational reader. Including but not limited to these; who is Israel? what is Egypt and where did it come from? what or who is man? Jacob who is that? etc. These questions would be more intense when the person keeps reading through the Bible as almost all the Books therein would be mentioning things that can only be traced back to the book of the beginnings, Genesis.

"The book of Genesis is extremely important because of many reasons. It gives us the origin of all lives, all cultures, ethnicities, God's plan of redemption from the foundation of the earth, etc. The Book of Genesis does not only help us with the origin of things but also provides the chronicles of the creation of the world the universe, the earth, humankind, and all other forms of life. As the book of beginnings, it reveals the ageless plan within God's heart to have a people of His very own, set apart to worship Him. Hence, Genesis is called the book of beginnings or book of origins. The Greek word genesis means "origins," "birth," or "beginnings." The ancient Hebrews called the book "Bereshith" meaning "In the

beginning," which are the first words of the text. It is also sometimes referred to as the "First Book of Moses." The English name "Genesis" is a transliteration of the Greek word "γενεσις" which was first used by Jerome in the Vulgate (Leupold, 1971).

THE AUTHOR

Genesis contains no statement concerning the author of it. Although Moses is traditionally considered the author, but for over two centuries, one of the most contested questions in biblical scholarship has been who wrote the Book of Genesis and when? Several other books of the Pentateuch include passages that mention Moses recording events and writing down what God says. The authors of the New Testament and even Jesus Himself appear to credit Moses as the author of Genesis. So why is it that scholars do not agree? There are passages in Genesis that Moses could not have written, because they describe events that happened after his death, known as "postmosaica" passages. And there are others that would simply be awkward for Moses to write, which are referred to as "amosaica" (such as Numbers 12:4). If these passages were added later, how do we know what Moses did and did not write? So, the real question is: did Moses write Genesis, or not? From the rest of the books of the Bible, there are enough evidence to prove that Moses wrote the Pentateuch except Deuteronomy 34. H. C. Leupold made some profound comments.

The internal evidence of the Pentateuch as follows. In Exodus the

passages 17:14; 24:4; 34:27, if rightly construed, indicate that Moses wrote more than the specific passages that appear under immediate consideration, in fact, all of Exodus. In like manner the numerous statements of Leviticus to the effect that "the Lord spake unto Moses" ("and unto Aaron"), such as 1:1; 4:1; 6:1, 8, 19, 24; 7:22, 28; 8:1, etc., again, if rightly construed, lead to the same result, in fact, cover Leviticus. For why should the exact nature of the revelation be emphasized, unless it be presupposed that this revelation was immediately conserved in writing in each case? In fact, the assumption that these directions were not committed to writing is most unnatural. The same argument applies to much of what is found in Numbers; but in this book the special portion that came by immediate revelation requires the background of the rest of the historical material of the book. Numbers 33:2 is the only passage that refers to the fact that Moses wrote, a statement inserted at this point in order to stamp even what might seem too unimportant to record as traceable to Moses. In Deuteronomy a comparison of the following passages establishes the Mosaic authorship: 1:1; 17:18, 19; 27:1-8; 31:9; 31:24. If, then, on the basis of the evidence found in these four books we may very reasonably conclude that they were written by Moses, the conclusion follows very properly that none other than the author of these later four books would have been so suitable as the author for Genesis also (Leupold, p. 4).

Therefore, both the Old and New Testaments support the authorship of Moses. For example, nowhere in the Pentateuch is an author named, not Moses or any other person. However, a number of passages in the Pentateuch mention that Moses wrote things down. Exodus 17:14 "Then the Lord said to Moses, 'Write this on a scroll as something to be remembered and make sure that Joshua hears it . . .'" Exodus 24:3-4 "When Moses went and told the people all the Lord's words and laws, they responded with one voice, 'Everything the Lord has said we will do.' Moses then wrote down everything the Lord had said." Numbers 33:2 "At the Lord's command Moses recorded [wrote down] the stages in their journey." Deuteronomy 31:24 "After Moses finished writing in a book the words of this law from beginning to end. "And these references are just a sample of a number of

other passages that could be cited (see also Exodus 24:12; 34:28; Deuteronomy 27:3, 8; 31:19).

It must be emphasized that None of these passages confirm the writing of the book of Genesis. Certainly, the passages that speak of Moses writing things down do not claim that Moses wrote the entirety of the Pentateuch, but they do imply that Moses wrote material that was incorporated into the Pentateuch. In addition to these facts, references to the “book of the law of Moses” or “the book of Moses” are found in biblical books that follow the Pentateuch.

Examples include Joshua 1:7-8 God instructed Joshua to be strong and very courage and be careful to obey all the law my servant Moses gave you. After their return from captivity, the Jews were admonished to keep this Book of the Law (the Torah or Pentateuch) always on your lips (2 Chron. 25:4, Neh. 13:1). When we consider the New Testament, there are references to Moses and the Pentateuch, but still they do not necessarily mean that Moses wrote every word, but they do imply a belief that Moses had an integral connection with the composition of the Pentateuch. For example, the disciples, referring to Deuteronomy 24:1–4, questioned Jesus referencing Moses (Matthew 19:7). Jewish leaders asked Jesus a question based on Deuteronomy 25:5–10 emphasizing that Moses wrote in the Torah/law (Mat. 22:24). Jesus himself, quoting the fifth commandment from Exodus 20:12; Deuteronomy 5:16, and a case law (Exodus 21:17; Leviticus 20:9), referenced Moses (Mark 7:10). For other New Testament references include Mark

12:26; John 1:17, 5:46, 7:23. There are enough grounds to conclude that Moses wrote the first five books of the Bible with exception of few portions that he would not have possibly been the writer.

DATE OF WRITING

The exact date of writing is unknown. However, it is estimated that it was written about 1440-1400 B.C. according to Coffman's estimation. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD" (1 Kings 6:1).

2 "Now the date of Moses' birth was placed by Unger at about 1520....This was well 'after' the Hyksos rule (the kings favorable to Joseph), during which time a king arose 'who knew not Joseph.' The ensuing hatred and oppression of the Israelites resulted in the adoption of Moses into the royal family. Also, Moses lived 120 years, and that brings us down exactly to the year 1400 B.C." (Coffman, p.19). 3"The archaeological research of Professor John Garstang makes out a very strong case for the fall of Jericho, about 1400 B.C. (Coffman, p.19). Remember, Jericho fell to Joshua and his army shortly after the death of Moses. 4. "Egyptian history fits in with a 1440 date with Exodus, for there is testimony upon Egyptian monuments that show Thutmose IV not to have been the eldest son of Amenhotep II, leaving the likelihood that his first born perished in the Passover..." (Coffman, pp.19f), (Winton pg. 12).

The time of writing Genesis is likely to be after the exodus from Egypt. No person can be certain as to the exact time the book was written. The Bible seems to argue

for a 1445 B.C. date for the Exodus but there is no way we can be sure on the date of written Genesis.

THE GAP THEORY

The book of Genesis begins with these words; "In the beginning God created the heaven and the earth. The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:1-2).

It is in between these two verses that some theories have been proposed which are aimed at explaining unknown things which have not been revealed unto us, for example: when was Satan cast down? And also trying to go beyond the scriptures to accommodate evolutionist theories of creation. One of these theories is called the Gap Theory. The gap theory is the view that God created a perfect world but something chaotic happen that destroyed the perfect world He made so that He had to recreate the world again.

The gap theory is the view that God created a fully functional earth with all animals, including the dinosaurs and other creatures we know only from the fossil record. Then, the theory goes, something happened to destroy the earth completely—most likely the fall of Satan to earth—so that the planet became without form and void. At this point, God started all over again, recreating the earth in its paradise form as further described in Genesis. The gap theory, which is distinct from theistic evolution and the day-age theory, is also called old-earth creationism, gap creationism, and the ruin-reconstruction theory (gotquestions.org).

Normally, those who hold to the so-called "Gap Theory" interpret "formless and empty" as some form of chaotic result coming on the heels of God's judgment of Satan. They suggest that the original creation was destroyed or terribly marred by God's casting Satan out of Heaven and down to Earth. Many theologians use this "gap" to account for a very old earth, allowing millions, if not billions, of years to pass with Earth in this condition. Some even attempt to place all fossilization (of animals and man) within this gap which creates a greater theological problem with having death (even of man) existing prior to the fall. Randy Robinson responding to this theory in the 2019 Denton lectures stated that it is preposterous.

It is at this juncture that many deniers and skeptics of the Biblical record contend that a significant time span elapsed, which has resulted in something known as "The Gap Theory." The Gap Theory is the view that God created a fully functional earth as recorded in verse 1, then "something happened," to destroy the earth completely, perhaps the fall of Satan to earth, rendering the planet "without form, void, and dark" (www.gotquestions.org). The motivation behind the Gap Theory is to accommodate the idea that the universe is much older than one could rightfully conclude from a straightforward reading of the Bible as well as to explain what man claims he finds in the fossil record. According to this theory, beginning in Genesis 1:2, God "re-created" the earth into the idyllic paradise portrayed in the first three chapters of Genesis. It is paramount that we emphasize that there is no evidence that would justify such a claim, and in fact, the claim is indeed preposterous. There is absolutely nothing in the text to indicate any lengthy "gap" of time existed between Genesis 1:1 and Genesis 1:2 or that the "first world" was destroyed and had to be "re-created."

The gap theory does render several bible books that make the creation of the world in six continuous literal days contradictory to Genesis. A diligent or even a simply reading of Genesis chapter one gives an indication that God made a perfect

world before sin. Wayne Jackson explaining this theory stated that the theory has no basis.

One of the theories which attempts to harmonize the Bible with evolutionary chronology (i.e., the concept that the earth is billions of years old) is known as the Gap Theory. This view, which is barely more than 150 years old, argues that there exists a gap between Genesis 1:1 and 1:2, during which there lived successive generations of plants, animals, and perhaps even pre-Adamite men (though see 1 Corinthians 15:45). According to some, God destroyed this original creation due to a Satanic rebellion. Genesis 1:2ff, therefore, is supposed to describe a re-creation, while the gap between 1:1 and 1:2 allows for the ancient fossils of the geological time column.

There is absolutely no biblical basis for this compromising theory. There are several important grammatical considerations in Genesis 1 which militate against the Gap Theory. Mark them, please.

(1) Genesis 1:2 begins with "and" (Hebrew waw, a copulative) which argues against a long time span between these verses. The Hebrew grammars and lexicons consider 1:2 to be an explanatory noun clause which describes a state contemporaneous with that of the main verb in verse 1 (cf. Weston Fields, *Unformed and Unfilled*, pp. 75-86).

(2) Note Genesis 1:26. Man was given dominion over all of the earth and every creature upon it. This is not consistent with the notion that many generations of living creatures, over which man had no dominion, had already died and become extinct by the time humanity arrived upon the earth.

(3) In 1:31 Moses wrote: "And God saw everything that he had made, and, behold, it was very good." At the end of the creation week, everything that God had made was still alive upon the earth. Moreover, it was pronounced "very good." Corruption, death, and extinction had not degraded the creation as yet. Make these notations in the margin of your Bible. The Gap Theory has no basis in fact (Wayne Jackson).

There are three versions of the gap theory: ruin-reconstruction; precreation chaos; and soft gap. Ruin-reconstruction gap theorists believe that God made a perfect world, but sin ruined it, so He had to reconstruct everything again. The precreation chaos gap theorists do not see Genesis 1:1 as an absolute beginning of creation, but rather as a summary statement of the creative activity detailed in 1:3–31.

Then, the theory goes, something happened to destroy the earth completely most likely the fall of Satan to earth so that the planet became without form and void. At this point, God started all over again, recreating the earth in its paradise form as further described in Genesis. The gap theory, which is distinct from theistic evolution and the day age theory is also called old-earth creationism, gap creationism, and the ruin-reconstruction theory. They try to make a distinction between two Hebrew words "bara" (to create) and "asah" (to make) in their quest to justify their theory and claim that God first created (bara) the world but when it was ruined, He made (asah) it again. In responding to this, Billy Bland noted that the two Hebrew words are used interchangeably.

The two Hebrew words "Bara" (To create) and "Asah" (To make) are used interchangeably when talking about God. Genesis 1:26-27 "And God said, Let us make (Asah) man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created (Bara) man in his image, in the image of God created he him; male and female created he them. Before Adam and Eve, there was no death or destruction (Genesis class notes).

DAY AGE THEORY

Although Moses wrote the book of Genesis approximately 3,400 years ago, it has been in just the last few centuries when serious debate over the nature and date of the original creation has developed. Consequently, there are now several

creation theories, one of which is the Day-Age Theory. In short, this is a belief that the "days" spoken of in the first chapter of Genesis are sequential periods and not literal, 24-hour days. Each day, therefore, is thought to represent a much longer, though undefined, period of time, such as a million or more years. This is rooted in an effort to harmonize our understanding of the Bible with what appears to be overwhelming scientific evidence of an "old" earth.

Science has a habit of disproving interpretations of certain views, but it has never contradicted anything explicitly taught in the Bible. God's Word is our supreme source of truth, but that does not mean everything it says is easy to understand or immediately clear (see 2 Peter 3:16; Colossians 1:26). It's important to point out that Day-Age theorists are not attempting to remove God. Some alternative views, such as atheistic evolution, do just that. Rather, Day-Age Theory seeks to harmonize faithful interpretation of the Bible with a modern understanding of science. Meanwhile in their quest of doing that they contradict almost every verse that talks the creation of the world, the fall of man, the atonement for sin by Christ, and eventually everything about God and the Bible.

To begin with, if a day is estimated to be thousands or millions of years, then Adam did not live to see the seven day. Because the text of Genesis 1:26-31 records the creation of the man (Adam) and his wife (Eve) on the six day, then chapter two noted God rested on the seventh day. So, if Adam died at age nine hundred and thirty (930) in Genesis 5:5, which is not up to a thousand, then he

died before God rested from his creation, if not, why not? In a respond to this erroneous teachings, Joe DeWeese PhD defended the truth.

In Exodus 20:11, God told the Israelites that He created everything in six days and rested on the seventh. That is exactly what we see when we read Genesis 1:1 through 2:3. On the other hand, the theory of evolution teaches that the Universe and everything in it evolved (without God) over a 14-billion-year period. Clearly, God's work in Genesis and the theory of evolution are very different and conflicting. Some people, who believe in God and the Bible, also believe in some of the things that evolutionists teach. Even though they believe God created the Earth, this group believes that God must have done it over a long period of time. In order to "drag" creation out over millions or billions of years (rather than six days), these people teach that the "days" in Genesis 1 were longer than the 24-hour days that we have today. In other words, these people teach that when we read of God creating things on "day 1" and "day 2," these days were actually long periods of time (hundreds of thousands of years, or even millions of years, in order to fit in with evolutionary theory). How do we know these days could not have been long periods of time? Well, as we read in Exodus 20:11, God compared the days of Creation with a regular workweek, and both of them were six days plus one day of rest. These were normal days. Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God.... For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, the Lord blessed the Sabbath day and hallowed it (Exodus 20:8-11). Also, think about how, after describing each day of Creation, the Bible says "and there was evening and there was morning." In other words, each of these days not only had daytime, but also nighttime. If plants were alive during this time, how could they survive long periods of darkness? In general, plants are capable of surviving without sunlight for short periods, but not for thousands or millions of years. Some plants require more sunlight than shade, while others grow best in darker climates, but all plants that undergo photosynthesis require some form of light. These periods of darkness and light could not have been long periods because plants could not have survived a long time "in the dark." This is because they would not have enough light to convert into energy (through photosynthesis) in order to survive. Therefore, the days of Creation must have been 24-hour days. The truth is, these days really were days—just like Moses recorded in Genesis 1 and Exodus 20 (Joe DeWeese).

The problem with this view is that nothing in the passage itself suggests that the days were long periods. The days are defined in Genesis 1:5, "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Night and day, evening and morning are demarcated by regular phases of light and darkness from the very beginning. The very same expression, "the evening and the morning, were the (nth) day" is employed for each of the six days of creation as seen in verses 8, 13, 19, 23, 31, of chapter one highlighting the fact that the days were the same and that they had clearly defined boundaries.

ARCHAEOLOGY AND GENESIS

Over the past century of biblical archaeology, an overabundance of findings has been discovered backing up many of the biblical stories. Thus far, nearly 60 individuals found in the Hebrew Bible have been independently proved through archaeological discoveries, including kings, pharaohs, princes, governors, officers, and priests. Archaeology has confirmed dozens of biblical cities, as well as the biblical events that happened within them. It has verified everything from biblical civilizations and major conflicts to minor skirmishes, cultural customs, dietary details, clothing items, architectural elements, and even common sayings. Bible minimalists and skeptics have constantly had to adjust their arguments as new discoveries come out. There were several ridiculing of some of the things in the Bible until the 1947 and 1956 when the Dead Sea scrolls were discovered. As if

that was not enough, people continued arguing against the scriptures, and whenever they raise a concern, a discovery is made about that as though God is responding to their follies. For years critics spoke of King Belshazzar of the book of Daniel, the Hittite people they said no group of people called Hittite ever existed, King David was a myth. But in each of these, discoveries were made to prove their existence. Archaeological proof discovered in 1854 indicated Belshazzar was not a fictional character. In 1906 discoveries proofed that the Hittite Empire existed. King David was proven not to be a myth in the 1993 discovery. For believers of the Bible, these findings are held up as proof of the reliability of the Bible, helping confirm its divine inspiration by God. Archaeologists help prove that the Bible is true. But what about the book of Genesis?

The first chapters of the book of Genesis cover the creation of humans and the temptation that induced Adam to sin. God had given Adam certain laws to keep and explained the consequences of disobedience (Gen. 2:16-17). Genesis depicts the tempter, Satan, influencing Eve and in turn her husband, Adam, to disobey their Creator. God had told Adam and Eve they would die if they ate of the tree. But the serpent said to Eve, "You will not surely die" and he succeeded in making them sin against God (Gen. 3:1-6). Is this account and other Genesis accounts only a myth? Critics of the Bible would think so, yet archaeologists have unearthed, not in biblical Israel, but in the site of the most ancient civilization known, Sumer, a seal depicting this very sequence of events described in the book of Genesis. Not only do they affirm the scriptural facts, but they also indicate human limitations.

Mario Seiglie wrote on his webpage "beyond today" that one of the most questioned account of the Bible is the flood of Noah's time.,

The Temptation Seal: is in the British Museum. It dates to the third millennium before Christ, some 5,000 years ago. This artifact shows a man and a woman viewing a tree, and behind the woman is a serpent. The man and woman are both reaching for fruit of the tree. The Genesis account of the temptation was believed to be a fabrication by Jewish writers, yet this graphic portrayal of events described in Genesis existed thousands of years before critics believe the book of Genesis was written. This artifact, one of the earliest surviving records, demonstrates that humans knew the essentials of the temptation incident, and not only from the biblical account written in Genesis. The Adam and Eve seal: Another Sumerian seal, dated ca. 3500 B.C. and now housed in the museum of the University of Pennsylvania, shows events that took place after the man and woman ate the forbidden fruit. This seal depicts the naked figures of a male and a female, bowed in humiliation, being driven out, followed by a serpent. This seal also describes the story of the expulsion from the Garden of Eden: "... Therefore the LORD God sent him [Adam] out of the garden of Eden to till the ground from which he was taken" (Genesis 3:23). It is difficult to explain what the three figures, engraved on a seal dating from the beginnings of human antiquity, are doing if the artifact is not another depiction of the Genesis account. The flood epics "And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered ... And all flesh died that moved on the earth" (Genesis 7:19, 21). One of the most questioned accounts of the Bible is the flood of Noah's time. A century ago liberal critics considered it one of the most fanciful biblical myths. Yet more than a century of archaeological digging has revealed accounts of the flood in the earliest of civilizations. One of the most astounding finds is the Gilgamesh Epic, recorded on clay tablets that were translated in 1872 by George Smith of the British Museum. The tablets narrate the flood account from the perspective of the ancient Babylonians. A similar account was found on Sumerian tablets, which are the earliest writings yet discovered. Which one is the more authentic account of the flood? That is easily answered. Professor Gleason Archer notes that the differences in the Gilgamesh and Genesis narratives are too great to allow one to have been borrowed from the other. "The stark contrast between the passion-driven, quarrelsome, greedy gods of the Babylonian pantheon and the majestic holiness of Jehovah is most striking and significant," he writes. "Likewise the utter implausibility of a cube-shaped ark and an inundation of the entire world by a mere fourteen-day downpour [of the Gilgamesh Epic] stand in opposition to the

seaworthy dimensions and the gradual sinking of the waters in the Biblical record" (A Survey of Old Testament Introduction, 1974, p. 211). Clearly, the Gilgamesh Epic shows evidence of corruption (Mario Seiglie).

LESSONS FROM THE BOOK OF GENESIS

One of the most important themes of Genesis is God's love for humans and His involvement in our lives. God created the universe and all life, and He was pleased with His work. He gave the people the responsibility to take care of His creation. God didn't just randomly create us, He made us in His image. That means He gave us the ability to love, think, feel, and choose. We are valuable to God, and He wants us to experience the joy and peace of knowing and doing His will. God had told Adam and Eve that they would die if they ate the forbidden fruit. Their sin separated them from God, the source of all life. Without God, a person is "dead" in a spiritual way. Although Adam and Eve disobeyed God, He still cared for them. He promised that a Savior (the Seed of the Woman) would come and destroy Satan's power over them (a head wound). The Savior Himself would also be wounded ("on the heel"). God kept His promise by choosing the Seedline through Abraham and his descendants and when the fullness of time had come God sent His Son, the Seed, Jesus the Lamb of God (John 1:1-3; 1:29; 3:16). By dying for our sins, Jesus Destroyed Satan's power over us.

The book Genesis is naturally divided into two parts: the first (chapters 1-11) dealing with the general history of mankind; the second (chapters 12-50) with the special history of God's people, beginning with Abraham (Abram). The divisions

show that God's ultimate goal had always been "the coming of the Seed of the woman" (Gen. 3:15; 12:3; 22:18; 26:4; 28:14; 49:9-11; Deut. 18:15-29; Gal. 3:16-25; 4:4-5; Acts 3:19-26). So the overall theme of the Old Testament which was "He is coming" had its origin in the Book of Genesis. Genesis is indeed the book of "Bereshith." The origin of all things; The World, Man, Sin, Redemption, All languages, and many other origins. A careful look at the outline indicates how God used 39 out of 50 chapters to talk about the things pertaining the earthly family lines of His dear Son. Now the outline of the book is as follows.

Outline of The Book:

- ❖ Introduction—the Creation Account (1:1-2:3).
- ❖ The First History—that of Heaven and Earth (2:4-4:26).
- ❖ Supplementary details of the Creation count (2:4-25).
- ❖ The Temptation and the Fall (chapter 3).
- ❖ **The promise of the Seed of the Woman (3:15)**
- ❖ The Early Development of the Sinful Human Race (chapter 4).
- ❖ The History of Adam (5:1-6:8).
- ❖ The Separate Development of the Godly (chapter 5).
- ❖ The Commingling of the Two Races (6:1-8).
- ❖ The History of Noah (6:9-9:29).
- ❖ Noah's Piety (6:9-12).
- ❖ How Noah was preserved (6:13-9:17).
- ❖ The Future of the Races of Mankind Foretold (9:18-29).1.22
- ❖ The History of the Sons of Noah (10:1-21:9).
- ❖ The Sons of Japheth (10:1-5).
- ❖ The Sons of Ham (10:6-20).
- ❖ The Sons of Shem (10:21-31).
- ❖ The Tower of Babel, or The Confusion of Tongues (11:1-9).
- ❖ History of Shem (11 :10-26).
- ❖ The History of Terah (11:27-25:11).
- ❖ The Life of Terah (11:27-32).
- ❖ The Life of Abraham (12:1-25:11).

- ❖ The Call of Abraham and the Exodus from Haran (12:1-9).
- ❖ **The promise of the Seedline (12:3)**
- ❖ A trip to Egypt during a Famine (12:10-21).
- ❖ Separation from Lot (13:1-18).
- ❖ The Defeat of the Kings by Abraham (14:1-24).
- ❖ God's Covenant with Abraham (15:1-21).
- ❖ The Birth of Ishmael (16:1-16).
- ❖ The Covenant Sealed by New Names and by Circumcision (17:1-27).
- ❖ The Manifestation of Yahweh at Mamre (18:1-33).
- ❖ Guilt and Destruction of Sodom (19:1-38). Sequel: Lot's Degeneration.
- ❖ Abraham and Sarah at Gerar (chapter 20).
- ❖ Birth of Isaac and Expulsion of Ishmael (21:1-21).
- ❖ Abraham's Covenant with Abimelech at Beersheba (21:22-34).
- ❖ The Sacrifice of Isaac (22:1-19).
- ❖ **The promise of the seedline reaffirmed to Abraham (22:18)**
- ❖ Nahor's Descendants (Rebekah) (22:20-24).
- ❖ Death and Burial of Sarah (23:1-20).
- ❖ Isaac's Marriage (16:1-67).
- ❖ Abraham's Second Marriage and His Death (25:1-11).1.23
- ❖ The History of Ishmael (25:12-13).
- ❖ The History of Isaac (25:19-35:29).
- ❖ Birth and Early History of the Twin Brothers (25:19-34).
- ❖ Various Scenes from Isaac's Life (chapter 26).
- ❖ **The promise of the seedline to Isaac (26:4)**
- ❖ Isaac blesses Jacob (27:1-45).
- ❖ Jacob's Running away from Home and His First Vision (27:46-28:22).
- ❖ **The promise of the seedline to Jacob (26:14)**
- ❖ Jacob's Double Marriage (29:1-30).
- ❖ Jacob's Children and His Increasing Wealth (29:31-30:43).
- ❖ Jacob's Flight from Laban; their Treaty (31:1-54).
- ❖ Preparations for Meeting Esau (31:55-32:32).
- ❖ Reconciliation with Esau; Settling in Canaan (33:1-20).
- ❖ The Outrage on Dinah Avenged by her Brothers (chapter 34).
- ❖ The Last Events of Isaac's History (35:1-29).
- ❖ The History of Esau (chapter 36).
- ❖ History of Jacob (37:2-50:26).
- ❖ Joseph Sold into Egypt (37:2-36).
- ❖ The Danger that Threatened Jacob's Sons (chapter 38).
- ❖ Joseph's Imprisonment because of his Steadfastness (chapter 39).

- ❖ Interpretation of the Prisoners' Dreams by Joseph (chapter 40).
- ❖ Joseph's Exaltation (chapter 41).
- ❖ The First Journey of Joseph's Brethren to Egypt without Benjamin (chap. 42).
- ❖ The Second Journey to Egypt with Benjamin (chapter 43).
- ❖ 1.24 The Test Successfully Met by Joseph's Brethren (chapter 44).
- ❖ Joseph Revealed to his Brethren; The Family Summoned to Egypt (chap. 45).
- ❖ The Temporary Emigration of Israel to Egypt (chapter 46).
- ❖ Israel Established in Goshen; Egyptian Famine Measures (47:1-26).
- ❖ Jacob's Preparations for his End (47:27-49:32).
- ❖ **The promise of the seedline to Judah (49:9-11)**
- ❖ Jacob's Death and Burial (50:1-14).
- ❖ Conclusion of Joseph's History (50:15-26).

GENESIS: FACTS OR MYTH

Is the Genesis Account of Creation Fact or Myth? The common definition of a myth is "a story of imagination which is not true." The classical definition of myth is a story told to enshrine absolute truth which could not be communicated to man otherwise. This type of myth always carries with it a moral. What could be the moral of Genesis 1-11 if that passage is a myth? Genesis states facts with all indications. It contains non-scientific language but states facts of science. It is a revelation having a religious and spiritual aim; it shows the relation between man and God. The creation account is in order to faith (Heb. 11:1-6; Rom. 10:17). If this account is not true then our faith is based on a falsehood. But to show man that he is the crown of creation is to lift man up and show him he is above animals, and that he has certain responsibilities toward God and his fellowman.

CONCLUSION

As the introduction of this paper indicated, the Bible without the book of Genesis is nothing but a castle built in the air. It will have no foundation hence would collapse. Genesis is the hub of the various thematic lessons of the Bible. It gives a survey of the divine history of all things. The origin of all things is God and in Genesis, the account of how they came to be is briefly given that we may comprehend the message of our God. The reader of Genesis; whether for a wrong motive or for a good reason would appreciate how loving, gracious, and merciful our God is to all mankind. His redemption place is powerful to convict every sincere heart. Genesis is the book of beginnings and indeed all beginnings originated from it.

WORKS CITED

DeWeese, Joe PhD. The Day Age Theory. <https://apologeticspress.org/the-day-age-theory-3807/>

Green, William Henry. The unity of the Book of Genesis, (Baker Book House, Grand Rapids MI), 1979.

Jackson, Wayne. Genesis 1:1-2 The Gap Theory. <https://christiancourier.com/articles/genesis-1-1-2-the-gap-theory>

Leupold, H.C. Exposition of Genesis vol. 1, (Baker Book House, Grand Rapids MI), 1971.

Matthew Henry, [Matthew Henry's Commentary \(Condensed\)](#), Accordance electronic ed. (Altamonte Springs: OakTree Software) 1996.

Seiglie, Mario. The Bible and Archaeology: Archaeology and Genesis—What Does the Record Show? Part 1

Warren W. Wiersbe, *Be Right*, [BE Series Commentary](#); Accordance electronic ed. (Colorado Springs: David C. Cook, 2010).

Winton, Bob. Outlined Commentary on Genesis. (Bob Winton, Manchester, TN) 1987.

https://digitalcommons.cedarville.edu/cgi/viewcontent.cgi?article=1271&context=icc_proceedings#:~:text=A%20%20gap%20theory%20is%20an,the%20six%20days%20of%20creation.

<https://ncse.ngo/formless-and-void-gap-theory-creationism>

"What is the Gap Theory?" Got Questions: Your Questions-Biblical Answers. [https:// www.gotquestions.org/gap-theory.html](https://www.gotquestions.org/gap-theory.html)

<https://beyond-today.ca/beyond-today-magazine/issues/?get=/the-good-news/the-bible-and-archaeology-archaeology-and-genesis-what-does-the-record-show-part-1>

