**Genesis – Introduction**

Genesis is the book of beginnings; it provides a dramatic account of the origins of mankind and his universe, the intrusion of sin into the world, the catastrophic effects of its curse on the race, and the beginnings of God's plan to bless the nations through His seed.

Most of the books of the Bible draw on the contents of Genesis in one way or another.

As with biblical truth in general, this book has been a stumbling block for many who have approached it with preconceived notions or anti-supernatural biases.

But for those who recognize it as the Word of God, whom they seek to serve, Genesis is a source of comfort and edification.

And by them, the questions and difficulties of the book are approached differently.

**OUTLINE of GENESIS**

**I. The Primeval Events (1:1-11:26)**

A. The Creation (1:1-2:3)

B. The succession from the creation of the heavens and earth (2:4 - 4:26)

1. The creation of the man and the woman (2:4-25)

2. The temptation and the Fall (chap. 3)

3. The advance of sin in Cain's murder of Abel (4:1-16)

4. The spread of godless civilization (4:17-26)

C. The succession from Adam (5:1-6:8)

1. The genealogy from Adam to Noah (chap. 5)

2. The corruption of the race (6:1-8)

D. The succession from Noah (6:9-9:29)

1. The judgment by the Flood (6:9-8:22)

2. The covenant with Noah (9:1-17)

3. The curse of Canaan (9:18-29)

E. The succession from the sons of Noah (10:1-11:9)

1. The table of nations (chap. 10)

2. The dispersion at Babel (11:1-9)

F. The succession from Shem (11:10-26)

**II. The Patriarchal Narratives (11:27-50:26)**

A. The succession from Terah (11:27-25:11)

1. The making of the covenant with Abram (11:27-15:21)

2. The provision of the promised seed for Abraham whose faith was developed by testing (16:1-22:19)

3. The transition of the promises to Isaac by faithful Abraham (22:20-25:11)

B. The succession from Ishmael (25:12-18)

C. The succession from Isaac (25:19-35:29)

1. The transfer of the promised blessing to Jacob instead of to Esau (25:19-28:22)

2. The blessing of Jacob in his sojourn (chaps. 29-32)

3. The return of Jacob and the danger of corruption in the land (chaps. 33-35)

D. The succession from Esau (36:1-8)

E. The succession from Esau, father of the Edomites (36:9-37:1)

F. The succession from Jacob (37:2-50:26)

1. The selling of Joseph into Egypt (37:2-36)

2. The corruption of Judah's family and confirmation of God's choice (chap. 38)

3. The rise of Joseph to power in Egypt (chaps. 39-41)

4. The move to Egypt (42:1-47:27)

5. The provision for the continuation of the promised blessing (47:28-50:26)

**THE TITLES OF GENESIS**

The Hebrew title of the book is the initial word bere°šît, translated "in the beginning."

The English title "Genesis" was derived from the Greek translation of tôledôt, the key word of the book.

In Genesis 2:4 a, the Septuagint translation is, "This is the book of the geneseos of heaven and earth."

**THE AUTHORSHIP OF GENESIS.**

Both Scripture and tradition attribute the Pentateuch to Moses.

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.**

His **communion with God** at Horeb and throughout his life would have **given him direction for this task.**

Genesis **provided the theological and historical foundation for the Exodus and the covenant at Sinai.**

**Narrative** = A narrative, story, or tale is any account of a series of related events or experiences, whether nonfictional (memoir, biography, news report, documentary, travelogue, etc.)

**Metanarrative** = a (sometimes master narrative) is a global or totalizing cultural narrative which orders and explains knowledge and experience

**Narratives in Genesis:**

which reflected an early poetic, oral stage of the material

**(a) etiological** = a branch of knowledge concerned with causes

(e.g., a narrative explains why man is sinful),

**(b) ethnological =**  a branch of cultural anthropology dealing chiefly with the comparative and analytical study of cultures

(e.g., a narrative explains why Canaan was enslaved),

**(c) etymological =** relating to the origin and historical development of words and their meanings

(e.g., a narrative explains a well-known name such as Babel),

**(d) ceremonial** = relating to or used for formal events of a religious or public nature:

(e.g., a narrative explains the Sabbath),

**(e) geological** = relating to the study of the earth's physical structure and substance

(e.g., a narrative explains salt near Sodom), and

**(f) a group of unclassified types.**

The presupposition that the literature developed naturally rather than supernaturally leads to false conclusions: that Israel's monotheism developed out of polytheism, that miracles were later explanations of early events, and that the records may not tell the real history.

**THE NATURE OF GENESIS**

Much of the discussion regarding the historicity and origin of Genesis is related to a consideration of the nature of its contents, especially the primordial events recorded in chapters 1-11.

**1. Is Genesis myth?**

Many writers describe the contents of Genesis as myth or attribute its origin to myth.

Mythological literature seeks to explain the origins of things in symbolic forms.

Myth records so-called "sacred history" rather than actual history; it reports how reality came into existence through the deeds of gods and supernatural creatures.

It purports to establish reality, the nature of the universe, the function of the state, and the values of life

Pagan literature that records supernatural activities such as Creation, the Flood, and other divine interventions in man's world are often compared with Genesis.

Some scholars envision a wholesale borrowing of such mythologies by Israel, with a subsequent demythologizing (removal of pagan elements) to make them satisfactory for Yahwism.

But when Semitic mythology is correctly understood, it is clear that this was not possible.

**Myths were not merely symbolic language or reflections of primitive mentality.**

**They were ancient man's expression of his view of reality.**

**At the center of a myth is its doctrine of correspondence** (e.g., the god dies; therefore vegetation dies).

Consequently ritual based on sympathetic magic was enacted to ensure the vital forces of life and fertility.

The Old Testament makes a radical break with this philosophy of the ancient world.

To the Hebrew, an absolutely sovereign God brought them into existence as a nation.

Their concept of time was not cyclical but eschatological; their ritual at the temple was not cosmic and magical but an enactment of their redemption; and their concept of space was not limited to the primeval world but was actualized in history.

In a word, reality to Israel was within her concept of history

Therefore Genesis is not myth.

The Hebrew faith was a radical departure from the characteristic mythical thought of the pagans.

The Old Testament in general and Genesis in particular are a cemetery for lifeless myths and gods.

**2. Is Genesis etiology?**

The narratives of Genesis have also been classified as etiologies, stories that explain some given phenomenon, a topographical, ethnological, cultic, or customary reality

If the etiological narrative is the tradition and not simply a primary etiology, then doubt is cast over the historicity of the event.

The narratives no doubt record actual events.

To say a story explains why something exists is one thing; but to say a story employs some mythical episode to form the tradition is quite another.

Etiological motifs do occur in general in the Bible, especially in Genesis which explains the beginnings of many things.

But these narratives cannot be referred to as etiological tales that came into being to answer certain questions.

**3. Is Genesis history?**

All this raises the question of the historicity of the accounts.

Scholars have been unwilling to use the term "history" unless it is adequately qualified as distinct from modern philosophies of history.

For many, the evidence of events from Genesis is not reliable as history.

Without outside sources to verify the events, historians must depend on the biblical records themselves.

Even the many findings of archeology, though confirming the cultural setting of the events, do not actually prove the existence of an Abraham or a Joseph.

So critical scholars hesitate to designate Genesis as factual history.

However, one **must remember that the Bible is a unique Book**.

**Genesis was not intended to be a mere chronicle of events, a history for history's sake, or even a complete biography of the nation.**

**It is a theological interpretation of selected records of the ancestors of Israel.**

**As with all histories, Genesis explains the causes behind the events - but its causes are divine as well as human.**

Because it is part of the revealed Word of God, and not merely human history comparable to ancient pagan mythologies, both the events and the explanations are true.

For the Israelites some of the basic questions about life were answered within this theological interpretation of the events of their history.

These events were recognized as integral parts of the God-planned and God-directed course of history, extending from Creation to the last days.

**In between this starting point and finishing point is biblical history.**

So, faith was and is, an essential part of understanding national and international events.

**At the heart of this biblical history was God's covenant.**

**It began with election - God chose Israel through Abram.**

God's people could look back and see what God had done, and on the basis of that they could look forward to the fulfillment of the promises.

Even though promise and fulfillment were predominant motifs of the biblical history, **obedience to the covenant was uppermost in the minds of the narrators.**

So the events of the past were recounted for apologetic and didactic reasons.

**The fact that Genesis is a theological interpretation of ancient events does not destroy its historicity.**

For evangelicals, of course, it comes as no surprise that the biblical narratives prove to be authentic.

**4. Is Genesis tradition?**

Many biblical scholars prefer to describe the Genesis narratives as "traditions" or "sagas"

By these terms **they mean the people's recollections of historical events**.

In this view historicity is not endangered; it is just not assured.

Gerhard yon Rad says that **saga is more than history because God, not man, is the subject**

Conservative scholars do not share this hesitancy to regard the narratives as true.

Certainly the primeval accounts and genealogies could have been brought from Mesopotamia by the ancestors.

To these would have been added the family records of the patriarchs.

All the traditions oral and written - could have been preserved in Egypt by Joseph along with his own records.

Moses could then have compiled the work in essentially the form in which it exists today, being preserved from error and guided in truth by the divine inspiration of the Holy Spirit

**So whether the narratives are called traditions or history, they record God's true revelation and therefore correspond with what actually happened.**

**Genesis is the first book of the Torah, the five Books of the Law.**

It may not be legal literature specifically, that is, laws and commandments, but it lays the foundation for the Law.

It is a theological interpretation of the historical traditions behind the formation of the covenant with Israel at Sinai.

Throughout Genesis one may discern that Moses was preparing his readers for the revelation of the Law.

It is in this that Genesis conveys its didactic nature.

**The emphasis in the book on God's blessing for those who walk in faithful obedience suggests many parallels with the Books of Wisdom, as will be observed.**

**Genesis, then, is a unique book but it is also a book that is like the rest of the Bible in many ways.**

**It is here that theology and history begin.**

**THE LITERARY COMPOSITION OF GENESIS.**

Genesis is a literary unity, arranging the traditions from the past according to "accounts" which develop the motifs of blessing and cursing.

Also it presents the historical basis in tradition for the election of and covenantal promises to Abraham and his descendants.

**1. The purpose of Genesis**

**Genesis supplies the historical basis for God's covenant with His people.**

This can be traced through the entire Pentateuch, for, as Moses Segal states, "The real theme of the Pentateuch is the selection of Israel from the nations and its consecration to the service of God and His Laws in a divinely appointed land.

The central event in the development of this theme is the divine covenant with Abraham and its... promise to make his offspring into the people of God and to give them the land of Canaan as an everlasting inheritance"

**Within the development of this theme, Genesis forms an indispensable prologue to the drama that unfolds in Exodus.**

As a literary and explanatory pendant to the summons to go forth from Egypt to the Promised Land, Genesis demonstrates that such a command was in fulfillment of a covenant with Abraham and Isaac, and with Jacob, the founding father of those tribes.

Wilhelm M.L. DeWette stated that **Genesis was the foundation of the theocracy**, showing that the people of God were gradually separated from others because their whole history was penetrated by a clear and constant plan of divine government of the world, to which individual circumstances were subordinated (A Critical and Historical Introduction to the Canonical Scripture of the Old Testament, trans. Theodore Parker. 2 vols. Boston: Charles C. Little & James Brown, 1850, pp. 1-22).

**The outworking of the divine plan begins with sovereign Creation, and develops toward the selection of Israel in the man Abraham.**

Genesis 1-11 appears to be designed to explain "the reason for setting apart the worship of God in the world of a special people, Israel, in a special land, Canaan"

**Two opposite progressions appear in this prologue:**

**(a) God's orderly Creation with its climax in His blessing of man, and**

**(b) the totally disintegrating work of sin with its two greatest curses being the Flood and the dispersion at Babel**

**The first progression demonstrates God's plan to bring about perfect order from the beginning in spite of what the reader may know of man's experience.**

**The second progression demonstrates the great need of God's intervention to provide the solution for the corrupt human race.**

**“The moral deterioration of mankind was connected with the advance of civilization; and when it was corrupted beyond repair, it had to be destroyed by the Flood.”**

Yet even after the new beginning, vices were also multiplied and human insolence had far-reaching effects.

It was not for a group but for all mankind.

Arrogance and ambition in the race brought universal dispersion.

Genesis has taken these events and constructed a theological picture of man's revolt against his Maker and its terrible consequences.

These narratives, woven into the prologue of Genesis, precede Abraham in time and prepare the reader for him.

Rebellious man is left looking for a solution to his dilemma.

The whole of the primeval history may be described as **continuous punishment and gracious provision.**

Yet with rebellious humanity cursed through dispersion around the world, the reader wonders about God's relationship to the cursed race.

After the Judgment at Babel, when people scattered throughout the world, was God's relationship with the human race broken?

Only then is the reader ready for the election and program of blessing through Abraham (Gen 12-50).

The moral deterioration of mankind dispersed over the earth led to the election of a people who would serve as a source of blessing for all humanity.

**This was done by focusing on one man and his seed.**

God's saving will was extended to the scattered nations through one who was loosed from his tribal ties among the nations and made the founder of a new nation, the recipient of promises reaching even beyond Israel.

**Only with Gen 12:1-3 does the significance of the universal preface to saving history become understandable, and only with this prologue does 12:1-3 become fully clear**

**2. The motifs of Genesis**

**The entire Book of Genesis turns on the motifs of blessing and cursing.**

**The promised blessing would give the seed to the patriarchs and the land to the seed; the cursing would alienate, deprive, and disinherit the seed.**

**Later, prophets and historians expanded these motifs and applied them to future events.**

Blessing and cursing envelop man from his beginning.

In the Old Testament the verb

**"to curse" = “to impose a ban or a barrier, a paralysis on movement or other capabilities”**

Such power belongs only to God or an agency endowed by Him with special power.

**The curse involves separation from the place of blessing or even from those who are blessed.**

The prologue of Genesis (chaps. 1-11) preeminently portrays the curse from the very first sin to the curse of Canaan.

On the other hand the verb

**"to bless" = "to enrich."**

being the great benediction word of the Bible basically means

**Here too God is its source**

The promised blessing included prosperity with respect to fertility (of both the land and the patriarch).

The blessing reflected divine approval; therefore it was ultimately spiritual.

The contrast between blessing and cursing reflects man's obedience by faith or disobedience by unbelief and describes God's approval or disapproval in a graphic form.

**3. The structure of Genesis.**

**The structure of Genesis is marked by an initial section and then 11 sections with headings.**

The major structural word is

**tôledôt = "these are the generations of... "**

It is a feminine noun from yalad (**from the causative form of the verb "to bear, to generate"**).

The noun is often translated "generations, histories," or "descendants."

The "account[s] of men and their descendants"

The NIV translates it "account."

This word has been traditionally viewed as a heading of a section.

According to this view the book has the following arrangement:

**1. Creation (1:1-2:3)**

**2.** Tôledôt of the heavens and the earth (2:4-4:26)

3. Tôledôt of Adam (5:1-6:8)

4. Tôledôt of Noah (6:9-9:29)

5. Tôledôt of Shem, Ham, and Japheth (10:1-11:9)

6. Tôledôt of Shem (11:10-26)

7. Tôledôt of Terah (11:27-25:11)

8. Tôledôt of Ishmael (25:12-18)

9. Tôledôt of Isaac (25:19-35:29)

10. Tôledôt of Esau (36:1-8)

11. Tôledôt of Esau, father of the Edomites (36:9-37:1)

12. Tôledôt of Jacob (37:2-50:26)

This formula word for Genesis, then, marks a starting point, combining narrative and genealogy to move from the one point (Tôledôt) to the end (the next Tôledôt).

It is Moses' means of moving along the historical lines from a beginning to an ending, including the product or result of the starting point.

In this commentary the phrase will be translated, "this is the succession from... "

**Two additional observations** may be made about the material in each succession section.

**One is that in the tracing of each line there is also a narrowing process.**

After the new beginnings with Noah, the writer supplied the Tôledôt of Shem, Ham, and Japheth.

But immediately afterward, the Tôledôt of Shem is selected.

The next Tôledôt is that of Terah, a descendant of Shem.

This account is concerned with the life of Abraham.

The line then narrows to Isaac, the son of Abraham, but the Tôledôt of Ishmael, the line not chosen, is given first.

The same development holds true of the next generation; before the Tôledôt of Jacob is developed, Esau is dealt with.

**A second observation is that the material within each Tôledôt is a microcosm of the development of the Book of Genesis itself, with the motifs of blessing and cursing playing a dominant role.**

**Within each of the first several Tôledôt is a deterioration to cursing until 12:1-2, where the message moves to the promise of blessing.**

From this point on there is a constant striving for the place of blessing, but still with each successive narrative there is deterioration, for Isaac and Jacob did not measure up to Abraham.

Consequently at the end of Genesis the family is not in the land of blessing but in Egypt.

**THE DEVELOPMENT OF THE MESSAGE OF GENESIS.**

The Tôledôt headings are "the very fabric around which the whole of Genesis has been constructed"

Each Tôledôt, explaining what became of a line, shows a narrowing and a deterioration in the development of the theology of blessing.

**1. Creation.**

The first section (1:1-2:3) is not headed by a Tôledôt, and logically so.

Being the beginning, there is no need to trace what became of Creation.

Rather, its own heading in 1:1 depicts the contents of the chapter.

**The significance of the section is that the work is wrapped in divine approval and blessing over the fulfillment of the plan.**

**Animal life (vv. 22-25), human life (v. 27), and the seventh day (2:3) were all blessed specifically.**

**This trilogy is important to the argument: man, made in the image of God, enjoying sovereignty over the creatures of the earth, and observing the Sabbath rest of God, had a blessed beginning.**

**2. The Tôledôt of the heavens and the earth.**

In this section (2:4-4:26), Genesis reports what became of the cosmos.

The section begins with a description of the creation of Adam and Eve and traces their sin, God's curse on sin, and the expansion of sin in their descendants.

No longer at rest, mankind experienced flight and fear, making his way in the world, surviving, and developing civilization.

**As if in answer to the blessings of Creation, this passage supplies a threefold cursing (of Satan [3:14], of the ground because of man [3:17], and of Cain [4:11]).**

**Yet in this deteriorating life there is a token of grace (4:15) and a ray of hope (man began to call on Yahweh).**

**3. The Tôledôt of the book of Adam.**

Here too in this central genealogy of the line from Adam to Noah man's downward drift is seen (5:1-6:8).

The section begins with a reiteration of Creation and concludes with God's intense displeasure over man's existence.

Gen 5:1-2 recalls the Creation with the use of

**barak = "to bless"**

verse 29 records the birth of Noah as a token of grace for comfort from the curse with the use of

**°arar = "to curse"**

The blessing that began the race was enshrouded by the notice of all of the descendants' deaths.

**One exception to the curse of death (Enoch) provides a ray of hope that the curse was not final.**

**4. The Tôledôt of Noah.**

This section (6:9-9:29) is **one of Judgment (curse) and blessing in that God promised never again to curse the ground like this** (8:21).

Nevertheless **the story of Noah begins with his finding grace and ends with his cursing Canaan**.

Yet in this section there is a new beginning out of a watery world, parallel in many ways to chapter Gen 1: the destruction of a violent world in chaos, the gracious provision of redemption so that man can sail into the new world, the appearance of dry land for a fresh beginning, the Noahic Covenant, and blessing on Noah and his sons (parallel to that for Adam).

**Here the race began anew, and from this beginning point the blessing motif becomes more prominent in antithesis to the cursing.**

**Shem was blessed.**

**5. The Tôledôt of the sons of Noah.**

**As the population expanded in line with Noah's worldwide oracle, the direction of the book turned to the nations.**

**The writer consistently developed the message that man's bent is toward ruin and chaos.**

**This section begins with the fruitful population from Shem, Ham, and Japheth, but ends with the explanation of the origin of the nations by the dispersion at Babel (10:1-11:9).**

It is a stroke of genius to put such a climactic story at the end, especially when it precedes it chronologically.

This leaves the reader looking for the answer to man's continual decay.

It prepares him for the promised blessing.

**6. The Tôledôt of Shem.**

Predicated on the world view of the expanding race in the previous section, this section (11:10-26) forms another transition in the book, narrowing the choice from the line of Shem to Abram.

**This list traces the line from Noah to Abram within the blessings of prosperity and posterity** (whereas chap. 5 traced the line from Adam to Noah and the Flood).

God would not leave the world to an expanding and divided population under the curse without hope;

He would select a man and build a nation that would provide blessing for the earth.

Anyone knowing of Abraham would immediately catch the significance of this Tôledôt that spans the sections of dispersion and promised blessing (11:10-26).

**7. The Tôledôt of Terah**.

**Whereas chapters 1-11 generally portray man's rebellion, chapters 12-50 detail God's bringing man into a place of blessing.**

This section (11:27-25:11) tells what became of Terah, the last man on the list (11:32).

The story traces his son's life and becomes the key to the book as well as the Old Testament plan for blessing.

God promised Abraham, who was blessed above all, a nation, the land, and a name.

The narrative develops the account of his growth in obedient faith.

**8. The Tôledôt of Ishmael**.

This section (25:12-18) explains what became of Ishmael since his was not the line God had chosen.

The writer dealt with Ishmael's line before returning to the chosen line.

**9. The Tôledôt of Isaac**.

**In explaining what became of Isaac, the son of promise, this section records the story of Jacob, his son, the struggle within the family, and the emergence of the people of Israel (25:19-35:29).**

**The promises in 12:2 begin to unfold.**

The blessing given to Abram was now uniquely transferred to Jacob (chap. 27).

Jacob also developed in faith, but he was crippled in the process.

He was not the man his grandfather was; yet Israel was "born."

**10. The toledot of Esau**.

Once again Genesis continues the development from Isaac.

Yet before discussing the toledot of the son of succession, this section (36:1-8) discusses Esau, the brother from whom Jacob stole the birthright and the blessing.

The nation that came from Jacob would frequently encounter their relatives, the Edomites, descended from Esau.

This section accounts for three of Esau's wives and his five sons.

**11. The Tôledôt of Esau, father of the Edomites**.

Another accounting of the development from Esau is added because of the great significance of Edomite, Amalekite, and Horite chieftains (36:9-37:1).

**12. The Tôledôt of Jacob**.

What became of Jacob?

**His sons became the founding fathers of Israel's tribes (37:2-50:26).**

**This narrative is concerned with the life of Joseph and the move of Jacob's family to Egypt.**

In essence, **the narrative relates why God's people were in Egypt and how they were related to the promised blessings**.

In Canaan the family had deteriorated to the point of merging with the Canaanites.

To preserve the line of blessing, God moved amazingly through the evil will of Joseph's brothers to bring him into power in Egypt.

When the land of promise was cursed with a famine, blessing was provided through Joseph's power and wisdom.

**However, the book closes in anticipation of another visitation of blessing from God.**

**Conclusion.**

Because Genesis is the foundation of the rest of the Pentateuch, the Book of Exodus goes back to God's remembering His covenant with Abraham:

**"God heard their groaning and He remembered His covenant with Abraham, with Isaac, and with Jacob. So God looked on the Israelites and was concerned about (lit., 'took notice of') them" (Ex 2:24-25).**

In fact **the final events and the closing words of Genesis anticipate the Exodus:**

**"God will surely come to your aid (lit., 'take notice of you') and take you up out of this land to the land He promised on oath to Abraham, Isaac, and Jacob" (Gen 50:24).**

This statement was reiterated by Moses when he took the patriarch's bones out of Egypt (Ex 13:19).

**Therefore Genesis gives Israel the theological and historical basis for her existence as God's Chosen People.**

Israel could trace her ancestry to the patriarch Abraham, whom God had elected out of the dispersed nations, and to whom God had made the great covenantal promises of posterity and land.

Because of the importance of lineal offspring (the first promised blessing) much space is devoted to the family concerns of the patriarchs, such as their wives, sons, heirs, and birthrights and blessings.

After Jacob's oracle (Gen 49), the Pentateuch spans four centuries.

So Genesis stands as a statement of the birthright of the tribes of Israel as they labored in Egypt and then were called to leave it.

Recognizing that they had indeed become the great nation promised in the blessing to Abraham, they would realize also that there was no future in Egypt, or in Sodom, or in Babylon.

Their future was in the land that had been promised by divine oath, the land of Canaan.

The contents of Genesis would assure the Israelites that God had promised them such a future, and that He was able to fulfill His promises.

**Over and over again the book tells of God's supernatural dealings in the lives of the ancestors to bring Israel to this point.**

**Certainly the God who had begun a good work would complete it (Phil 1:6).**

If the people would recognize that they owed their existence to sovereign election and blessing, they would respond in obedience.

Genesis is well suited, then, for Moses' task of drawing Israel out of Egypt.

**THE THEOLOGY OF GENESIS**

What are presuppositions?

**Genesis is written with the presuppositions that God exists and that He has revealed Himself in word and deed to Israel's ancestors.**

**The book does not argue for the existence of God; it simply asserts that" everything exists because of God.**

The subject matter of the theology in Genesis is certainly God's work in establishing Israel as the means of blessing the families of the earth.

**Genesis** forms the introduction to the Pentateuch's main theme of the founding of the theocracy, that is, the rule of God over all Creation.

It presents the origins behind the founding of the theocracy: the promised blessing that Abraham's descendants would be in the land.

**Exodus** presents the redemption of the seed out of bondage and the granting of a covenant to them.

**Leviticus** is the manual of ordinances enabling the holy God to dwell among His people by making them holy.

**Numbers** records the military arrangement and census of the tribes in the wilderness, and shows how God preserves His promised blessings from internal and external threats.

**Deuteronomy** presents the renewal of the covenant.

In the unfolding of this grand program of God, Genesis introduces the reader to the nature of God as the sovereign Lord over the universe who will move heaven and earth to establish His will.

He seeks to bless mankind, but does not tolerate disobedience and unbelief.

**Throughout this revelation the reader learns that "without faith it is impossible to please God" (Heb 11:6).**