

**Survey Of The Old Testament**

The Structure of Genesis and the Creation Account

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**The Pentateuch**

**Torah**

1. (Bereshith) "In The Beginning"	Genesis
2. (Wahelah Shumoth) "These Are The Names"	Exodus
3. (Wayiqarah) "And He Called"	Leviticus
4. (Buhmithbar) "In The Wilderness"	Numbers
5. (Eleh Haduhvarim) "These Are The Words"	Deut

Referred To In Scripture:  
 Joshua 1:8 "Book of the Law"  
 2 Kings 14:6 "Book of the Law of Moses"  
 Luke 16:16 "the Law and the Prophets"

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**The Structure of Genesis**

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

**II. Before the Patriarchs: Need of Covenant People (2:4-11:26)**

- a. Toledoth of Heavens and Earth (2:4-4:26)
- b. Toledoth of Adam (5:1-6:8)
- c. Toledoth of Noah (6:9-9:29)
- d. Toledoth of Shem, Ham, Japheth (10:1-11:9)
- e. Toledoth of Shem (11:10-26)

**III. The Patriarchs in Palestine: The Establishment of a Covenant People (11:27-37:1)**

a. Toledoth of Terah (11:27-25:11)	Outline by: Hill and Walton, <i>A Survey of the Old Testament</i> , (Grand Rapids: Zondervan, 67)
b. Toledoth of Ishmael (25:12-18)	
c. Toledoth of Isaac (25:19-35:29)	
d. Toledoth of Esau (36:1-37:1)	

**IV. The Patriarchs in Egypt: Toledoth of Jacob (37:2-50:26)**

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**Structure of Genesis With Discourse Markers**

Biblical Hebrew uses discourse markers to mark the flow of thought and change in subject. These markers are important in our understanding of how the biblical writers "formatted" their books.

**Discourse Markers**

Waw – "And" always links grammatical elements of equal value, whereas asyndeton marks either a new beginning or explication (Jason DeRouchie, *Kingdom Prologue: Orienting Data & Structure*).

1. **Waw** – carries flow of discourse along "And he said"
2. **Asyndetic** clause  $\emptyset$  – Begins new discourse or serves as appositional to previous discourse.

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Structure of Genesis With Discourse Markers	
I. Creation (1:1-2:3)	$\emptyset$
II. Toledoth of Heavens and Earth (2:4-4:26)	$\emptyset$
III. Toledoth of Adam (5:1-6:8)	$\emptyset$
IV. Toledoth of Noah (6:9-9:29)	$\emptyset$
Toledoth of sons of Noah (10:1-11:9)	"and"
V. Toledoth of Shem (11:10-26)	$\emptyset$
Toledoth of Terah (11:27-25:11)	"and"
Toledoth of Ishmael (25:12-18)	"and"
Toledoth of Isaac (25:19-35:29)	"and"
Toledoth of Esau (36:1-8)	"and"
Toledoth of Esau (36:9-37:1)	"and"
VI. Toledoth of Jacob (37:2-50:26)	$\emptyset$

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**Gen 1:1 בראשית ברא אלהים את השמים ואת הארץ**

1. Verse 1 is a temporal clause subordinate to the main clause in verse 2: "When God created the heavens and the earth, the earth was without form and void..."
2. Verse 1 is a temporal clause subordinate to the main clause in verse 3. Verse 2 is a parenthetical comment. "When God created the heavens and the earth, (now the earth was without form and void)...God said "Let there be light..."
3. Verse 1 is the title of verses 2-31. Title: "In the beginning God created the heavens and the earth."
4. Verse 1 is an independent clause describing the first act of creation. Vs. 2-3 describe subsequent phases of creation. "In the beginning God created...(later) The earth was without form...(later) And God said..."

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**בראשית ברא אלהים את השמים ואת הארץ ו:1**

Is "bereshith" in the absolute or construct form?  
 Absolute: "In the beginning God..."  
 Construct: "In beginning when God..."

**Six Reasons For The Traditional Rendering:**

1. Adverbial expressions seldom have the article, and occur in the absolute state.
2. Isaiah 46:10 provides a clear example of bereshith being used in the absolute state without the definite article: "Declaring the end from the beginning, and from ancient times, things that are not yet done..."
3. Traditional view preserves "staccato" sentences!

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**בראשית ברא אלהים את השמים ואת הארץ ו:1**

4. Moses more than likely used the first three letters because of the close correlation to the second word (bara). Moses does the same thing with bara/barak (create/bless in Gen. 1:21/22; 1:27/28; 2:3/3 etc.)
5. בראשית = "In the beginning" is chosen deliberately in the absolute form to point to the end. These terms also "bookend" Genesis and the Pentateuch - באחרית = "in the last" (Gen 49:1; Deut 31:29).
6. Scripture elsewhere clearly teaches that God created everything by His word and that He existed before the world: Psalm 148:1-5; Proverbs 8:22-27; John 17:5. "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world (was) (John 17:5).

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**Gen 1:1 בראשית ברא אלהים את השמים ואת הארץ ו:1**

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**Why Does Ex Nihilo Matter?**

**The Babylonian Creation Account: Enuma Elish**

Fresh Water god (Personified) → Apsu and Tiamat ← Marine Water god (Personified)

Silt produced by water → Lahmu and Lahamu ← Silt produced by water

god's of the horizon → Anshar and Kishar ← god's of the horizon

Anu ←

Anu's son → Ea (Enki/Nudimmud) ← god of heaven

Marduk

Ea kills Apsu, Tiamat wants revenge, but Marduk (son of Ea) wins the battle and divides Tiamat's corpse. Marduk creates heaven and earth from Tiamat's body. (Marduk = god of Babylon)

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**Why Does Ex Nihilo Matter?**

**Message Conveyed by Enuma Elish**

1. Explains origin of the god's and Marduk's rise to power.
2. The text explains why "divination" works. Tiamat's body represents chaos, Marduk represents order. Through the right words spoken, priests can cajole desired prosperity and protection from Marduk.
3. No god is sovereign. The gods are subject to death, limitations, and capricious natures. The gods are not eternal, but come about through intercourse.
4. Heaven and earth are not created by an eternal God, but "are formed from the corpse of a slain god, Tiamat. The created order is thus divine, more a "though" than an "it" (Victor Hamilton, *Handbook on The Penateuch*, 41).

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**Why Does Ex Nihilo Matter?**

**The Sledge Hammer of Genesis 1:1!**

1. God is eternal, creation is finite.
2. God is different from, and transcendent over creation.

**The Sledge Hammer of the Pentateuch!**

1. You shall have no other gods before Me.
2. You shall not make for yourself a carved image – any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Bottom Line: Romans 1:25 "...who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen."

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**Why Does Ex Nihilo Matter?**

Emerging Church: Panentheism – all things are in God, and are in the process of being “unfolded.”  
 “Spiritual Evolution”  
Secular Atheism: Human beings and institutions are in the process of getting better (Marxism).  
 “Biological, Material Evolution”  
Only Four Possibilities For Origin of Universe

1. The universe is an illusion.
2. The universe self-created itself.
3. The universe is eternal.
4. The universe was created by an eternal being – God.

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**Structure of Day 1 and Implications:**

Gen 1:1-5 (1)In the beginning God created the heavens and the earth. (2)The earth was formless and void and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. (3)Then God said, “Let there be light”; and there was light. (4) And God saw the light, that it was good; and God divided the light from the darkness. (5) God called the light day, and the darkness He called night. So the evening and the morning were the first day.

תהו ובהו = “formless and void” raises the unbiblical notion of “primeval state” – cooling gases, not yet in shape.  
 Better understood “desolate without cultivation” (cf. Isaiah 45:18; Isaiah 34:11; Jeremiah 4:23)

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**7 Fold Pattern**

1. Introduction: “And God said”
2. The creative word: “let there be”
3. Fulfillment of the word: “and there was/and it was so”
4. A description of the act in question: “And God separated, made, set, created etc.
5. A name giving/blessing: “And he called/blessed”
6. The divine commendation: “And it was good”
7. Concluding formula: “There was evening and morning”

<b>Forming</b>	<b>Filling</b>
1 Light	4. Luminaries (Sun, moon, stars)
2. Heavens	5. Fish, birds
3. Earth, vegetation	6. Land animals (man)
7. The Sabbath	(Summary Gen 1:1-2:3)

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**There Are No Contradictions In Scripture!**

Critics Claim: Since the lights were supposed to be created from the inception of creation, it is a contradiction that God made the sun and moon on the fourth day.

Genesis 1:1 In the beginning God created the heavens and the earth. בָּרָא (ex-nihilo)

Genesis 1:16 God made two great lights, the greater light to govern the day, and the lesser light to govern the night. עָשָׂה (out of existing materials)

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**The Creation of Mankind**

Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

**What Is The Meaning of The Plural?**

1. From Philo onward – God is addressing his heavenly court of angels.
2. Plurality of the Godhead (Trinity).
3. Keil, Driver – "Royal We" Fullness of Divine attributes.
4. Plural of self deliberation.

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**The Creation of Mankind**

**Ruling Out 3 "Royal We"** The plural of majesty "We" is not used with verbs in the O.T. (Wenham, Genesis, WBC, 28).

**Ruling Out 4 "Self Deliberation"** Gen 18:17 "Shall I hide from Abraham what I am about to do?"

**Evidence for 1 "Heavenly Angels"** Angels are depicted as men (cf. Gen 18:2). God alone creates (vs.27 singular usage of בָּרָא), but issues a "Divine announcement" to the angels. Job 38:4, 7 "When I laid the foundation of the earth...all the sons of God shouted for joy."

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**The Creation of Mankind**

**Evidence for 2 "Trinitarian Godhead"**

Gen 1:26, 27 Then God said, "Let Us make man in Our image, according to Our likeness... So God created man in His own image; in the image of God He created him, male and female. He created them.

Gen 5:1b-2 In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created.

- 1 God/Plural Godhead
- 1 Man (Adam)/ Plural Sexes

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**The Uniqueness of Man**

**Series Of Subtle Contrasts**

1. Man alone has "Let us make..." (vs.26) rather than "Let there be..." for the rest of creation.
2. Whereas every creature comes "according to its kind," man and woman are "in Our image."
3. Only man is noted to be "male and female." This is stated about no other animal. Gender is therefore an important feature in humanity representing God.
4. Only man is given dominion over the created order.

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**Made In The Image Of God**

Gen 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule..."

1. Image and likeness are synonymously parallel.
2. Likeness modifies image to eliminate the possibility that humans are exact copies of God. Ezekiel 1-10 uses the Hebrew term for likeness (דמות) 14 times to assure the reader that the prophet did not actually see God or His entourage, but merely the likeness of God's glory.

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**In the Image of God: What Does It Mean?**

**1. Man is God's vice-regent on earth:**

- Man is to have dominion over the earth (Gen 1:26)
- Angels rule nations from heaven (Deut 32:8), man rules from the earth.
- Man was made a little lower than the angels (Psalm 8).
- Man is to execute justice on murderers (Gen 9:6).

**2. Man has the communicable attributes of God.**

**3. Man was made with the ability to know, worship, and serve God.**

Gen 9:6 Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man. (cf. Matt 5:21-22; Romans 13:1-4).

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**Summary**

1. The structure of Genesis is such that it highlights man's fall, God's plan of salvation, and the descendents of Shem and Jacob from whom salvation will come.
2. Genesis 1:1 teaches ex nihilo creation which is the only logically and scientifically supportable position!
3. The God who created all things made man in His likeness to bring Him glory and to be "vice-regent" on earth.
4. This points the reader to the need for the "God-Man" Jesus Christ who will be promised to come in the first gospel of the Bible, Genesis 3:15, to provide atonement and righteousness to the world.

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