# GENESIS

# The God Who Creates and Blesses

Jason S. DeRouchie, PhD Midwestern Baptist Theological Seminary www.jasonderouchie.com

Principle	A-Theological	Theological
Criticism		
Analogy		
Correlation		

Principle	A-Theological	Theological
Criticism	Historical inquiry requires presupposed skepticism about sources, because history contains no absolutes.	
Analogy		
Correlation		

Principle	A-Theological	Theological
Criticism	Historical inquiry requires presupposed skepticism about sources, because history contains no absolutes.	
Analogy	Present human experience limits what can qualify as "historical" in the past.	
Correlation		

Principle	A-Theological	Theological
Criticism	Historical inquiry requires presupposed skepticism about sources, because history contains no absolutes.	
Analogy	Present human experience limits what can qualify as "historical" in the past.	
Correlation	When assessing the relationship of correlated events, we must consider antecedents and consequences but limit potential historical causation to either natural forces or human agency.	

Principle	A-Theological	Theological
Criticism	Historical inquiry requires presupposed skepticism about sources, because history contains no absolutes.	Historical inquiry requires thoughtfully appraising the evidence in keeping with its source and recognizing perspectival records can still be accurate.
Analogy	Present human experience limits what can qualify as "historical" in the past.	
Correlation	When assessing the relationship of correlated events, we must consider antecedents and consequences but limit potential historical causation to either natural forces or human agency.	

Principle	A-Theological	Theological
Criticism	Historical inquiry requires presupposed skepticism about sources, because history contains no absolutes.	Historical inquiry requires thoughtfully appraising the evidence in keeping with its source and recognizing perspectival records can still be accurate.
Analogy	Present human experience limits what can qualify as "historical" in the past.	Historical plausibility is judged by the reasonableness of arguments made for belief in occurrences with which the historian may have no personal acquaintance.
Correlation	When assessing the relationship of correlated events, we must consider antecedents and consequences but limit potential historical causation to either natural forces or human agency.	

Principle	A-Theological	Theological
Criticism	Historical inquiry requires presupposed skepticism about sources, because history contains no absolutes.	Historical inquiry requires thoughtfully appraising the evidence in keeping with its source and recognizing perspectival records can still be accurate.
Analogy	Present human experience limits what can qualify as "historical" in the past.	Historical plausibility is judged by the reasonableness of arguments made for belief in occurrences with which the historian may have no personal acquaintance.
Correlation	When assessing the relationship of correlated events, we must consider antecedents and consequences but limit potential historical causation to either natural forces or human agency.	When assessing the relationship of correlated events, we must consider antecedents and consequences in a way that allows for potential historical causation to include all <i>personal</i> forces and not just natural or material forces.

- ✤ 4 sources:
  - ✤ J?
  - ✤ E?
  - ✤ D?
  - ✤ P?

- ✤ 4 sources:
  - **\*** J: Yahwist (950 BC)
  - **↔** E?
  - ✤ D?
  - ✤ P?

- ✤ 4 sources:
  - ✤ J: Yahwist (950 BC)
  - ✤ E: Elohist (850 BC)
  - ✤ D?
  - ✤ P?

- ✤ 4 sources:
  - ✤ J: Yahwist (950 BC)
  - ✤ E: Elohist (850 BC)
  - D: Deuteronomy (621 BC)
  - ✤ P?

- ✤ 4 sources:
  - ✤ J: Yahwist (950 BC)
  - ✤ E: Elohist (850 BC)
  - ✤ D: Deuteronomy (621 BC)
  - ✤ P: Priestly source (500–450 BC)

- ✤ 4 sources: JEDP
- DH Presuppositions:
  - Evolution of religion
  - Inter-textual markers signal different sources?

- ✤ 4 sources: JEDP
- DH Presuppositions:
  - Evolution of religion
  - Inter-textual markers signal different sources?
    - Different names for the deity
    - Variations in style
    - "Contradictions"
    - Duplicate accounts

#### Traditional View: Substantial Mosaic Authorship

- The various parts of the Pentateuch are part of "the book of Moses":
  - ✤ Exod 3:1–4, 17 in Mark 12:26
  - ✤ Lev 3:3–5, 9–11 in 2 Chr 35:12
  - ✤ Num 3:6 and 8:9 in Ezra 6:18
  - Deut 28:61 in 2 Chr 25:4
  - ✤ Deut 31:11–12 in Neh 13:1

- Moses wrote the promise that God would destroy Amelek (Exod 17:14).
- Moses wrote down the Book of the Covenant in Exod 21– 23 (Exod 24:4; 34:27).
- ✤ Moses wrote Lev 18:5 (Rom 10:5).
- Moses journaled Israel's journey through the wilderness (Num 33:2).
- ✤ Moses wrote Deut 24:1–4 (Mark 10:5).
- ✤ Moses wrote Deut 25:5 (Mark 12:19).
- Moses wrote down Deuteronomy's embedded Scroll of the Law (Deut 31:24; cf. Josh 8:32).
- Moses wrote down the warning song in Deut 32 (Deut 31:19, 22).
- Moses wrote of the Messiah (John 1:45) and has writings (5:46–47).
- **Conclusion:** Moses was the substantial author of the Pentateuch.

# Rapid-Fire A & (10 min)

# GENESIS

# The God Who Creates and Blesses

Jason S. DeRouchie, PhD Midwestern Baptist Theological Seminary www.jasonderouchie.com

### God's **KINGDOM** Plan in Scripture



## GENESIS at a Glance

I.	Preface: The Blessing-Commission	1:1-2:3
II.	These are the Generations of the Heavens & Earth	2:4-4:26
IIIA.	1. This is the book of the Generations of Adam	5:1–6:8
	2a. These are the <i>Generations</i> of Noah	6:9–9:29
	2b. And these are the Generations of Noah's sons	10:1–11:9
IIIB.	1a. These are the Generations of Shem	11:10–26
	1b. And these are the Generations of Terah	11:27–25:11
	1c. And these are the Generations of Ishmael	25:12–18
	1d. And these are the Generations of Isaac	25:19–35:29
	1e. And these are the Generations of Esau	36:1–37:1
	2. These are the Generations of Jacob	37:2–50:26

## GENESIS at a Glance

Ι.	Preface: God's Blessing-Commission	1:1-2:3
II.	The Need for Blessing	2:4-4:26
III	. The Hope for Blessing	5:1-50:26
	A. God Reaffirms Humanity's Blessing- Commission	5:1–11:9
	B. God Declares How His Kingdom Blessing Will Reach the World	11:10–50:26

Preface and the Need for Blessing (Gen 1:1–2:3; 2:4–4:26)





H CZOPIA TON TROTOTIACTON

"As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men."

Παναχράντα μετάρων έν έτει κοτητώ 2002, επί εκεγοφύλακος πανοςιωτάτα AXOY EYDOKIMOY

-Rom 5:18

The Hope for Blessing: God Reaffirms the Blessing-Commission (5:1–11:9)



♦ 8:20-9:1, 9-11

#### **Summary of Genesis**

Despite mankind's losing the blessing of eternally reigning over a very good world under God as his image bearers and spreading God's heavenly kingdom to the ends of the earth, Yahweh will restore this blessing to all the nations when they place their faith in the victorious, royal seed of the woman, who will descend from Abraham, Isaac, Jacob, and Judah and who will crush the serpent and claim all lands.

# Rapid-Fire A & (10 min)

# GENESIS

# The God Who Creates and Blesses

Jason S. DeRouchie, PhD Midwestern Baptist Theological Seminary www.jasonderouchie.com The Hope for Blessing: God Declares How His Blessing Will Reach the World (11:10–50:26)

#### ◆ 12:1–3 (cf. 18:19)

## Abe's Commission & God's Promises

"Go (command) to the land I will show you		
so that (promise)	(v.2)	
(a) I may make you into a great nation		
(b) I may bless you		
(c) I may make your name great		
And (there) be a blessing (command)		
so that (promise)		
(a) I may bless those who bless you	(v.3)	
(and the one who curses you I will curse)		
(b) with the ultimate result being that in you all the families of the ground may be blessed."		

"I will make your offspring as the dust of the earth, so that if one can count the dust of the earth your offspring also can be counted." —Gen 13:16 The Hope for Blessing: God Declares How His Kingdom Blessing Will Reach the World (11:10–50:26)

◆ 12:1–3 (cf. 18:19)

◆ 15:3–6, 13–14, 17–18 (cf. Rom 4:18–25)



# Rapid-Fire A & (10 min)

The Hope for Blessing: God Declares How His Kingdom Blessing Will Reach the World (11:10–50:26)

- ◆ 12:1–3 (cf. 18:19)
- ◆ 15:3–6, 13–14, 17–18 (cf. Rom 4:18–25)
- ◆ 17:1-8 (cf. Rom 4:13-17)
- ◆ 22:16–18 (cf. Acts 3:25–26; Gal 3:16, 29)
- ◆ 26:3–4 (cf. Rom 4:13)



The Hope for Blessing: God Declares How His Kingdom Blessing Will Reach the World (11:10–50:26)

- ◆ 12:1–3 (cf. 18:19)
- ◆ 15:3–6, 13–14, 17–18 (cf. Rom 4:18–25)
- ◆ 17:1-8 (cf. Rom 4:13-17)
- ◆ 22:16–18 (cf. Acts 3:25–26; Gal 3:16, 29)
- ◆ 26:3–4 (cf. Rom 4:13)



# Rapid-Fire A & (10 min)