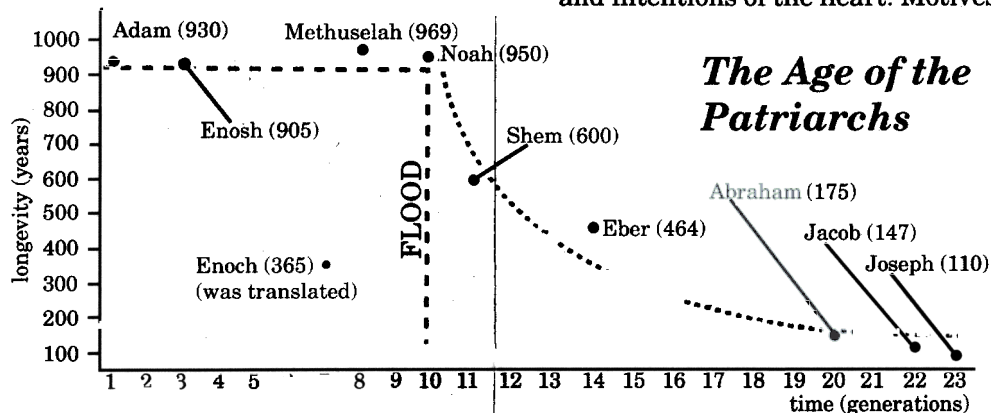


given in the included outline and the use of the Hebrew word *toledot* (“generations”) in a structural way throughout the book (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2).



(1) Genesis is inspired Scripture. The first twelve chapters alone are referred to authoritatively in the New Testament 113 times.

(2) Genesis is inerrant. This sets it apart from all other historical works. Contrary to the liberal tendency to determine the accuracy of Genesis by other works, those other works must be judged by the book of Genesis. It is the world's first history book.

(3) Genesis must be interpreted in a plain, ordinary way, according to the author's intended meaning. Many have said, "Yeah, but Genesis is not intended to be a science book." True. But it is intended to be a history book. Science is not the only literature to be interpreted in a straight forward manner—so is history. Nobody disagrees that Genesis is history after chapter 12. The liberal denial that chapters 1–11 are history comes because they don't like what it says.

(4) Genesis is a story. Someone once said, "God created people because He likes stories." That's not in the Bible, but the first book of the Bible would seem to confirm that—at least to some

extent. Genesis is also filled with narrative discussions, much more than any other ancient work. Discussions, like no other literature technique, give us insight into a person's thoughts and intentions of the heart. Motives can only be

determined by God, unless stated in Scripture. Yet, they are the governing factor of morality. So God, through the author of Genesis, gives us not only history but theology, morality, and a glimpse at the heart of God as He deals with the hurts of people.

The Author—David A. DeWitt is a graduate of Michigan State University (B.S.) and Dallas Theological Seminary (Th.M., D.Min.). He is President of Relational Concepts, Inc. in Grand Rapids, Michigan. Dave is an Equipper/Discipiler in the Relational Concepts' School of Discipleship. He is married and has three children and two grandchildren.

BOOK PANORAMA

brochures are designed to provide an introduction and overview of a book of the Bible, to help you hear the word, understand it and bear fruit (Matthew 13:23). This material is intentionally **not copyrighted**. Please feel free to use any of it for any purpose at any time.



P. O. Box 88095
Grand Rapids, MI 49518-0095

GRAND RAPIDS PHONE: (616) 942-4090
Muskegon Phone: (616) 722-2679
Fax: (616) 846-4440
www.relationalconcepts.org

BOOK PANORAMA

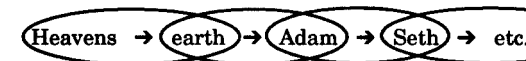
Genesis

By Dr. David A. DeWitt

Genesis has probably been read and referenced by more people over more years (make that, generations, centuries and millenniums) than any other book in the history of the world. It is considered Scripture by three major world religions—Judaism, Islam, and Christianity. The book has been accepted, rejected, criticized, and evaluated. But it has not been ignored. When someone tries to ignore it—like, say, the enlightenment evolutionists—someone will bring it up and stick it under their noses.

The Structure

The Hebrew title to the book (as is the case of the entire Pentateuch) is the opening words: "In the Beginning." Indeed, it is a book of beginnings. The author develops origins from the beginning of the earth to man to the nation of Israel. He does it like this:



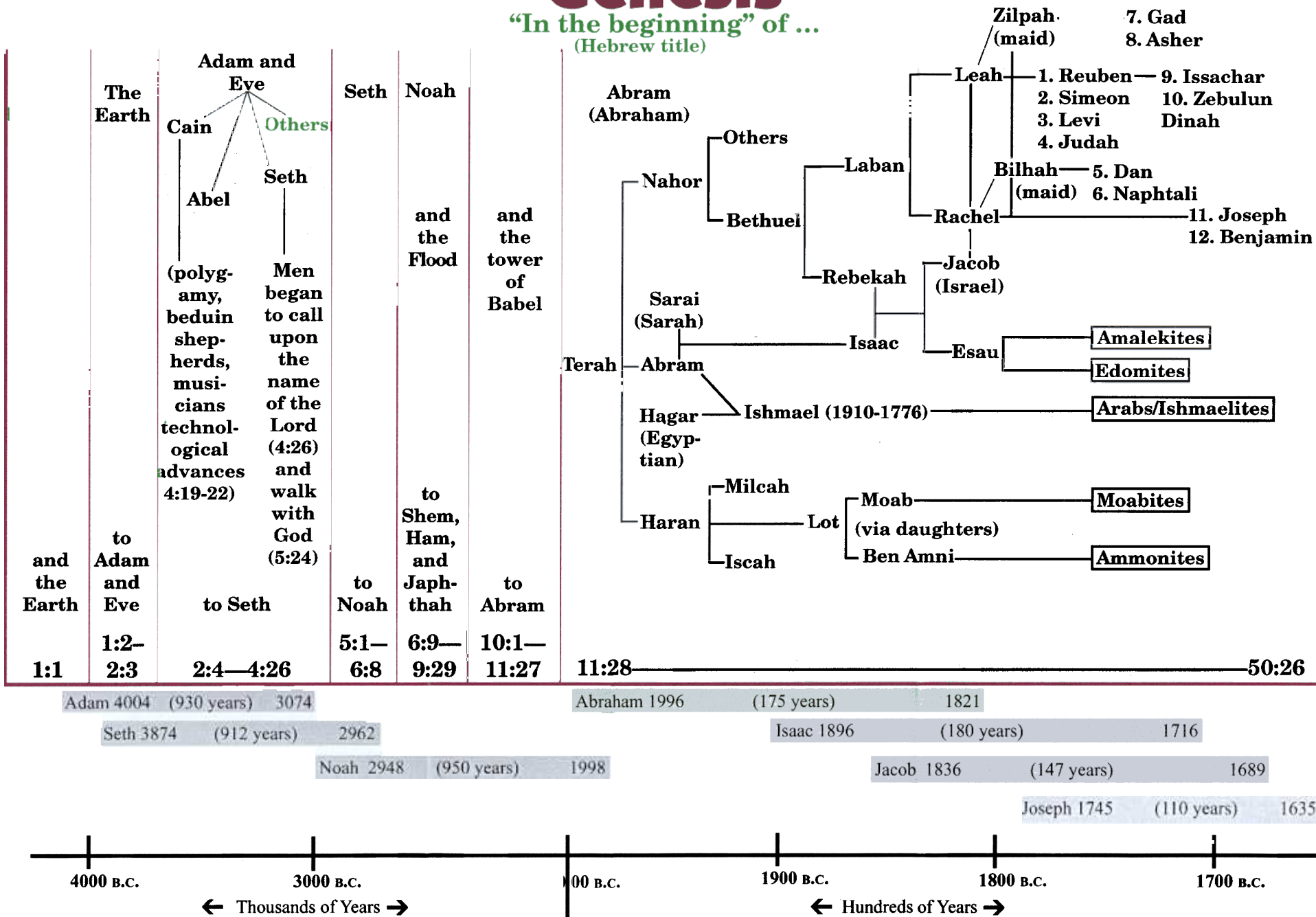
Apparently, God thinks origins are important.

The Author

The traditional view says Moses wrote Genesis. It's actually called "First Moses" in some places. Actually, the New Testament never confirms explicitly that Moses wrote it. Some passages (Genesis 14:14 and 26:5) strongly suggest someone else was involved—possibly Samuel or Ezra. Whoever wrote it, we know it is one unit, the basic composition of one author. This is determined by the unity of style

Genesis

"In the beginning" of ...
(Hebrew title)



[Dates according to *The Wall Chart of World History*, Dorset Press, 1992]