

SESSION 1 (“Creation-Part 1”)

I. Prayer / Purpose

II. Panorama “Timeline”

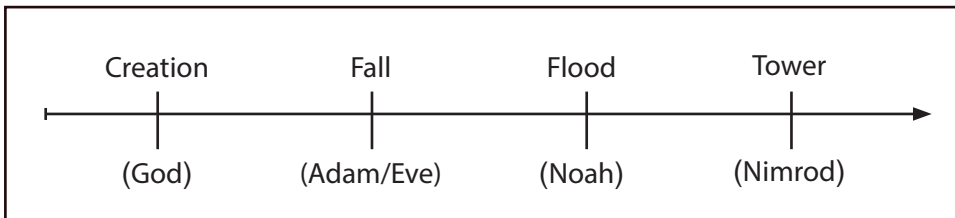
The key to a strategic grasp of the overall flow of the Bible is mastery of the Panorama Timeline. “Panorama of the Bible” divides the scriptures into twelve movements. Each movement has an extended timeline of key people, places, events and dates. This specific study is an expansion of “Movement 1: Prologue.”

A. Twelve Movements

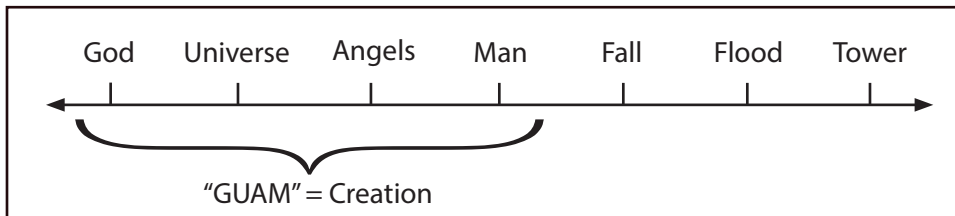
1. Refer to chart, “12 Key Movements,” page 5.
2. Focus of this present study is on Movement #1.

B. Movement #1: “Prologue” (Timeline)

1. Short Version

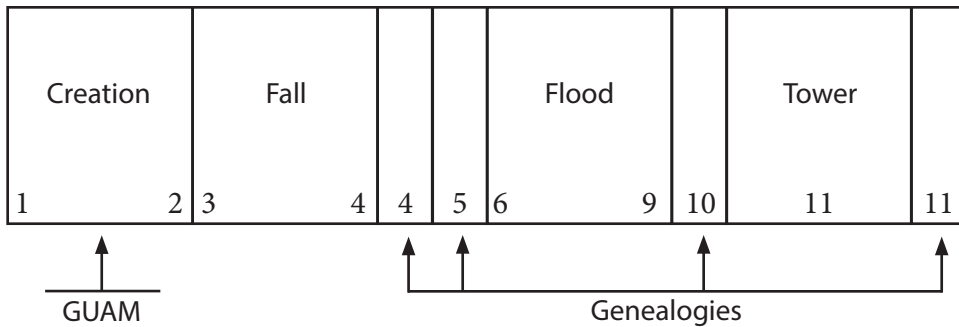


2. Expanded Version



C. Movement #1: "Prologue" (Biblically)

1. Genesis 1-11 Horizontal Chart



2. Genealogies (Genesis 4,5,10,11)

General Observations:

- Genealogies can represent "linear" continuity (person A to person B); they can also represent vertical relationship (family history) by "segmented" continuity (person A to persons B, C, D).
- Genealogies suggest oral traditions or ancient sources that the compiler-author uses to advance his narrative.
- Genealogies in Genesis track the progression of the blessing and cursing motif (theme); e.g. see the genealogies of Genesis 4:17-24 (Cain/cursing) as compared to 4:25-26 (Adam - Seth/blessing).
- Genealogies need not contain every family head in order to fulfill the author's purpose - there very well may be gaps.

Insight:

"Comparing biblical genealogies to one another shows that there are often several generations skipped in any particular presentation...also occurs in Assyrian genealogical records. Thus, we need not think that the genealogy's purpose is to represent every generation as our modern family trees attempt to do." (Walton, Genesis: NAC, 283)

III. MOVEMENT #1: "PROLOGUE" (Background)

A. Overview to Genesis (charted)

GENESIS			
4 Major Events		4 Major People	
Primeval History		Patriarchal History	
"Creation" "Fall" "Flood" "Tower"		"Abram/Abraham" "Isaac" "Jacob/Israel" "Joseph"	
1	11	12	50
"Prologue" (#1)		"Patriarchs" (#2)	

B. Outline of Genesis ("Toledot")

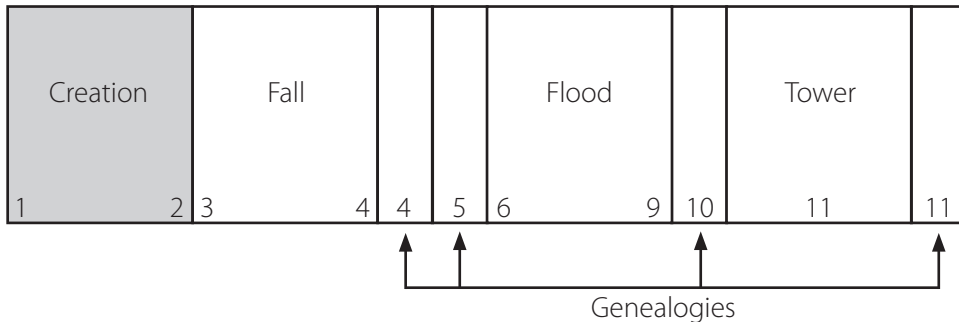
1. Creation (1:1-2:3)
2. Toledot of the Heavens and the Earth (2:4-4:26)
3. Toledot of Adam (5:1-6:8)
4. Toledot of Noah (6:9-9:29)
5. Toledot of Shem, Ham, and Japheth (10:1-11:9)
6. Toledot of Shem (11:10-26)
7. Toledot of Terah (11:27-25:11)
8. Toledot of Ishmael (25:12-18)
9. Toledot of Isaac (25:19-35:29)
10. Toledot of Esau, the father of Edom (twice) (36:1-8; 36:9-37:1)
11. Toledot of Jacob (37:2-50:26)

Insight:

"Toledot" can be translated "generations," "histories" or "descendants." In Genesis it refers to what comes after, thus an acceptable translation could be "what became of" with the Biblical material that follows giving the answer.

IV. MOVEMENT #1: "Prologue" (Biblical Development)

A. Creation (Context - Charted)



B. Creation (Genesis 1-2)

1. Genesis 1:1 (ESV)

"In the beginning, God created the heavens and the earth."

Genesis 1:1 (AMP)

"In the beginning God (prepared, formed, fashioned, and) created the heavens and the earth."

Genesis 1:1 (Sailhamer)

"In the beginning God created the sky and the land."

2. Three views of Genesis 1:1

- a. Describes an original creation of the universe. The fashioning of the earth as we know it commences with vv. 2 ff; some see a "gap" of indeterminate time between verses 1 and 2. (Proponents: Kidner, Keil and Delitzsch, Custance) (Sailhamer: verse 1 creation; verses 2 ff preparation of the land)
- b. Describes the activity of what God did on the first day; verse 1 is a general statement, what follows in vv. 2-5 are specifics as to day one activities of creation. (Proponents: Luther, J. Davis, Constable)
- c. Describes as a topic sentence for what follows in the entire chapter. What God specifically did in the six days of creation (vv. 2-31) is then described. (Proponents: Young, Waltke, Ross)

3. Creation vs. Philosophical Ideas

False View	Described	Creation
Atheism	No God	Affirms God's existence
Pantheism	Everything is God	God creates; is distinct from creation
Polytheism	Many gods	Creator God is monotheistic
Materialism	Matter is eternal	Matter is created
Atheistic Evolution	Eternal matter changed significantly over time	God created all and all processes
Fatalism	Impersonal, mechanistic creation without free choices	Personal God who freely chooses to create

Hebrews 11:3

"By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible."

Psalm 90:2 (NLT)

*"Before the mountains were born,
before you gave birth to the earth and the world,
from beginning to end, you are God."*

4. Observations on Genesis 1:3-31

- a. Note the number of occurrences of “God” plus a verb (begin with verse 1):

“GOD” Plus a Verb	
Genesis 1 (NIV)	
1. “God created” (3) 2. “God said” (9) 3. “God saw” (7) 4. “God called” (4)	5. “God made” (4) 6. “God set” (1) 7. “God blessed” (2)
Genesis 2:1-3 (NIV)	
1. “God had finished” (1) 2. “God rested” (2)	3. “God blessed” (1) 4. “God had done” (1)

- b. Note the common structural pattern of each day (the seventh day of Genesis 2:1-3 breaking the pattern):

Initiation: “God said”
 Decree: “Let there be”
 Fulfillment: “And there was”
 Evaluation: “It was good”
 Conclusion: “Evening and morning”

For example, note day 1 (1:3-5):

Initiation: “And God said” (3)
 Decree: “Let there be light” (3)
 Fulfillment: “...and there was light” (3)
 Evaluation: “God saw that the light was good” (4)
 Conclusion: “...evening and...morning - the first day” (5)

c. Six days of Genesis 1

- (1) Some believe the days to be six literal days (24 hour) of successive acts of creation. This can be called “young earth” creationism. Often the following parallels are emphasized.

Corresponding Activity in the Days of Creation			
Formlessness (tohu)		Emptiness (bohu)	
Day	Item Created	Day	Item Created
1	Light with darkness	4	Lights for the day and the night
2	Sea and sky	5	Creatures for the water and air
3	Fertile earth	6	Creatures for the fertile earth

(A. Ross, Creation and Blessing, 104)

- (2) Some believe the days to be broad, epic spans (lengthy durations) of time. This is often called “progressive creationism.”
- (3) Some believe the days to not be days of creation (view #1) but rather of declaration/preparation. Thus, Genesis 1:1 speaks of actual creation while the remainder of the chapter details the preparation of the land (the garden of Eden) for the habitation of man. This is called “historical (or textual) creationism.”

Insight:

The Hebrew word, yom, can take on different meanings according to its usage in a given context. It can refer to a day, i.e. a twenty-four hour period. Also, it can refer to a day, i.e. daytime as opposed to night (Gen. 8:22). Yom can be used to indicate special days (Day of Atonement), eschatological (future) days such as the Day of the Lord, or an indeterminate length or long period of time. The meaning of the word alone cannot solve the “days” of Genesis 1.

d. Imago Dei (sixth day, creation of man)

(1) Key Biblical passage

Genesis 1:26-28

²⁶ "Then God said, 'Let us make mankind in ("as") our image, in ("as") our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.'

²⁷ So God created mankind in ("as") his own image, in ("as") the image of God he created them; male and female he created them.

²⁸ God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'"

Note: The Hebrew preposition (be), commonly translated "in", can also be rendered "as." This gives a different meaning to the text.

(2) Key theological chart

"Image of God" (3 views)		
View	Preposition	Meaning of "image" / "likeness"
1	"in"	Man is created to be like God in some way; therefore, personality, intelligence, feeling, will, relational capacity, so forth.
2	"as"	Man is created to represent God and serves as His viceroy or agent in subduing/ ruling functions.
3	"both"	Man is both like God in some ways and is God's representative in the world.

(3) Key literary structure (E. Merrill, Everlasting Dominion, 169)

A God's description of man's nature (26 ^a)	"image" (A)
B God's description of man's purpose (26 ^b)	"rule" (B)
A' God's creation of man (27)	"image" (A')
B' God's commission to man (28)	"rule" (B')

(4) Key significance (summary): mankind and the image of God

(a) Man in God's image has dignity and derived majesty.

(b) Man in God's image has responsibility (that is, to rule and subdue as God's representatives).

"The fact that man is in the image of God means that man is like God and represents God." (W. Grudem, ST, 442)

(c) Man in God's image defines who man originally was and who he was always intended to be.

"The real human is not what we now find in human society. The real human is the being that came from the hand of God, unspoiled by sin and the fall. In a very real sense, the only true human beings were Adam and Eve, before the fall, and Jesus. All the others are twisted, distorted, corrupted samples of humanity. It is therefore necessary to look at man in his original state...a key expression used in describing the original form of humanity is that God made man in God's own image and likeness." (M. Erickson, CT, 496)

5. Observations on Genesis 2:4-25

The thoughtful reader of Genesis 1-2 reads of a creation account in Genesis 1 and then a second account in Genesis 2. Constable (Notes on Genesis, 35) summarizes the relationship between the two accounts:

Creation: Genesis 1 and 2		
	1:1 - 2:3	2:4-25
Name of God	Elohim (Strong One)	Yahweh (YHWH) (covenant - keeping One)
Purpose	Facts of creation	God's relationship with Human Creatures
Emphasis	World Generally	Humankind specifically

a. Introduction: "Toledot" #1

Refer to "Outline of Genesis (Toledot)," page 9.

Genesis 2:4

"This is the account of (toledot) the heavens and the earth when they were created, when the Lord God made the earth and the heavens."

This verse introduces "what happened to" the heavens and earth (i.e. toledot). This broader section extends through Genesis 4:26. Whereas Genesis 1:1-2:3 speaks of God who "blessed" in the initial creation account; in the first "toledot" section (Genesis 2:4-4:26), God "curses" three times. (3:14, 17,4:11). Blessing and cursing is prominent in the opening chapters of Genesis.

b. Creation of man

Genesis 2:4-7

⁴“This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

⁵ Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground, ⁶ but streams came up from the earth and watered the whole surface of the ground. ⁷ Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

(1) Man is material: “dust of the ground”

(2) Man is immaterial: “breath of life”

Job 32:8

“But it is the spirit in a person, the breath of the Almighty, that gives them understanding.”

Proverbs 20:27

“The human spirit is the lamp of the Lord that sheds light on one’s inmost being.”

c. Condition placed upon man

Genesis 2:15-17

¹⁵ “The Lord God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

d. Creation of the woman

Genesis 2:18

"The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'"

Genesis 2:21-22 (MSG)

"God put the Man into a deep sleep. As he slept he removed one of his ribs and replaced it with flesh. God then used the rib that he had taken from the Man to make Woman and presented her to the Man."

e. Response of the man

Genesis 2:23

*"...the man said,
'This is now bone of my bones
and flesh of my flesh;
she shall be called 'woman,'
for she was taken out of man.'"*

f. Institution of marriage

Genesis 2:24-25

*"That is why a man leaves his father and mother and is united to his wife,
and they become one flesh.*

²⁵ Adam and his wife were both naked, and they felt no shame."

Note 3 principles (institution of marriage):

- (a) Principle of "leaving": mental and emotional departure from dependence upon parents to independence.
- (b) Principle of "uniting": commitment to covenantal aspect of marriage (KJV: "cleaving" or "to stick like glue").
- (c) Principle of "becoming one": cultivation of intimacy in marriage.

TAKEAWAYS (Seven Insights)

1. The Book of Genesis can be grasped in broad outline form by one of two approaches (4 Major Events/4 Major People or the Toledot approach).
2. Movement 1 (Prologue) reflects Genesis 1-11 and four major events (Creation, Fall, Flood, Tower). This is the basic Timeline for “Prologue.”
Application Point: Committing the Timeline to memory greatly enhances the Panorama experience.
3. The creation account of Genesis 1 directly opposes most religious or philosophical explanations of reality.
Application Point: If God is sovereign over creation, is He sovereign over me?
4. Genesis 1:1 speaks of creation; evangelicals differ in their understandings of this verse.
Application Point: One should be gracious in expressing convictions; Bible-believing Christians can disagree (agreeably).
5. To be created in the “image of God” gives all mankind a certain kind of universal dignity. Sin has marred but not extinguished this image.
Application Point: What does this imply, concerning those individuals, that we cannot embrace their lifestyles?
6. Mankind is created with material and immaterial components.
Application Point: One should care for both physical life and spiritual life.
7. God created the institution of marriage.
Application Point: We must not attempt to change what God has clearly instituted.

N.B.

To further explore the practical dimensions of this Biblical treatment, see “Divine Portrait: Framing the Art of Marriage”. This excellent small group study is a part of Baseline in the BiLD Training Center. Go to website: BiLD.fellowshipnwa.org.