

Genesis lecture 1

We will now begin the lecture on the book of Genesis

This is the first lecture.

My name is professor Hyo Chun Cho.

First, we will cover the introduction.

We will discuss the divisions in the Old Testament.

The Old Testament is divided into three major parts:

The five books of Moses,

The prophets,

And the writings,

The five books of Moses are called the Torah.

The Torah is composed of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Then there are the Prophetical books.

In the prophetical books are the former prophets and the latter prophets.

Then there are the Writings.

The Writings, in Hebrew, is called the Kethuvim.

In Hebrew it is called the Kethuvim,

which refers to holy writings.

The Writings are composed of the poetical books, the scrolls, and the historical books.

The scrolls are the Jewish divisions of the Old Testament.

Now, we will look at the Christian divisions of the Old Testament.

First, the Law,

the five books of Moses.

Second, the historical books.

from Joshua to Esther.

Then the poetical books,

from Job to Song of Songs.

Then the prophetic books.

There are the major prophets and the minor prophets.

In the major prophets are Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.

Then there are the minor prophets.

The minor prophets include the books of Hosea to Malachi.

Regarding these divisions you can refer to the lectures you heard on the introduction to the Old Testament.

Second, we will discuss the characteristics of the Bible.

The first characteristic of the Bible is its revelatory nature.

The Bible is a book that records God's special revelation of salvation.

God appears.

There are prophecies and miracles.

There is also the account of Christ's incarnation.

The bible is ultimately a book about Jesus Christ.

John 5:39

The second attribute of the Bible is its authoritative nature.

The Bible is a record of God's word.

It records the direct words of God.

There are many places in which it says, "Thus says the Lord."

Therefore, the true author of the Bible is God himself.

The third characteristic of the Bible is its inspirational nature.

The Bible was written through the inspiration of God's Spirit.

God's Spirit, thus resides in the words of the Bible.

The Bible is a book written through the inspiration of God.

2 Timothy 3:16

The Bible was written by people who were inspired by the Holy Spirit.

There are many types of inspirations.

There is the instrumental inspiration.

This is when God uses people as instruments to record his words.

God spoke the words and the people recorded it exactly as it was dictated to them.

This is a mistaken understanding of the Bible.

Second is the "organic inspiration" of the Bible.

The theory of organic inspiration also exists.

This theory says that God used the personality, talents, education, spirituality, language, and the styles of writing of various people "organically" to write the Bible.

It says that the Bible was written using the personality and ability of human beings.

We suggest that this "organic inspirational" method is the correct way in understanding how the Bible was written.

There is also a theory that suggests that sections of the Bible have been inspired.

There is partial inspiration.

This says that one part was inspired but there are parts that were not inspired by the Spirit.

This is a wrong view.

Then there is the inspiration of ideas or thoughts.

Only the ideas in the Bible are inspired but not the individual words themselves.

This is also an incorrect view.

Then there is the theory of errant inspiration.

It suggests that there are errors in the Bible.

Then there is the plenary dictation theory of inspiration.

This is also called verbal inspiration.

It suggests that each verse and each word was dictated fully by God to the writer.

Therefore, the Bible was dictated word for word by God.

We suggest that this verbal inspiration is the correct view.

Then which theory of inspiration is a correct view?

The organic inspiration

and the plenary verbal inspiration are the correct views.

Next, we present the Reformed view on Scripture.

The Reformed view emphasizes the Scripture as the authority for Christian life.

The Reformed tradition has Calvinism and the Westminster Confession as the foundation for its beliefs.

First, the Canon of Scripture.

The Reformed tradition holds all sixty-six books in the Old and New Testaments in the Canon of Scripture

Revelation 22:18-19

The Canon of Scripture is closed with the sixty-six books.

Ephesians 3:5-6

Second, the verbal inspiration of Scripture.

Each word in the Bible is recorded through the inspiration of the Holy Spirit.

Third, the eternity of Scripture.

The Bible is not a message only for the people in the past but for all humanity and generations in the present and the future.

God has created and preserved his word.

His word is applicable to all generations.

Deuteronomy 5:1

Fourth, the authority of the original text.

We believe in the authority and existence of the original text.

Therefore, we consider copies from the original text as authoritative as well.

Of course, there are slight variants in the copies.

However, there has been no change to the content and the message that the Bible seeks to convey.

Therefore, we recognize the same authority in the copies as in the original text.

From the original, to the copies, and even to the translations, God has preserved the integrity of His word.

Fifth, the uniqueness of Scripture.

The Bible is the sole principle for the faith and life of the Christian.

It is complete and satisfactory for the work of salvation.

2 Timothy 3:15-16

Psalms 119:10

There are no errors in the Bible.

We must not trespass the word of Scripture.

We must not add anything to the Word.

We must not cut or remove anything from Scripture.

John 21:25

John 20:31

Sixth, the self-testimony of Scripture.

The highest witness of Scripture is Scripture itself.

The authority of Scripture does not come from mankind.

The Scripture testifies to its own authority.

2 Peter 1:20-21

1 John 5:9

1 Thessalonians 2:13

John 5:39

John 8:14-18

Seventh, the conclusion of Scripture.

The standard of judgment for the Bible is the Bible itself.

When there is question regarding the Bible it must be answered with the Bible.

The church or any institution must not surpass or take the place of Scripture.

The Bible is complete in all its contents and messages.

The reformers returned to the Scripture.

Sola scriptura.

Sola fide or faith.

Sola gracie or grace.

Sola christos or Christ.

They testified only to God's glory.

Now, we will discuss more specifically the five books of Moses.

The five books of Moses is called the Torah.

The Torah

“Torah” means “instructions” or “law.”

The word “Torah” came from the Hebrew word “yarah.”

It came from “Yarah.”

“Yarah” means to throw or to be thrown.

Hence, the five books is also called the Pentateuch.

This means, “the five instruments.”

In Greek this is “pentateuchos.”

In Greek, “pentateuchos.”

Origen was the first to use this term.

Now let us discuss the authorship.

The Bible reveals that Moses was the author of the Pentateuch.

Exodus 24:4 says that Moses recorded all the words of Yahweh.

Deuteronomy 31:9 says that Moses wrote all the laws of the books.

Then what about the death of Moses recorded in Deuteronomy chapter 34?

This was probably written by Joshua or the priest Eliezar after Moses’ death.

However, liberal scholars include the book of Joshua in the first five books of Moses and refer to it as a “hexateuch,” the six books.

“Hexateuch.”

This six-book system is the theory of liberal scholars.

This theory analyzes the literary characteristics of Joshua and suggests the unity of the first six books

Thus, to them, the book of Joshua is a part of the Pentateuch, which creates a hexateuch.

The Old Testament is a unified work up until the book of Joshua.

They believe that the original writers used various sources to record up to Joshua.

It comes from the influence of the faulty theory of the Documentary Hypothesis.

Now, let us then discuss the Documentary Hypothesis.

Four major types of texts are considered in the Documentary Hypothesis.

First, is the Y, Yahwist text.

This was recorded between 950-850 BC in the southern kingdom of Judah.

The author is unknown.

It covers the account of creation to the land of Canaan.

It uses the name Yahweh.

Second, is the E document.

This is also known as the Elohim text.

This text emphasizes Elohim as the name of God.

It was written between 850 and 750 BC.

It was written in the northern kingdom of Israel.

The author is unknown.

Third, is the D document.

This is also known as the deuteronomist.

This was written in 621 BC during the reign of Josiah in the kingdom of Judah.

It follows the book of Deuteronomy.

It calls God Elohim in the beginning,

and then calls God Yahweh later on.

Fourth, is the P document.

It is the priestly text.

It was written between 650-600 BC.

It was written in Babylon

by many people.

This uses the name of God along with the deuteronomist.

Therefore, those who support the documentary hypothesis suggest that there were four documents before the Pentateuch was written.

Between 950 and 600 BC, the books from Genesis to Joshua were written by using the documents.

However, we believe that Moses wrote the first five books of the Old Testament.

Those who support the documentary hypothesis say that someone else wrote the Pentateuch some 500-600 years after Moses using various documents.

Let us discuss the validity of the documentary hypothesis.

First, the originator of the hypothesis is Jean Astruc.

Astruc.

He suggested that one type of text used Elohim as the name of God, hence, the E text.

Also, there is another text that uses the name Yahweh: the J text.

However, he acknowledged Moses as the author.

Moses used the E and J texts to write the Pentateuch.

Then there is his student Eichhorn.

Eichhorn denied the authorship of Moses.

Then he became the founder of a higher critical method.

He said that 800 verses in Genesis came from the E document,

and that 650 verses came from the J document.

Also, there is Eichhorn's student Ilgen.

Ilgen.

He had yet another theory.

He said Genesis is composed of seventeen separate documents.

To say that there are different sources because God is referred to in different names is a faulty idea.

When we read the Bible we could see that God was referred to with different names in the Bible.

God was called different names according to the revelation of his character situation by situation.

Second is the fragment hypothesis.

The theory of the fragment hypothesis was suggested by Giddes.

He suggested that the Pentateuch was written from thirty different sources,

and it was written during the time of Solomon.

Third is the supplementary hypothesis.

In this theory of Ewald,

he said the primary author of the Pentateuch was the E writer,

and the J writer supplemented E.

Fourth is the redaction criticism.

Hupfelt put forward this theory.

He said the author redacted the original texts, which means that he changed the contents in writing the Pentateuch.

Hence, J was not a supplemented text but was redacted.

Then there is Wellhausen.

These individuals put forward the documentary hypothesis.

Let us scrutinize this theory.

There is no real evidence and these are all just ideas.

They are but hypotheses.

It is farfetched to say that the different names of God were redacted or added by different authors.

As mentioned earlier, God's name was used according to the way God revealed himself to the Israelites.

However, these people believed that the Bible was edited and revised many times over.

There are saying that the Bible is not God's Word.

However, through archeological discoveries, the error of the documentary hypothesis is being confirmed.

For example, the customs recorded in the Bible fit with the time period of Moses' life.

We've come to know the customs and traditions of that time period through archeological discoveries.

For example, a double portion of the inheritance is given to the eldest son.

Genesis 48:17

This is a fact that was discovered.

Of course, when Moses wrote the Bible he was led by the Holy Spirit.

There was also the oral tradition.

There also would have been written records that came down through generations.

Moses must have received some historical records from his forefathers.

Moses wrote the Pentateuch through the inspiration of the Holy Spirit.

Therefore, there is evidence that point to Moses as the author of the Pentateuch.

He is testified as the author within the Pentateuch.

Exodus 17:14

Numbers 33:1

Deuteronomy 31:9

Other books in the Old Testament also testify to Moses' authorship.

Joshua 1:7

1 Kings 2:3

2 Kings 14:6

Daniel 9:11

The New Testament also testifies to the Mosaic authorship.

Matthew 8:4

Mark 1:44

Luke 5:14

Acts 3:22

Romans 10:5

Besides these, there are numerous passages in Scripture that testify to the Mosaic authorship of the Pentateuch.

Also, the detailed description of the events recorded in the Pentateuch reveal that it must have been written by someone who witnessed the events.

Exodus 15:27

Numbers 2:1

There is also detailed information on the geography of Egypt.

Only Moses could have recorded such information.

Even Jesus said that the Pentateuch was written by Moses.

John 5:46

Matthew 8:4

Mark 1:44

Therefore, both Old Testament and New Testament teach that Moses wrote the first five books of the Old Testament.

Thus, the documentary hypothesis is an incorrect theory.

It is incorrect because it says that the Pentateuch was written 500-600 years after Moses using different sources.

It denies the inspiration of the Scripture.

Mofield said this.

We must accept the authority of Scripture and obey it.

He said that authority does not lie with any man or church.

It is the testimony of truth.

We must depend on the author of Scripture who is God himself.

As the Word of God, we must accept reliability of the Bible with humility.

Now we will discuss the important contents in the Pentateuch.

First, Genesis.

Genesis records the creation of heaven and earth.

It records the giving of the promise land of Canaan to the patriarchs.

It tells of the lineage of Christ and prophecies regarding his coming.

Second, Exodus.

Exodus is the record of how God rescued the people of Israel from Egypt.

It shows God's power in saving the Israelites.

Third, Leviticus.

Leviticus shows the principles by which the redeemed people of God must live holy and set apart lives.

It reveals the holy standard of a holy God.

Also, it shows the sacrificial system, which is a foreshadowing of the work of Jesus Christ.

Third, Numbers.

This records how the Israelites could not enter the promise land because they broke their covenant with God.

The faithless cannot enter the land of Canaan.

It shows the justice of God.

It also reveals how God led and protected the people of Israel for forty years in the desert wanderings.

Next, Deuteronomy.

Deuteronomy is about the God who keeps his covenant with his people.

It reveals a faithful God who keeps his promises.

It also admonishes the people to keep the law of God in Canaan in order to be blessed.

Let us summarize this lecture.

Genesis is about creation, the fall of man, and the origin of the coming Christ.

Exodus is about salvation through Christ's power.

Leviticus is about keeping a relationship with God through sacrifice.

The holiness of the believer.

Numbers is about getting rid of rebelliousness.

It is the phase before obtaining what is promised by God.

Deuteronomy is an encouragement to keep God's laws in order to live a blessed life in Canaan according to the promises of God.

It reveals the instructions for the redeemed people of God.

Let us discuss then the importance of the Pentateuch.

First, it gives an account of the universe, humanity, and the world history.

Second, it shows the importance of religion.

It reveals the origin of sin and the way of redemption.

It shows the beginning of morality and religion.

It shows the way of salvation.

Third, it has historical importance.

The Pentateuch testifies to the geography and culture in the history of the ancient world.

This concludes the first lecture on Genesis.

Thank you.