

Genesis

Purpose: To teach Israel that leaving Egypt and possessing Canaan was God's design for Israel.

Outline: 1:1-11:9 – Primeval Times

(Creation, the Fall, Cain & Abel, Noah & the Flood, Tower of Babel)

11:10-37:1 – Early Patriarchal Times

(Abram/Abraham, Isaac, Jacob)

37:2-50:26 – Joseph's Times

(Joseph's coat, Joseph's dreams, Joseph in Egypt)

Author: Moses

Date: 1446-1406 BC

Reading Genesis 1-11 (January 1-3):

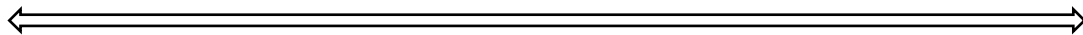
Genesis 1 – The Days of Creation: From “Formless & Empty/Void” to “Formed & Filled”

Day	Formless (<i>tohu</i>)	Day	Empty (<i>bohu</i>)
1	Light (vv.3-5)	4	Sun, Moon, Stars (vv.14-19)
2	Sky & Sea (vv.6-8)	5	Birds & Fish (vv.20-23)
3	Land & Vegetation (vv.9-13)	6	Animals & Mankind (vv.24-31)
	Formed		Filled



-The “Big God Theory” – Psalm 90:2 – “From everlasting to everlasting you are God.”

-5 -4 -3 -2 -1 0 1 2 3 4 5



God has always existed and will always exist

-General/Natural Revelation (Nature) & Special Revelation (Bible) come from same Revealer, and cannot contradict. Any disagreements come from a misunderstanding of natural revelation (scientific errors) and/or of special revelation (theological errors).

Genesis 2 – Adam & Eve: Mankind made in God's Image

-Work of the Triune God: “Let US make man in OUR image...”

-Explaining the difference in creation accounts Chapter 1 vs. Chapter 2

In chapter 1, vegetation was created on the third day (1:11-13) – before the creation of humans.

In chapter 2, vegetation comes after humans (2:4b-5).

The point of chapter one is that God created everything *ex nihilo* (out of nothing). The earth was formless and void, and then it was formed and filled. **The point of chapter two** is the creation of Adam and Eve – the most special creation of God.

-God breathes life into the dust of the ground and creates man (2:7). 2 Timothy 3:16 describes Scripture as “God-breathed” – there is life in God's breath.

-The first thing that God says is “not good” is that it is “not good for the man to be alone” (2:18).

-Eve is created out of the rib of Adam (2:21-22) (she is not “named” until 3:20).

-The first marriage is described in 2:23-24, where man and woman become “one flesh.”

The Cultural/Creation Mandate as part of the Covenant of Works/Life

Genesis 1:28-30 – God promises blessing for obedience

Genesis 2:15-17 – God promises judgment for disobedience

Christ is the second Adam (Romans 5:12-19) who fulfills the Covenant of Grace

Genesis 3 – The Fall of Mankind into Sin

-*The Corruption (3:1-7): Satan questions God's Word and we see the Tempter's Snare*

Eve determines for herself what is good

Eve sees the fruit as pleasing to the eye (seems like a good idea)

Eve sees it as desirable for gaining wisdom (the advantages to be gained by pursuing it)

-*The Curse (3:8-19): Blame-Shifting & Blame-Receiving*

Adam blames God for giving Eve – will have work that is painful toil

Eve blames God for the serpent – will have increased pains in childbearing & relationship

Serpent is eternally cursed (Isaiah 65:25)

Proton Euangelian – “The First Gospel” Genesis 3:15 cf. Romans 16:20

-*The Covering (3:20-24): God covers man's guilt and shame*

Adam & Eve attempt to cover themselves with fig leaves

Adam & Eve experience guilt and shame even before speaking with God

God makes garments (v.21) – we are “clothed” with Christ

Genesis 4 – Cain & Abel: The Original Sibling Rivalry

-*The Players (4:1-2a): Four people on earth, and already they can't get along*

-*The Problem (4:2b-9): Abel gives his best in sacrifice, Cain keeps best for himself & kills Abel*

-*The Punishment (4:10-16): The ground is cursed wherever Cain goes & is an endless wanderer*

-*The Posterity (4:17-26): Increased wickedness*

Common Grace: Even the wicked can produce helpful things (Jubal & Tubal-Cain)

Genesis 5 – Redemption Begins: From Adam to Noah

-This is not a comprehensive list of descendants, but traces lineage from Adam to Noah

-Life Expectancy: Life goes on, and they live long lives (cf. Genesis 6:3)

-Bible Trivia: Methuselah is the oldest man in history by living 969 years (5:27)

Genesis 6-9 – Noah & The Flood

-Eternal Life Expectancy (6:3): Man will live for less than 120 years, but eternal life in new earth

-Total Depravity (6:5): “only evil all the time”

-Unconditional Election (6:8): “Noah found favor in the eyes of the Lord”

-Limited Atonement: The Lord provides for the rescue of Noah & family and 2 of every animal

-Irresistible Grace: Those the Lord has determined to rescue get on the Ark

-Perseverance of the Saints: The Lord will keep his covenant promises

8:21 – “And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done” (ESV).

Because of the “pleasing aroma” of Jesus Christ's perfect sacrifice, God will redeem

Noahic Covenant (Genesis 9) and the unfolding Covenant of Grace

Genesis 10-11 – The Table of Nations & The Tower of Babel

-Japhethites (10:1-5): Mohammed/Muslims eventually will “claim them” as ancestors

-Hamites (10:6-20): The Canaanites (living in the Promised Land!)

-Shemites (10:21-32): Shemites = Semites (future “Israel”) through Eber (root of “Hebrew”)

We're all related. Love your enemies, they are brothers from another mother

-The Tower of Babel (11:1-9): Different languages and different lands

-Shem to Abram (11:10-32): Not a comprehensive list, but traces lineage [Adam-Noah-Abram]

Hear the narratives of Genesis as told to and among the Israelites as they traveled through the wilderness, from Egypt to the Promised Land.

Genesis 12 – The Call of Abram

-*God's Blessings* (12:1-3): The blessing of vv.2-3 is reaffirmed to Abram, Isaac, Jacob, Moses and in Acts 3:25 to Jewish believers and in Galatians 3:8 to Gentile believers as Abram's spiritual descendants.

-*God's Promises* (12:4-9): The first reference to the "Promise Land" and Abram builds an altar here. Reaffirmation of the "Promise Land" is made to Abram, Isaac, Jacob, and Joseph in Genesis 13:14-18; 15:7; 15:18-21; 17:8; chapter 24; 26:3-6; 28:13-15; 35:11-15; 48:3-4; 50:24-25.

-*Abram's Lies* (12:10-20): The lie about Sarai as his sister is repeated in Genesis 20; and by Isaac about Rebekah in 26:1-11.

Genesis 13-14 – Abram & Lot

-*Lot has Lots* (13:1-18): Because Abram & Lot have both been blessed with great wealth (lots of livestock) they part ways. Lot heads toward Sodom, Abram remains in the "Promised Land."

-*Lot's Lost Lot* (14:1-16): The wickedness of Sodom results in Lot and his possessions being taken captive, but Abram rescues him (cf. 2 Peter 2:7-8).

-*Mysterious Melchizedek* (14:17-24): See Hebrews 7 for New Testament interpretation of this person who was both a priest and a king, foreshadowing Christ who is Prophet, Priest, and King.

Genesis 15 – First Covenant with Abram

-*Credited Righteousness* (15:1-8): See Romans 4 for NT interpretation and application of Genesis 15:6 where we see the imputed/credited righteousness of Christ – the central doctrine of the gospel "Justification by Faith Alone."

-*Cutting the Covenant* (16:9-21): The Hebrew word for "covenant" comes from a root word "to cut." The covenant ceremony described here (cutting animals in half) is the first part of the **Abrahamic Covenant** and further unfolds the Covenant of Grace giving a promised land.

Genesis 16 – Hagar and Ishmael

-The creator of Islam, Muhammad, invented the claim that he was descended from Ishmael; and thus the Islam religion claims rights based on Abrahamic ancestry.

Genesis 17 – Second Covenant with Abraham [Abram to Abraham – father of many nations]

-We have the second part of the **Abrahamic Covenant**, which further unfolds the Covenant of Grace as being for a particular people. The chosen people bear the covenant sign of circumcision (and another demonstration of "cutting" involved in the covenant). See Colossians 2:11-12 for a connection of circumcision to baptism. The sacramental sign of baptism is applied to God's people under the gospel – Christians and their children – as circumcision was applied to Jews and their children under the law.

Genesis 18 – Three Visitors

-Because this chapter begins "The LORD appeared to Abraham..." and Abram sees three men, some interpret this as a Trinity Theophany – the three persons of the Godhead appearing, many interpret this as a Christophany – the pre-incarnate Christ – with two angels, since 19:1 refers to "The two angels" going to Sodom.

Genesis 19 – Sodom and Gomorrah

-Sodom and Gomorrah have become synonymous with wickedness. The Lord destroys this wickedness raining down sulfur upon the city. In Luke 17:29 Jesus compares the suddenness of

this to that of the coming Kingdom. Fire and sulfur/brimstone for the wicked is a theme in the Book of Revelation.

-Wickedness is continued by Lot's daughter's illicit pregnancies, such that Lot is the father of the Moabites and the Ammonites

Genesis 20 – Abraham & Abimelech

-Similar event to Genesis 12:10-20 and 26:1-11. Note how God himself brings the fear of God to a people, and protects Abraham and Sarah as they travel about in the Promised Land according to God's calling.

Genesis 21 – Isaac and Ishmael

-The birth of Isaac (his name means laughter) results in sending Ishmael away (see note above on chapter 16).

-The Treaty at Beersheba is another notable reference to the Promised Land – as Beersheba is at the southern end of the land, in the middle of the future allotment to the tribe of Simeon. These place names, and markers, were especially significant to the Israelites as they traveled through the wilderness, from Egypt to the Promised Land.

Genesis 22 – Sacrifice of Isaac

-A clear foreshadowing of the sacrifice of Christ, the Son of God. "God himself will provide the lamb..."

Genesis 23 – The Death of Sarah

-Sarah's death results in another marker for the Promise Land. Though Ephron the Hittite was willing to give him the land, Abraham purchased the land. There can be no doubt that this land (Hebron, north of Beersheba) belongs to Abraham's descendants, as their mother is buried there.

Genesis 24 – Isaac and Rebekah

-While this chapter details the account of Rebekah becoming Isaac's wife, an important aspect is God's continued divine presence and provision in the covenant formation of a chosen people in a promised land.

Genesis 25 – The Death of Abraham, the Birth of Jacob and Esau

-*Father of Many Nations* (25:1-11): Abraham truly becomes the "father of many nations" though the covenant promises of God will pass only to Isaac.

-*Father of Ishmael* (25:12-18): Genesis 16:12 is proved true, the hostility between Sarah and Hagar is passed on to their descendants. The sins of the father (Abraham) are carried on to future generations, along with the covenantal blessing.

-*Father of Jacob & Esau* (25:19-34): See Romans 9:10-13 for New Testament interpretation and application of Jacob & Esau. The doctrine of divine election is difficult, but true. We may never speculate on who may or may not be elect; in fact, God frequently confounds speculation. Jacob is the unexpected choice to continue the ancestral line. Esau becomes the father of the Edomites.

Genesis 26 – Isaac & Abimelech

-Similar event to Genesis 12:10-20 and 20:1-18. This Abimelech is probably the son or grandson of the chapter 20 Abimelech. Like father, like son...The event further establishes the region of Gerar, currently occupied by the Philistines, as part of the Promised Land. The Lord assures him of this, and he builds an altar and several wells on the land. The Lord blesses Isaac and the land, such that the Philistines clearly see the Lord is with him. God's people are blessed to be a blessing wherever they live.

Genesis 27 – Esau sells birthright – Ge 25:27-34 and loses blessing – Chapter 27

-Genesis 25:27-34 tells us that Isaac loved Esau, but Rebekah loved Jacob; and that Esau sold his birthright (“despised his birthright” cf. 25:34b) to Jacob for a bowl of stew. Chapter 27 recounts Jacob, the deceiver, stealing Isaac’s blessing by deception.

Genesis 28 – Jacob’s Ladder

-The Chosen People have a sordid history. Clearly we are not chosen because we are good, but because of God’s good purposes to redeem the lost and wicked. Jacob, the deceiver, must flee because of his deception against Esau; but the Lord’s covenant promises endure.

-In his dream at Bethel Jacob sees a stairway – known as Jacob’s Ladder – *did you make one of these at camp?* The Lord reaffirms covenantal promises regarding the Land, and Jacob refers to the Land as the house of God (naming this spot Bethel = house of God) and the gate of heaven.

Genesis 29-31 – Jacob marries Leah and Rachel

-Jacob, the deceiver, is deceived by his Uncle Laban into marrying Leah before Rachel. The sons of Jacob are named – as they become the tribes of Israel. Jacob is continually blessed, and called by God to return back to the Land of promise. Rachel is also shown to be a deceiver, and clings to pagan idols; but God continues to keep his covenant promises.

Genesis 32-33 – Jacob wrestles God and is renamed “Israel”

-While preparing to meet Esau, Jacob has a dream in which he wrestles with God and is renamed “Israel.” The meeting with Esau goes way better than expected. Several more significant places are named in these chapters – more places in the Land of promise.

Genesis 34-36 – Jacob’s & Esau’s Descendants

-Have I mentioned that the chosen people have a sordid history?! God’s covenant promises are clearly not dependent on the obedience of his people; it is clearly a covenant of grace. Jacob’s sons show themselves to be just as deceitful and wicked as their father has been – perhaps even worse. God reaffirms his covenant promises with Jacob/Israel. The twelve sons/tribes of Israel are listed as are the descendants of Esau (the Edomites). Genesis 36:31 suggests that at least this part of Genesis has an editorial update after the time of Moses.

Genesis 37 – Joseph’s Coat, Dreams, Slavery

-Part 3 of Genesis begins with 14 chapters that recounts the life of Joseph, who is not one of the “12 Sons/Tribes of Israel/Jacob” but is the father of two sons/tribes (cf. 41:51-52). Chapter 37 is a fast moving narrative that introduces how the nation of Israel ends up in Egypt.

Genesis 38 – Judah & Tamar

-While the family of Jacob/Israel was to receive the land in which they were living, they were to become a people separate from the wicked Canaanites. However, as they lived among the Canaanites they adopted their wicked ways. This chapter vividly describes an example of this. By taking the people away from the Canaanites, and placing them with the Egyptians, the family/nation of Israel could become a separate people.

-The Christian Church, as the New Israel (cf. Galatians 6:16), are called to “be in the world but not of the world” – living among the nations, but still being a holy/separate/distinct people.

Genesis 39 – Joseph and Potiphar’s Wife

-Distinct from the wicked ways of his brothers, highlighted in chapter 38, we see the faithful way in which Joseph conducts himself as a slave in Egypt. The Lord continually blesses whatever Joseph does, wherever he does it.

Genesis 40-41 – Joseph interprets Pharaoh’s dreams and becomes the “Prince of Egypt”

-Dreams and visions are uniquely a part of God’s revelation in Redemptive History (recorded in Scripture). Such divinely given dreams and visions are not a normative aspect of our lives.

Genesis 42-47 – Israel Comes to Egypt

-The narrative of these chapters describes how the family/nation of Jacob/Israel comes to live in Egypt. Genesis 45:5-7 is a particularly important summary. Jacob makes a sacrifice at Beersheba and God reaffirms his covenant promises (46:1-4). Chapter 46:8-25 recount the genealogy highlighting the 12 Sons/Tribes of Israel plus Levi, who would become the priestly tribe.

Genesis 48-50 – The Tribes of Israel

-Jacob/Israel blesses his sons, in the longest poem of Genesis that points to the future tribes that descend from them. Genesis 49:10 is Messianic, “The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his.” God’s redemptive providence is seen throughout Genesis and is summarized in 50:20 – “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.”

