

Introduction

The Bible is THE book that has exerted the greatest influence on the history of mankind.

The Bible, however, is actually a _____ of many books, and the book of Genesis is the foundation of all of them.

Without it, the rest of the Bible would be incomprehensible.

It would be like a building without a ground floor, or a bridge with no support.

The books of the Old Testament, narrating God's dealings with the people of Israel, would seem biased and nationalistic were they not set in the context of God's developing purposes for all _____, as laid down in the early chapters of Genesis.

The New Testament, describing God's plan for man's redemption, would fall flat except in the light of man's desperate _____ for salvation, as established in the book of Genesis.

The book of Genesis gives vital information concerning the origin of all things—and therefore the meaning of all things—which would otherwise be inaccessible to man.

The future is bound up in the past; therefore, a person's belief concerning his origin will inevitably determine his belief concerning his present purpose and his future destiny.

For example, a naturalistic beginning of mankind would indicate a naturalistic program for the future.

But an origin at the hands of an omnipotent, holy, loving God would indicate a divine _____ in man's history and future.

Genesis reveals God to be the Creator, the Originator Who made all things and has specifically organized the universe for His glory and our benefit.

Therefore a right understanding of the book of Genesis is prerequisite to a right understanding of God, of mankind, and of the great questions of life:

Who am I?

Where did I come from?

Why am I here?

What happens after I die?

Genesis Reveals Origins

The word “Genesis” actually means “_____,” and it supplies the only reliable account of the origin of life and of the universe.

Origin of the universe

The book of Genesis accounts for the actual creation of the basic space-mass-time continuum which constitutes our physical _____.

Genesis 1:1 is unique in all literature, science, and philosophy.

Other systems of belief—whether ancient religions or modern scientific models—start with impersonal, eternal matter or energy, from which other entities were eventually derived.

The book of Genesis begins with a personal God Who intentionally _____ matter, space, and time.

Origin of order and complexity

Man’s universal observation through experience and formal study of physical and biological systems, is that order and complexity tend naturally to _____ into disorder and simplicity.

Order and complexity never arise _____—they are always generated by a prior cause programmed to produce order.

Genesis tells us that God the Creator is that prior Cause and Programmer.

Origin of the solar system

Genesis tells us that the Earth, the other planets, the sun, moon, and all the stars of heaven were brought into existence by the Creator.

His _____ is responsible for the vast, intricately intertwined solar system.

Origin of the atmosphere and hydrosphere

The earth is uniquely equipped with a great body of liquid water and an equally great blanket of an oxygen-nitrogen gaseous mixture, both _____ for life.

Genesis tells us that God created both.

Origin of life

Genesis tells us that _____ itself began with the Creator.

The marvels of the reproductive process, and the near-infinite complexity programmed into the genetic systems of living things are _____ except by acknowledging a creative and omniscient God.

Origin of man

Man is the most _____ entity in the universe, possessing not only the capacities of life and reproduction, but also a nature which embraces abstract entities such as worship and love and beauty.

Genesis explains that nature in the simple words, “God made man in His image.”

Origin of marriage

The universal institution of marriage and _____ is likewise described in Genesis as having been ordained by the Creator.

Origin of evil

The problem of evil in the universe has perplexed mankind for millennia.

Genesis explains evil’s origin and its existence as a _____ intrusion into God’s perfect world, allowed by Him as (1) a concession to the principle of human freedom and responsibility, and (2) to manifest Himself as Redeemer as well as Creator.

Origin of language

There is an unbridgeable gulf between the chattering of animals and the communication systems of mankind—systems that are intelligent, _____, and symbolic.

The book of Genesis not only accounts for the origin of language in general, but also for the approximately seven thousand national languages we find on earth today.

Origin of government

The development of systems of human government is described in Genesis, with man being responsible not only for his own actions, but also for the maintenance of orderly systems of _____ and punishments.

Origin of nations

All scholars today accept the essential _____ of the human race; Genesis explains how distinct nationalities developed within one race.

Origin of culture

Genesis also describes the beginning of entities associated with _____ culture—urbanization, metallurgy, music, agriculture, animal husbandry, writing, education, navigation, textiles, and ceramics.

Origin of religion

The main religions of mankind share the core belief that there is ultimate truth toward which men should strive, and they provide an organized system of _____ and conduct.

Genesis explains to us the origin of this unique characteristic of mankind, as well as the origin of true worship of the true God.

Origin of the chosen people

The enigma of the Israelites—a unique nation that was without a homeland for _____ years, yet survived and is now back in their land; a nation which gave the world the Bible and the knowledge of the true God; a nation through which came Christianity, and which yet largely rejects Christianity; a nation which has contributed _____ to the world's art, music, science, finance, and other products of the human mind; and yet a nation which is nevertheless despised by great numbers of people worldwide—that enigma is answered only in terms of the unique origin of Israel as set forth in Genesis.

Genesis Supports Subsequent Revelation

Genesis is THE foundation of all true history, science, and philosophy. But even more importantly, it is the foundation of God's subsequent _____, as given in the Bible. Genesis is quoted copiously and referenced repeatedly in other books of the Bible.

The New Testament is even more dependent on Genesis than the Old.

There are at least _____ passages in Genesis that are either directly quoted or clearly referred to in the New Testament.

Many of those are alluded to more than once, so that there are at least _____ quotations or allusions to Genesis in the New Testament.

It is significant that the first eleven chapters, the portion of Genesis which has been the object of the greatest attacks of _____, is the portion which had the greatest influence on the New Testament.

There exist over one hundred quotations or direct references to Genesis 1-11 in the New Testament.

Every one of these eleven chapters is alluded to somewhere in the New Testament, and every one of the New Testament _____ refers somewhere in his writings to Genesis 1-11.

On at least six different occasions, _____ Himself quoted from or referred to something or someone in one of these chapters, including specific reference to each of the first seven chapters.

Genesis Was Written by Moses

The first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—are known as the Torah, Law, or _____. The Torah has long been ascribed to Moses.

The _____ evidence of the books points to Moses, because they claim his authorship (Ex. 17:14; 24:4–7; 34:27; Num. 33:2; Deut. 31:9, 22, 24). Other Old Testament books affirm that Moses was the author (Josh. 1:7–8; 8:32–34; Judg. 3:4; 1 Kings 2:3; 2 Kings 14:6; 21:8; 2 Chron. 25:4; Ezra 6:18; Neh. 8:1; 13:1; Dan. 9:11–13).

The _____ writers likewise affirmed that Moses was the author (John 1:17; Acts 6:14; 13:39; 15:5; 1 Cor. 9:9; 2 Cor. 3:15; Heb. 10:28).

Finally, Jesus Himself cited Moses as the author.

He frequently spoke of Moses' writings or the Law of Moses, without any _____ (Mat. 8:4; 19:7–8; Mark 7:10; 12:26; Luke 24:27, 44; John 7:19). Indeed, several times Jesus warned the unbelieving Jewish leaders of His day not to ignore the writings of Moses.



John 5:46–47

“For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?”

Even more seriously, in the account of the rich man who died and went to Hades, Jesus related how that man begged someone to return from the dead to warn his brothers.



Luke 16:31

“But he [Abraham] said to him [the rich man in Hades], ‘If they [his brothers] do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”

This is extremely serious. Jesus said that those who rejected Moses would not be _____ even by a miraculous resurrection. So it’s not surprising that those who reject the historicity of Moses’ writings also often reject the bodily resurrection of the Lord Jesus Christ.

Indeed, Jesus went further in Matthew 5 to affirm the absolute _____ of the Law of Moses: Jesus affirmed the inspiration of the Old Testament down to the smallest letter (Mat. 5:17-19).



Matthew 5:18

“For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”

The Apostle Paul told Timothy, “All Scripture is God-breathed” (2 Tim. 3:16–17), which logically includes Genesis. The Apostle Peter affirmed, “...but men moved by the Holy Spirit spoke from God” (2 Pet. 1:21).

The translation “moved” doesn’t quite convey the force of the Greek word *pherō* (φέρω), meaning to “bear along.” For instance, Luke uses that same word to describe Paul’s ship being “driven along” by a _____ (Acts 27:15–17).

The picture is that God swept along the writers of Scripture so that they recorded _____ what He wanted.

However, God did not usually dictate the words, but superintended the authors so that, using their own individual personalities, they recorded His revelation without error.

Jesus’ affirmation of the authority of Scripture shows that it is divine as well as human.

Similarly, Jesus Christ is both fully _____ and fully _____.

“There is, in fact a correlation between the two aspects of special revelation: the Scripture may be termed the living, written Word (Heb. 4:12), while Jesus Christ may be designated the living, incarnate Word (John 1:1, 14). In the case of Christ there was human parentage [only maternal], but the Holy Spirit overshadowed the event (Luke 1:35), ensuring a sinless Christ; in the case of the Scriptures there was human authorship, but the Holy Spirit superintended the writers (2 Pet. 1:21), ensuring an inerrant Word. The Bible accurately presents the special revelation of Jesus Christ.”

Paul Enns

Genesis Was Written as History

Genesis is primarily a history book. Like the rest of the Bible, it is inerrant and written to be _____, which is known as “the perspicuity of Scripture.”

Not once is there the slightest evidence that the Old or New Testament writers who quoted or referenced events or personages in Genesis considered them mythical or allegorical.

They viewed Genesis as absolutely _____, true, and authoritative.

One cannot reject the historicity and divine authority of the Book of Genesis without undermining the authority of the _____ Bible.

If the first Adam is only an allegory, then by all logic, so is the second Adam.

If man did not really fall into sin from his state of untested _____, then there is no reason for him to need a Savior.

If all things can be accounted for by natural processes of evolution, then there is no reason to look forward to a future supernatural consummation of all things.

If Genesis is not true, then neither are the testimonies of those Prophets and Apostles who _____ it.

If Genesis is not true, then Jesus Christ Himself becomes a false witness—either a deceiver or one who was deceived—and His testimony concerning His own omniscience and omnipotence becomes blasphemy. Therefore, we must oppose any effort from any source to _____ the Genesis record.

There is also strong _____ evidence for seeing Genesis as history, for the book has the verb patterns that would be expected of Hebrew historical narratives.

In addition, it lacks the parallelism that characterizes Hebrew poetry.

The timeless narratives contained in Genesis have delighted readers, young and old, ever since they were written.

Those narratives are much more than timeless sources of interest, intrigue, and information.

The inspired words of Genesis are the foundational beginnings of everything that God has undertaken on behalf of humanity.

The language is uncomplicated and _____.

Compared to other religious books, Genesis is an unembellished, chronological record of our ancient history—before there were many historians to record those events.

Genesis Portrays God as Creator

Genesis tells the unique story of creation, telling us not only how the world was created, but more importantly, Who created it and why He created it.

The Biblical record is theistic and creationist, presenting God as the _____ Creator Who conceptualized and then created the universe ex nihilo (out of nothing).

In contrast, subsequent Babylonian, Persian, Asian, Greek, and Roman stories of the world's origin are either pantheistic (everything is god/god is in everything) or polytheistic (there are many gods), and _____ to one degree or another, portraying the gods of nature as perfecting, but not creating the universe.

Genesis alone portrays the incredible creativity and power of the eternally existing Creator God, Who spoke _____ but Himself into existence.

Genesis Portrays God as Lord

The Genesis record presents a God Whose power is limitless and Whose knowledge is all-encompassing.

Mankind, when confronted with that truth, must decide whether he will fully submit to that Creator as his sovereign Lord, or reject His authority completely.

There is no logical _____ ground.

If God—the One Who could speak the universe into existence with a command—is indeed the Creator, then He is also the Owner and _____ of all that exists.

Man is, therefore, a _____ of his life and resources (not an owner), and he is ultimately accountable to the Owner and Lord for all that he does.

This is a foundational principle of a creationist worldview—that man will answer to God.

On the other hand, if matter has always existed and is, by random forces, evolving upward, then _____ are simply the best organisms produced so far.

Man, by default, becomes the owner of all he can rule.

This is the overriding philosophy of naturalism—an atheistic-evolutionary, presuppositional belief system. “There is no God. Nothing supernatural exists (except perhaps some extraterrestrial race of super-intellec[t]s in other parts of the universe). Man has reached the stage where he is able to direct the evolutionary development of the universe.”

In contrast, the creationist understands that God’s creatures must seek to carry out the _____ of the Creator, for He is also the Lord of all.

Genesis Anticipates Revelation

The first chapters of Genesis describe a world without imperfection, made for man and placed under his dominion.

Had man not sinned, he would have continued to rule and _____ that world, for mankind’s good and God’s glory.

And even though sin and the curse came in as intruders for a time, all that God intended in the beginning will ultimately be consummated.

The Apostle John clearly presented the events recorded in Revelation as future resolutions to the problems that began as a result of the _____ in Genesis 3.

John’s focus is upon the effects of the Fall in the undoing of creation and the manner in which God rids His creation of the effect of the curse.

In John’s own words, “There will no longer be any curse” (Rev. 22:3).

Sin and the curse will be removed, and death will be no more.

The earth will be restored to its original perfection and will continue _____.

We can learn much about the _____ world by the study of Revelation, and much about the final world by the study of Genesis.

These worlds are not quite the same, of course, since man in the first world, though sinless, was yet untested.

The first world was a _____ world, though perfect and flawless for its purpose.

In the final world, man, though having experienced sin and failure in his past, will also have experienced redemption and renewal.

He will have been made perfect and eternal, and his world will be made perfect and eternal, fully and ideally equipped as mankind's home, in the presence of God, his Creator and Savior.

In the final chapter of God's Word, believers are back in the Garden of Eden, the eternal paradise of God, eating from the _____ (Rev. 22:1–14) and wearing robes washed in the blood of the Lamb (Rev. 22:14).

“Paradise lost” in Genesis becomes “paradise regained” in Revelation.

GENESIS EXAMINED

God started everything.

The Bible doesn't begin with an argument for God's existence; it begins by accepting that our existence depends on God.

The ancient _____ translation of the Old Testament (called the Septuagint, or LXX) titled this first book of the Bible Genesis, meaning “origins.”

English translators borrowed the word directly.

The title used in Hebrew texts simply highlights the very first word, which means “in the beginning.”

Overview of Genesis

As we've already seen, Genesis is the book of _____—the beginning of the universe, the atmosphere, the biosphere, plants, animals, man, marriage, family, work, and covenants.

Genesis prescribes the nature of manhood, womanhood, and _____.

Sadly, Genesis also exposes the beginnings of sin and its results, even reporting on the first murder (ch. 4).

Consequently, Genesis also displays the _____ of God—banishment from the Garden, the flood, and the destruction of Sodom and Gomorrah, all of which are “types” or pictures of the final judgment.

And finally, on a sociological front, in Genesis we also find the origin of diverse languages at the tower of Babel, and the origin of the nations that resulted.

Author and Date of Genesis

Although Genesis does not name its author, and the events described in the text end almost three centuries before his birth, both the Old Testament and the New Testament designate Moses as the author.

One cannot deny Mosaic authorship of the Pentateuch without calling the testimony of the bulk of the Bible into question.

No compelling reasons have ever been offered to challenge Mosaic authorship, and Moses’ _____ background makes him the most obvious candidate (Acts 7:22).

(For a brief biographical sketch of Moses, read Exodus 1–6.) It’s estimated that Moses wrote Genesis sometime during Israel’s exodus from Egypt (approximately 1445-1405 BC), most likely during the forty years of wandering.

Background and Setting of Genesis

The initial setting for Genesis is eternity past—before there was time.

Then God, by intentional act and divine word, spoke all creation into existence, furnished all life forms with a way to reproduce, and breathed life into a lump of dirt, fashioning in His _____ the first human—Adam.

Adam to Israel’s Twelve Tribes

Genesis has three distinct and sequential geographical settings:

_____ (chapters 1–11);
 the Promised Land (chapters 12–36);
 Egypt (chapters 37–50).

The timeframes of these three segments are:

Creation to 2090 BC;
 2090 to 1897 BC;
 1897 to 1804 BC.

Genesis covers a longer span of history than any other book of the Bible.

Key Characters in Genesis

Yahweh—The _____ Lord of both Heaven and Earth Who leaves His children in the accursed world, and yet protects and uses them in amazing ways for His glory, His honor, and His praise.

Adam and Eve—the first two human beings (1:26–5:5)

Noah—the faithful builder of the ark (6:8–9:29)

Abraham and _____—the parents of God’s chosen people, the nation of Israel (12:1–25:11)

Isaac and Rebekah—the original members of that new nation (21:1–35:29)

Jacob/ _____—the father of the twelve tribes of Israel (25:21–50:14)

Joseph—the preserver of Israel and of Egypt (30:22–50:26)

Historical Themes in Genesis

While Genesis 1–11 deals with origins, Genesis 12–50 explained to Israel how they came into existence as a nation whose ancestry could be traced to Eber (hence the “Hebrews”; Gen. 10:24–25) and even more remotely to Shem, the son of Noah (hence the “Semites”; Gen. 10:21).

Through Genesis, Israel came to understand their _____, the origins of their institutions, customs, language, and culture, and the origin of basic human experiences such as sin and death.

ADAM 930 years (Gen. 5:5)
SETH 912 years (Gen. 5:8)
ENOSH 905 years (Gen. 5:11)
ENOCH 365 years (Gen. 5:23)
METHUSELAH 969 years (Gen. 5:27)
LAMECH 777 years (Gen. 5:31)
NOAH 950 years (Gen. 9:29)
 ~~~ The Flood ~~~  
**SHEM 600 years (Gen. 11:10, 11)**  
**EBER 464 years (Gen. 11:16, 17)**  
**TERAH 205 years (Gen. 11:32)**  
**ABRAHAM 175 years (Gen. 25:7)**  
**ISAAC 180 years (Gen. 35:28)**  
**JACOB 147 years (Gen. 47:28)**  
**JOSEPH 110 years (Gen. 50:26)**

The patriarchs who lived before the Flood had an average lifespan of \_\_\_\_\_ years (Gen. 5).

The ages of post-Flood patriarchs dropped rapidly and eventually leveled off around \_\_\_\_\_ years (Gen. 11), possibly due to major environmental changes brought about by the Flood.

Because Israel was preparing to enter Canaan and dispossess the Canaanite inhabitants of their homes and properties, they needed to understand the actual basis of the \_\_\_\_\_ they were about to declare, in light of the laws concerning killing contained in the other four books that Moses was writing (Exodus, Leviticus, Numbers, and Deuteronomy).

Overall, through Genesis the Jewish nation would understand a selected portion of preceding world history, including its own national background, as a basis by which they would live under \_\_\_\_\_ leadership in the land which had been promised to Abraham.

Genesis 12:1–3 introduced a focus on God’s covenant to Abraham.

This narrowed the view from the entire world of peoples in Genesis 1–11 to one small nation, Israel, through whom God would progressively accomplish His \_\_\_\_\_ plan.

God promised Abraham a land, descendants (“seed”), and a blessing.

This three-fold promise became the basis of the Abrahamic covenant (Gen. 15:1–20).

The rest of Scripture bears out the fulfillment of those promises.

- (1) Genesis traces the beginnings of the nation’s \_\_\_\_\_ tree.
- (2) Joshua tells how God gave them a \_\_\_\_\_.
- (3) the rest of Scripture points to Christ as the worldwide \_\_\_\_\_ that came through Israel.

## Christ in Genesis

### Christ as Creator

The fact that Jesus Christ \_\_\_\_\_ all things is clearly taught in the New Testament (John 1:1-3; Col. 1:15-17; Heb. 1:1-2).

The Genesis account itself—written long before the New Testament—records the Creator speaking as a plurality of Persons: “Then God said, ‘Let Us make man in Our image, according to Our likeness’” (Gen. 1:26; see also Gen. 3:22; 11:7).

While God alone made the world, all three Persons of the Trinity were involved.

## Christ as Savior

Genesis 1–11 displays the character and works of God as a pattern emerges revealing God’s abundant \_\_\_\_\_ as He responded to the willful disobedience of mankind.

Without exception, in each Genesis account, God increased the manifestation of His grace. But also without exception, man responded in greater sinful \_\_\_\_\_. The stage was set for a Savior to come redeem rebellious sinners.

When cursing Satan in Genesis 3:15, God had already \_\_\_\_\_ the coming of Christ.



### *Genesis 3:15*

*And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise you on the head, And you shall bruise Him on the heel.”*

This verse predicts three details of Christ’s coming:

- (1) His \_\_\_\_\_—that He should be from the seed of the woman.
- (2) His suffering and death—symbolized in the bruising of His heel by the serpent.
- (3) His victory over Satan—pictured in His bruising the serpent’s head.

Even though death came through Adam, Christ’s coming brought \_\_\_\_\_ to mankind (Rom. 5:12–21).

## Christ as Man

Jesus’ eventual humanity was planned before the beginning of time; Genesis traces the first lines in Messiah’s \_\_\_\_\_ ancestry. From all the peoples of the earth, God singled out Abraham to be the father of a chosen nation.

This nation continued through Abraham’s son Isaac, and then through Isaac’s son Jacob, with a prophecy that the awaited Ruler would come through Jacob’s son \_\_\_\_\_. We also see Christ in Genesis in the Abrahamic Covenant in Genesis 12



### *Genesis 12:1-3*

*Now the Lord said to Abram, “Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”*

The Lord promised Abraham (Gen. 22:18), Isaac (Gen. 26:4), and Jacob (28:14) that He would bless all the nations of the earth through their \_\_\_\_\_.

Both Peter (Acts 3:25-26) and Paul (Gal. 3:8) recognized the fulfillment of those promises in Christ.

## Christ in “Types”

Other “types” or foreshadowings of Christ found in Genesis include:

—Melchizedek (Gen. 14:18-20; Heb. 7);

—The sacrificed \_\_\_\_\_—Isaac (Gen. 22:1-19);

—The betrayed, suffering, and exalted servant—  
Joseph (Gen. 37; 39-50);

—A king from the line of Judah (Gen. 49:10).

## Key Words in Genesis

**God:** Hebrew plural *elohim*—1:1, 12; 19:29; 24:42; 28:3; 35:11; 45:9; 50:24—the most used Hebrew term for “God.”

The basic meaning is “the \_\_\_\_\_.”

The Hebrew usage of this term in Genesis is called “the plural of majesty.”

Unlike a normal plural, the Hebrew uses this plural to mean “the Fullness of Deity” or “God-Very God!”

The plural form of this word has also traditionally been recognized as indicating the plural nature of God.

God is one, but God is also three distinct \_\_\_\_\_: the Father, the Son, and the Holy Spirit.

**Heavens:** Hebrew *shamayim*—1:1, 8, 9; 2:1; 8:2; 11:4; 14:22; 24:3; 28:12.

The Hebrew word for “heavens” may refer to:

- (1) \_\_\_\_\_ (Psa. 8:3),
- (2) the sky and the atmosphere of earth (2:1, 4, 19),
- (3) the dwelling place of God (Psa. 14:2).

The expression is related to the term for “high, lofty.”

The physical heavens of creation testify to God’s creative genius (Psa. 19:1-6), and the spiritual heaven to His exalted position (Isa. 6:1-3).

**Land:** Hebrew erets—1:1, 10; 4:16; 12:1; 13:10; 31:3; 35:12; 41:36.

The common Old Testament word for “land” possesses several shades of meaning. In essence, all land belongs to God as its \_\_\_\_\_ (Psa. 24:1).

When God promised the Israelites the land of Canaan, it was His to give. The land of Canaan was so representative of God’s covenant with the Israelites (12:1) that it became one of their identifying characteristics (13:15; 15:7).

**Seed:** Hebrew zera—1:11-12, 29; 13:15-16; 15:18; 17:19; 28:14; 32:12; 48:19.

The Hebrew word for “seed” can literally mean a plant’s seed (1:11-12), or can figuratively mean one’s \_\_\_\_\_ (13:15).

In Genesis, it refers specifically to the coming Messiah, in God’s promise that the woman’s Seed would crush the serpent (3:15; Isa. 6:13; Gal. 3:16).

## Key Doctrines in Genesis

Most of the central teachings of Christianity have their roots in Genesis.

**Human beings**—created in God’s image yet fallen into sin and needing a Savior (1:26; 2:4–25; 9:6; cf. Isa. 43:7; Rom. 8:29; Col. 1:16; 3:10; James 3:9; Rev. 4:11)

**Sin (the Fall)**—the infection of all creation with sin by rebellion toward God (2:16, 17; 3:1–19; cf. John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1–3; 1 Tim. 2:13–14; 1 John 1:8)

**Redemption**—the \_\_\_\_\_ from sin and restoration accomplished by Christ on the cross (3:15; 48:16; cf. John 8:44; 10:15; Rom. 3:24–25; 16:20; 1 Pet. 2:24)

**Covenant**—God establishes \_\_\_\_\_ and makes promises (15:1–20; 17:10–11; cf. Num. 25:10–13; Deut. 4:25–31; 30:1–9; 2 Sam. 23:5; 1 Chron. 16:15–18; Jer. 30:11; 32:40; 46:27–28; Amos 9:8; Luke 1:67–75; Heb. 6:13–18)

**Promise**—God commits Himself into the future (12:1–3; 26:3–4; 28:14; cf. Acts 2:39; Gal. 3:16; Heb. 8:6)

**Satan**—the original \_\_\_\_\_ among God’s creatures (3:1–15; cf. Isa. 14:13–14; Ezk. 28:11–17; Mat. 4:3–10; 2 Cor. 11:3, 14; 2 Pet. 2:4; Rev. 12:9; 20:2)

**Angels**—special beings created to serve God (3:24; 18:1–8; 28:12; cf. Luke 2:9–14; Heb. 1:6–7, 14; 2:6–7; Rev. 5:11–14)

**Revelation**—\_\_\_\_\_ revelation occurs as God indirectly communicates through what He has made (1:1–2:25; cf. Rom. 1:19-20).

\_\_\_\_\_ revelation occurs when God directly communicates Himself as well as otherwise unknowable truth (2:15–17; 3:8–19; 12:1–3; 18:1–8; 32:24–32; cf. Deut. 18:18; 2 Tim. 3:16; Heb. 1:1–4; 1 Pet. 1:10–12)

**Israel**—Jacob’s God-given name that became the name of the nation he fathered; inheritors of God’s covenant with Abraham (32:28; 35:10; cf. Deut. 28:15–68; Isa. 65:17–25; Jer. 31:31–34; Ezk. 37:21–28; Zech. 8:1–17; Mat. 21:43; Rom. 11:1–29)

**Judgment**—God’s \_\_\_\_\_ response to sin (ch. 3; ch. 6-7; 11:1–9; 15:14; 18:16–19:29; cf. Deut. 32:39; Isa. 1:9; Mat. 12:36-37; Rom. 1:18–2:16; 2 Pet. 2:5, 6)

**Blessing**—a special benefit or a hope-filled statement to someone about their life (1:28; 9:1; 12:1–3; 14:18–20; 27:1–40; 48:1–20; cf. Num. 6:24–27; Deut. 11:26-27; Psa. 3:8; Mal. 3:10; Mat. 5:3–11; 1 Pet. 3:9)

## God’s Character in Genesis

Many of God’s character traits are first revealed in Genesis.

—God is the Creator—1:1–31

—God is \_\_\_\_\_ (keeps promises)—12:3, 7;

26:3-4; 28:14; 32:9, 12

—God is just—18:25

—God is long-suffering—6:3

—God is \_\_\_\_\_—24:12

—God is merciful—19:16, 19

—God is omnipotent—17:1

—God is \_\_\_\_\_—18:14

—God is providential—8:22; 24:12–14, 48, 56; 28:20-21; 45:5–7; 48:15; 50:20

—God is truthful—3:4-5; 24:27; 32:10

—God is wrathful—7:21–23; 11:8; 19:24-25

## Outlines of Genesis

Genesis is comprised of two basic sections of content:

Primitive history (Gen. 1–11)

\_\_\_\_\_ history (Gen. 12–50)

Primitive history records four major events:

Creation (Gen. 1–2);

the Fall (Gen. 3–5);

the Flood (Gen. 6–9);

the Dispersion (Gen. 10–11).

Patriarchal history spotlights four great men:

(1) Abraham (Gen. 12:1–25:8);

(2) Isaac (Gen. 21:1–35:29);

(3) \_\_\_\_\_ (Gen. 25:21–50:14);

(4) Joseph (Gen. 30:22–50:26).

The \_\_\_\_\_ structure of Genesis is built on the frequently recurring phrase “the history/genealogy of” and is the basis for the following outline:

1. The Creation of Heaven and Earth (1:1–2:3)
2. The Generations of the Heavens and the Earth (2:4–4:26)
3. The Generations of Adam (5:1–6:8)
4. The Generations of Noah (6:9–9:29)
5. The Generations of Shem, Ham, and Japheth (10:1–11:9)
6. The Generations of Shem: Genealogy of Shem to Terah (11:10–26)
7. The Generations of Terah (11:27–25:11)
8. The Generations of Ishmael (25:12–18)
9. The Generations of Isaac (25:19–35:29)
10. The Generations of Esau (36:1–37:1)
11. The Generations of \_\_\_\_\_ (37:2–50:26)

## The Theology of Genesis

### Bibliology: Doctrine of the Scriptures

Genesis contributes to Bibliology by virtue of being the first book of the Bible, God’s written Word to man.

Genesis sets the scene for the big picture of the Bible: Creation, Fall, \_\_\_\_\_, and Restoration.

Genesis reveals that the universe is not self-existing, but created. Then Adam fell into sin, and God cursed the whole creation as a result. Already in Genesis 3, man is promised a Redeemer (Genesis 3:15). God continues to work out His plan by making covenants with Noah, with Abraham, and with the ancestors of the coming Redeemer.

### Theology Proper: Doctrine of God

God the Father—Genesis establishes God as the sovereign \_\_\_\_\_ Who just speaks things into existence (1:1–31; cf. Psa. 103:19; 145:8, 9; 1 Cor. 8:6; Eph. 3:9; 4:6)

God as one, yet three—In the very first chapter, we see hints of the \_\_\_\_\_ (1:1, 26; 3:22; 11:7; cf. Deut. 6:4; Isa. 45:5–7; Mat. 28:19; 1 Cor. 8:4; 2 Cor. 13:14)  
 Genesis 1–11 reveals that there is one God, and reveals two of His names: YHWH (Genesis 2:4) and Elohim (Genesis 1:1).

In the rest of Genesis, God reveals eleven other names to Abraham and his descendants:

- (1) El Elyon (God Most High) 14:18–22
- (2) El Roi (God of Seeing) 16:13
- (3) El Shaddai (God Almighty) 17:1
- (4) El Olam (Everlasting God) 21:23
- (5) YHWH Yireh (“Jehovah Jireh,” God will provide) 22:14
- (6) God of Abraham 26:24
- (7) God of Abraham and Isaac 28:13
- (8) Fear of Isaac 31:42, 53
- (9) El Elohei Yisrael (God, the God of Israel) 33:20
- (10) El Bethel (The God of Bethel [Bethel = House of God]) 35:7
- (11) The Mighty One of Jacob 49:24

God’s sovereignty over creation gives Him the absolute right to decree things about His creation.

Thus He is \_\_\_\_\_, first in 2:17, then after the Flood in 9:4–6. In a logical sequence, God is also Judge of those who disobey His Law. After Adam sinned, God judged him with death.

Later, He judged mankind in the Flood (6–9) and at Babel (11), and He judged the wicked cities of Sodom and Gomorrah (18–19).

Yet, true to His saving character, God is also seen as Savior, prophesied in Genesis 3:15, and \_\_\_\_\_, pictured in Genesis 22.

God also saved Noah and his family from the judgment of the Flood, and Lot and his daughters from the judgment on Sodom.

## Christology: Doctrine of the Son

God the Son—Christ appears in Genesis as the promised \_\_\_\_\_ (3:15) and as “the LORD”/“the Angel of the LORD” Who appeared to the patriarchs; (15:1ff; 18:1; 26:2; 32:30); the New Testament tells us Christ was also the Agent of creation (John 1:1–3; Col. 1:15–17; Heb. 1:2).

Genesis reveals the first prophecy of the Messiah in Genesis 3:15.

There He is called “the Seed of the woman,” an implicit prophecy that the Messiah would have no human \_\_\_\_\_. Thus even the Virgin Birth of Christ was foretold in Genesis.

And in Genesis 4:1, Eve realizes that the Messiah would be both human and divine.

We also see \_\_\_\_\_ as a type of Christ, Who is a physical descendant of Adam (Luke 3:23–38), and Who is called in the New Testament “the last Adam” (1 Cor. 15:45).

It’s vitally important to the Gospel that Jesus is a physical descendant of Adam. Jesus needed to fulfill the prophecies that He would be a descendant of Abraham, Jacob, Judah, and David, which He eventually did via \_\_\_\_\_.

The language of the New Testament affirms this, e.g., “God sent forth His Son, born [genomenon; γενόμενον] of woman” (Gal. 4:4).

Most importantly, for Jesus to have died for our sins, Jesus had to share in our humanity (Heb. 2:14) via common descent from the first Adam, as Luke 3:38 says.

## Pneumatology: Doctrine of the Holy Spirit

God the Holy Spirit—Genesis declares that the Spirit was:

- (1) active in \_\_\_\_\_, hovering over the water (1:2),
- (2) and active in striving against sin (6:3).

## Angelology: Doctrine of Holy Angels

Angels—These are special beings created to serve God (3:24; 18:1–8; 28:12; cf. Luke 2:9–14; Heb. 1:6–7, 14; 2:6–7; Rev. 5:11–14). Genesis provides the first reference to good angels in the Bible in Genesis 3:24.

God set one type of good angels, \_\_\_\_\_, in the Garden of Eden to prevent further access to the Tree of Life. Genesis doesn't mention the creation of angels.

But since angels are part of the created order, we can deduce that God created them during the Creation Week, since He created everything in “the heavens and the earth” then (Gen. 1:1; Ex. 20:8–11).

Elsewhere in Scripture we find other information on the timing of their creation.

Job 38:4–7 reveals that when God laid the foundations of the earth “the sons of God shouted for joy.”

The Hebrew phrase for “sons of God” is *bāneî ’ēlōhîm* (אֱלֹהִים בְּנֵי). This means “\_\_\_\_\_” in the Old Testament. Thus we can narrow down the timing of their creation.

The uncertainty concerns the word “earth” in the Job passage.

If it meant the \_\_\_\_\_ Earth, then God created the angels on Day 1 just before He created the Earth (Genesis 1:1). But it is also the name given to the dry land that God made appear on Day 3 (Gen. 1:9).

So the angels must have been created before that day at the latest.

## Satanology: Doctrine of Satan

Satan—Satan was once the \_\_\_\_\_ angel, but he became the first rebel against God's authority (3:1–15; Isa. 14:13–14; Ezk. 28:12–17; cf. Mat. 4:3–10; 2 Cor. 11:3, 14; 2 Pet. 2:4; Rev. 12:9; 20:2).

Satan is not mentioned by name in Genesis, but we have the Serpent who tempted Eve in Eden in Genesis 3.

And Revelation 12:9 and 20:2 reveal that this Serpent was Satan: “And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world....” (12:9).

Genesis 3 also reveals his war against \_\_\_\_\_ in general, and against the Seed of the Woman in particular (3:15).

Genesis 3:15–16 are clearly talking about womanhood in general, not only Eve in particular, as shown by the reference to childbearing pain.

## Demonology: Doctrine of Fallen Angels

Except for the Serpent in chapter 1, Genesis discusses fallen angels only in chapter 6, in the passage about the “sons of God.”

Here, fallen angels continue Satan’s war against womanhood, trying to prevent the Seed from arising by tampering with the integrity of human \_\_\_\_\_.

## Anthropology: Doctrine of Man

Genesis makes vital contributions to the doctrine of man.

- (1) Man was created by God, both male and female, \_\_\_\_\_ in His image (1:26).
- (2) Man has both a material aspect (\_\_\_\_\_) and an immaterial aspect (soul/spirit) (2:7).
- (3) In mankind’s sinless original state, men and women were to marry and have children (1:28, 2:24), \_\_\_\_\_ (2:15), and exercise dominion over the rest of creation (1:28).
- (4) However, man fell into sin (3:1–8). Work became \_\_\_\_\_ (3:17–18), and male-female relationships were marred (3:16).
- (5) \_\_\_\_\_ is the ultimate punishment for sin; this includes physical death (3:19) as well as eternal separation from God (2:17—which is often called “spiritual death,” but that’s misleading because the spirit doesn’t cease to exist). In the Bible, “death” disrupts life to such an extent that unless God intervenes with resurrection, the person’s material being (body) is \_\_\_\_\_ from his immaterial being (spirit/soul).

Death is mankind’s enemy, associated with sin and judgment. This was highlighted when Jesus \_\_\_\_\_ at the death of Lazarus, despite being about to raise him from the dead (John 11:35). Only the Cross of Christ takes the “\_\_\_\_\_” out of death (1 Cor. 15:55), transforming it into a doorway to Heaven for God’s redeemed ones.

- (6) Children were conceived after the Fall (4:1), and they were born with a \_\_\_\_\_ nature (Gen. 4). After the Flood, man is commanded to execute murderers (9:5–6). This is the beginning of human \_\_\_\_\_, embodying the authority under which punishment can be meted out to restrain sin in a society (cf. Rom. 13).
- (7) Genesis explains the origin of \_\_\_\_\_, particularly the Gentiles (non-Jews).
- (8) In Genesis we also see the origin of the main \_\_\_\_\_ families at Babel (11:1–9).
- (9) And in Genesis we also find, of course, the origin of the Jewish nation (10:21–31; 11:10–32; 32:28; 35:10; cf. Deut. 28:15–68; Isa. 65:17–25; Jer. 31:31–34; Ezk. 37:21–28; Zech. 8:1–17; Mat. 21:43; Rom. 11:1–29).

## Hamartiology: Doctrine of Sin

Without Genesis, it's impossible to understand sin.

Paul refers back to Genesis 3 to explain man's inherent sinfulness and resulting death, because we all came from \_\_\_\_\_ (Rom. 5:12–21; 1 Cor. 15:20–23).

Paul also explains that the entire creation was cursed at the Fall.

In Genesis we also see how sin caused the death of Abel by murder, the exile of his murderer Cain, the worldwide annihilation of wicked humanity by the Flood, and the destruction of Sodom and Gomorrah.

The Bible also teaches that humans and animals were created vegetarian (Genesis 1:29–30), and Isaiah 11 and 65 allude to this Edenic state of “no hurting or destroying.”

God is perfect, so He created things perfect; any imperfection is due to \_\_\_\_\_, not to the way God originally created things.

God calls His creation “good” (Hebrew טוב *tôv*) seven times in Genesis 1, and seven is the Biblical number of perfection.

Furthermore, the seventh time, after God finished His creative work, He declared the finished product “\_\_\_\_\_ good” (Genesis 1:31, Hebrew טוב מאד *tôv me'od*).

## Soteriology: Doctrine of Salvation

The Bible teaches that salvation is “by grace through faith, not by works” (Eph. 2:8–9).

This is shown even in the account of Noah (6:8).

And in Romans 4, Paul references Abram to illustrate the vital truth of \_\_\_\_\_ by faith alone; “[Abram] believed Yahweh [faith], and He counted it to him as righteousness [justification]” (Gen. 15:6), “before he was circumcised [a work]” (Gen. 17).

But God's perfect justice requires that He must punish sin (Gen. ch. 3; ch. 6-7; 11:1–9; 15:14; 18:16–19:29).

Since our transgressions offend His infinite holiness, the punishment must also be \_\_\_\_\_.

Either we must suffer such punishment, or a Substitute must endure it in our place (Isa. 53).

This punishment must include bloodshed.

Even in the first generation ever born, we see from Abel's acceptable sacrifice (4:4) the start of the vital teaching that "without the shedding of blood there is no forgiveness of sins" (Heb. 9:22).

The substitutionary nature of sacrifice is first seen in Genesis 22:1–13, where Abraham is directed to offer a \_\_\_\_\_ as a burnt offering instead of his son Isaac. But no animal sacrifice could take away sin (Heb. 10:11); rather, it could merely cover it (Hebrew kaphar, from which Yom Kippur is derived—the Day of Atonement).

The Substitute must be fully \_\_\_\_\_ to substitute for humanity (Heb. 2:11–18). Jesus must be a fellow descendant of Adam (Luke 3:23–38) so He can be our "Kinsman-Redeemer."

This Substitute must also be fully \_\_\_\_\_ to endure God's infinite wrath (Isa. 53:10).

To be the Mediator between God and man, Jesus must be both fully divine and fully human. Genesis teaches this vital dual nature of the Messiah (4:1).



*1 Timothy 2:5*

*For there is one God, and one Mediator also between God and men, the Man Christ Jesus.*

## Israelology: Doctrine of Israel

This doctrine which teaches Israel's \_\_\_\_\_ from Abraham, a descendant of Adam via Noah, also clearly begins in Genesis (Gen. 5; 11; 12:1–3; 17:19; 49:10). But not all of Abraham's descendants become Israel—only those via Isaac and Jacob.

Israelology connects with \_\_\_\_\_, since God promised to bless the nations through Abraham, ultimately through a single Seed, the Messiah (Gal. 3:16).

Thus this Messiah told a Samaritan woman at a well, "salvation is from the Jews" (John 4:22). This also connects with \_\_\_\_\_, since God committed His oracles to the Jews (Rom. 3:1–2).

Thus every one of the 66 books of the Bible had a Jew as the author, except possibly Job who may have lived before Abraham, so the Jew/Gentile distinction would not apply.

## Ecclesiology: Doctrine of the Church

There is nothing directly said about the Church in Genesis. But without the events recorded in Genesis, the Church would not exist. The Church, comprising Jewish and Gentile members in the Messianic Seed (12:3), benefits from the spiritual blessings of the Abrahamic Covenant.

In Romans 11, Paul uses an \_\_\_\_\_ tree to symbolize these blessings, and explains that the Gentiles of the Church are wild branches that are grafted in; Jewish unbelievers are branches broken off, while Jewish believers are the natural branches grafted back in.

The New Testament also teaches that the Church is the Bride of Christ.

So another indirect connection of ecclesiology to Genesis is the Genesis teaching about \_\_\_\_\_.

## Eschatology: Doctrine of Last Things

The primary eschatological events which are called “the last things” are the \_\_\_\_\_ of the Lord Jesus Christ, the future resurrection(s) of the dead, the judgment of all mankind, and the final state of the redeemed and of the wicked.

This has two divisions, personal and general.

(1)

### Personal Eschatology

Genesis tells us that when a man dies, he is “gathered to his people,” joining those who preceded him; e.g., Abraham (25:8), Ishmael (25:17), Isaac (35:29), and Jacob (49:29,33).

The dead also “join the fathers” (Abraham in 15:15, Jacob in 47:30).

Rachel’s death in Genesis 35:18 is equated with her soul (nephesh) \_\_\_\_\_, hinting at conscious survival after death.

Genesis also mentions heaven as the abode of God (28:12–13). God apparently took \_\_\_\_\_ there, because he didn’t die (5:24).

But the abode of the dead is revealed to be Sheol (37:35, 42:38, 44:29–31). Later revelation, especially in the New Testament, reveals that Sheol is a temporary place. The death and resurrection of the \_\_\_\_\_ changed things drastically.

### General Eschatology

It is impossible to understand End Times at all without understanding how God set His plan in motion in Genesis. In fact, God planned the End Things before He created.

The last book of the Bible, Revelation, reveals a Book of Life, which contains the names of all \_\_\_\_\_ people, and it is stated to have been written “from the foundation of the world.”



*Revelation 17:8*

*And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast,...*

Revelation 13:8 uses the same phrase, and identifies the Owner of this Book of Life—the slain Lamb, Who is also the Word:



*Revelation 13:8*

*All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the Book of Life of the Lamb Who has been slain.*

This lines up with the Apostle Paul who uses similar wording, and states that the choosing even happened \_\_\_\_\_ the creation of the universe.



*Ephesians 1:4*

*just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him....*

Other key teachings on End Times make no sense either without Genesis.

In the Eternal State, there will once again be no death or suffering of any sort (Rev. 21:4), and the reason given, clearly referring to Genesis 3, is that “there will no longer be any curse” (Rev. 22:3).

There will also be a return to an Eden-like state with the presence of the Tree of Life (Rev. 22:2) and a physical state like Days 1–3 of Creation Week where God provided light without the sun and moon (Rev. 22: 5, cf. Genesis 1:16–19).

So in one sense, the end of the Bible comes full circle around to the beginning, but with the improvement that man will no longer be \_\_\_\_\_ to sin.

## Conclusion

There are at least five principles that you can understand and apply from a right understanding of Genesis.

**First**, you are not an \_\_\_\_\_.

You are a wonderfully designed human being, created with intentionality by God Himself, endowed with the responsibility and intelligence necessary to care for this planet.

**Second**, you are not an impersonal collection of molecules with mere chemical reactions for brains. You are alive!

Because you are created in the \_\_\_\_\_ of God, you think, you experience emotions, you can control your emotions and thoughts, you love, you hate (hopefully only the things that God hates!), you do math, you make music, and most importantly, you have the capacity of getting to know and \_\_\_\_\_ God.

**Third**, you are not an \_\_\_\_\_.

The differences between human beings and animals are profound. Don't ever think of yourself as an intelligent animal. You bear the image of the Creator God Himself!

**Fourth**, you are \_\_\_\_\_.

There is nobody else in the entire universe like you. God has placed you here for a specific purpose, and no one else in the world can do what you do. Find out what that is, and do it! Learn what your spiritual gift is, and use it to bless others (1 Pet. 4:10).

**Fifth**, because you are a human being created in God's own image, unique in all the universe—God \_\_\_\_\_ you.

He loves you with an eternal love that will never go away (Jer. 31:31). No matter what you have done, God has made it possible for you to become His child.

Jesus had two important things to say about this. One was an \_\_\_\_\_.



*Matthew 11:28-30*

*“Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”*

The other thing Christ had to say was a \_\_\_\_\_.



*John 6:40*

*For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”*

**Amen!**