

# GENESIS

## MEMORY CHALLENGE

**THEME:** Beginnings / Covenants / Generations

**OUTLINE:**

- I. Four Key Events (Creation – Fall – Flood – Nations) (Gen. 1-11)
- II. Four Key People (Abraham, Isaac, Jacob, Joseph) (Gen. 12-50)

**KEY CHAPTERS:**

- Creation (Gen. 1-2)
- Temptation, fall, curse (Gen. 3)
- The Flood (Gen. 6-8)
- Tower of Babel: Dispersion of the Nations (Gen. 11)
- Abrahamic Covenant (Gen. 12)
- Jacob at Penueel – the face of God, brook of Jabok (Gen. 32)

**KEY PASSAGES:**

**Gen. 1:1** “In the beginning God created the heavens and the earth.” – Scripture initially declares God’s profound sovereignty.

**Gen. 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.” – the *Proto-Evangelium*

**Gen. 12:3** “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 promised “seed” of Abraham

**Gen. 22:13** “Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.” – the ‘ram’ of God’s provision

**Gen. 49:9-10** “Judah is a lion's whelp; from the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? The scepter shall not depart from Judah, nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.” – the ‘lion, scepter, and ruler’s staff’

**KEY PEOPLE:**

- Abraham – Father of the nation of Israel
- Isaac – Son of Abraham and Sarah; Father of Jacob
- Jacob – (Israel), Father of twelve (12) tribes
- Joseph – Son of Jacob; Sold as a slave; Exalted in Egypt

## **I. THE TITLE:**

Genesis means “origin” (LXX). The book of Genesis describes the beginning of the world, mankind, sin, civilization, the Jewish people, etc. The main point of the book is to tell us about the historical origins of human history. (*Bereshith*, Hbw., meaning “in the beginning”)

## **II. THE AUTHOR:**

- A. WHO? Although Genesis itself does not say it, the Bible elsewhere clearly and unmistakably affirms Moses as the author of the first five books of the Bible.
- i. In the Pentateuch (Exodus 17:14; 24:4,7)
  - ii. In other OT books (Joshua 1:7-8; 8:31; 2 Kings 14:6; Ezra 6:18)
  - iii. In the Gospels (Matthew 19:8; Mark 12:26; John 5:46)
  - iv. In the NT Epistles (Romans 10:5)
- B. HOW? Undoubtedly, Moses used both oral and written accounts of the times prior to his birth. In fact, the accounts in Genesis concludes some 300 years before Moses was born. Thus, God, through the inspiration of the Holy Spirit, providentially directed him in the penning of this canonic book, providing him with such information as the creation, the flood, etc.
- C. WHEN? Genesis was more than likely written during the early years of the wilderness wandering (1445 – 1405 B.C.). It’s purpose was to convince the Israelite people of God’s supreme power and immutable promise to lead them into the Promised Land.

## **III. THE BOOK:**

- A. THE HISTORICITY: Many would have us to believe that Genesis is allegory (i.e. no literal Adam and Eve, no flood, etc.). But, if Genesis does not tell us about true events that actually happened to real people at a definite time in geographically locatable places, then many other passages in the Bible that refer to those events recorded in Genesis must also be considered allegorical statements (Romans 4:3; Hebrews 7:1-3; 11:8). Furthermore, if Genesis is not historical, then Jesus Christ was lying when He referred to events in Genesis as historical (Adam and Eve – Matt. 19:4-5; the Flood – Matt. 24:38-39). So, one must conclude either than Genesis is historical or that many other parts of the Bible are not accurate.
- B. THE MESSAGE: Genesis was written to primarily set forth, in bold fashion, the sovereignty of God over all of His creation, and to further emphasize man’s responsibility to this sovereign God. Additionally, this book demonstrates God’s sovereign choice of a nation, Israel, through whom He would bless all nations. Finally, it shows how the sin of man is met by the redemption of God.

Genesis is a Preamble to the LAW (Rom. 5:14 “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense

of Adam, who is a type of Him who was to come.”) Hence, Genesis serves as legal precedence in several ways. First, Gen. 1-11 establishes the *conceptual framework* for understanding redemption. (By whom, for whom, because of, in the light of, with whom, etc.) Second, Gen. 12-25 establishes *physical title* to a specific piece of land: Canaan. Third, Gen. 26-50 establishes *entitlement and provisions of inheritance* accrued via familial relations; that is, the founding of a nation (1 Peter 2:9-10).

Thus, the purpose of Genesis is both historical and theological. The mighty acts of the Sovereign Creator, in real time and space with regard to His covenant with Israel, guarantees us that God indeed directs History toward its appointed time of theological decision. The fact that God acted attests to the faith (of Abraham and all who are like him) that God saves. God’s demonstration of His power to act in time past further indicates His purpose to save in time future.

- C. THE TIME SPAN: Genesis spans more time than any other book in the Bible. In fact, it covers more time than all the other sixty-five books of the Bible put together. The first eleven chapters encompass more than 2,000 years in the Fertile Crescent (Adam to Terah); the middle chapters cover less than 200 years in the little country of Canaan (Abraham to Jacob); and the final fourteen chapters (Gen. 36-50) cover less than 100 years in Egypt (Joseph and the Seventy Souls – Gen. 46:27).
- D. THE STRUCTURE: The literary genre of Genesis is prose narrative primarily, though smaller genre types are found (e.g. dialogue, chiasm, inclusio, sagas, itinerary, genealogy, rhetoric, chronology, and blessing). The literary structure of Genesis is clear and is built around eleven separate units. First, a prologue; then ten sections headed with the key word, “generations” (Hbw, *toledot* – “These are the generations of...” – 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; and 37:2). Providentially, the number ten also equals the number of names listed in the genealogies of Gen. 10.

Numerology, as already seen in the number ten (7+3, which represents the perfect nature and work of the Trinity) is inseparable with the book of Genesis. Additional emphasis is given to the number Seven (7) emphasizing perfection. There are seven Hebrew words that comprise Gen. 1:1 and fourteen in Gen. 1:2. There are seven days of creation; seven dramatic narrative stories in Genesis (Creation, Adam, Noah, Abraham, Isaac, Jacob, Joseph); seven names in the genealogy of chapter four; seven references in the flood narrative; seventy descendants of Noah’s sons; a sevenfold promise to Abram; seven years of abundance/famine in Egypt and seventy descendants of Jacob.

#### **IV. OUTLINE OF GENESIS:**

PROLOGUE: THE CREATION ACCOUNT (Gen. 1-2a)

I. PRIMEVAL HISTORY: THE BEGINNING OF THE HUMAN RACE (2B-11A)

- a. FIRST STORY: **The Heavens and Earth** (Gen. 2b-4)
    - i. Creation of Man (2)
    - ii. Corruption of Man (3)
    - iii. Civilization of man (4)
  - b. SECOND STORY: **Adam** (Gen. 5-6a)
    - i. Successive generations to Noah (5)
    - ii. Sinful degeneration to Noah (6a)
  - c. THIRD STORY: **Noah** (Gen. 6b-9)
    - i. Cause of the flood (6b)
    - ii. Coming of the flood (7)
    - iii. Consequences of the flood (8-9)
  - d. FOURTH STORY: **Sons of Noah** (Gen. 10-11a)
    - i. The table of nations (10)
    - ii. The tower of Babel (11a)
  - e. FIFTH STORY: **Shem** (Gen. 11b)
- II. PATRIARCHAL HISTORY: THE BEGINNING OF THE HEBREW RACE (GEN. 11c-50) – Father-Son Cycle (Abraham, Isaac – Jacob, Joseph)
- a. SIXTH STORY: **Abraham** (Gen. 11c-25a)
    - i. The call of Abraham (11c-14)
    - ii. The covenant with Abraham (15-16)
    - iii. The confirmation to Abraham (17-21)
    - iv. The confidence of Abraham (22-23)
    - v. The concern of Abraham (24-25a)
  - b. SEVENTH STORY: **Ishmael** (Gen. 25b)
  - c. EIGHTH STORY: **Jacob** (Gen. 25c-35)
    - i. The blessing confirmed (25c-26)
    - ii. The blessing conferred (27)
    - iii. The blessing continued (28-35)
  - d. NINTH STORY: **Esau** (Gen. 36)
  - e. TENTH STORY: **Joseph** (Gen. 37-50)
    - i. The slave of Potiphas (37-39)
    - ii. The servant to Egypt (40-45)
    - iii. The Savior of Israel (46-50)

V. **THE CENTRAL THEMES:**

1. GOD (GEN. 1:1): The opening declaration of the Bible is that He is ultimate and prior to the universe itself. The Sovereign is the ‘first cause’ of *all* things. His existence is assumed, not argued. He is a personal, eternal, sovereign, rational, moral being.
2. SIN (GEN. 3:1-7): Sin is one thing that the Creator did not create. It arose internally within the hearts of the first couple. Sin’s cause was not a bad environment, nor the serpent. The cause lay in Adam and Eve’s selfish wills choosing to reject God.
3. SATAN (GEN. 3:1-7): The great deceiver, once God’s highest angel, rebelled against God, was judged and cast down to the earth where he clothed himself as a serpent and tempted Eve to likewise rebel against God.
4. JUDGMENT: Genesis underscores several supernatural judgments of God upon sin:
  - a. The curse brought on at the fall (Gen. 3:14-19),
  - b. The great flood (Gen. 7),
  - c. The confusion of tongues at Babel (Gen. 11), and
  - d. The fire and brimstone on Sodom and Gomorrah (19:24).
5. SALVATION (GEN. 3:15): With the entrance of sin and judgment also came the promise of salvation. God promised that the woman’s “Seed” would crush the serpent’s head as the serpent crushed His heel (John 12:31-32; Rev. 12:9).
6. ABRAHAMIC COVENANT: This covenant is foundational to all God’s future programs with mankind. To Abraham, God promised to bring personal, national, territorial and spiritual blessings through his “Seed”. In a series of six meetings with Abraham, God:
  - a. *Stated* the covenant (Gen. 12:1-3),
  - b. *Continued* it (Gen. 12:7),
  - c. *Enlarged* it (Gen. 13:14-17),
  - d. *Ratified* it as a rite (Gen. 15:8-18),
  - e. *‘Sign’ified* it (Gen. 17:10),
  - f. *Added* His oath (Gen. 22:16-18)

The Abrahamic Covenant was guaranteed by God alone, meaning it could not be nullified by Abraham’s failures or the failures of any of his seed. Though partially fulfilled in Israel’s past, and spiritually fulfilled in Christ’s first coming, the complete fulfillment of all its elements awaits the second coming of Christ.

## **VI. SPECIAL CONSIDERATIONS:**

### **I. TEXTUAL CONDITION**

- a. In general, the Masoretic Text (MT) is well preserved and attested to in the Samaritan Pentateuch (SP), the Septuagint (LXX), and the Dead Sea Scrolls (DSS).

### **II. ANCIENT NEAR EASTERN PARALLELS**

- a. **Enuma Elish** – Akkadian lore describing the birth of the gods out of the watery chaos. Apsu, fresh-water god, and Tiamat, salt-water goddess, are the key figures. Later, Marduk, hero and lord of the gods rises to effect order in the creation by slaying the ‘dragon.’ A great temple (perhaps, tower) is built in his honor.
- b. **Atrahasis** – Sumerian lore explaining the cause and circumstances of the flood. Since the noise of the creatures had become disturbing to the gods, they determined to destroy the creation (to have a little peace and quiet). Existence of the gods and their degeneration into lesser beings is assumed. This story parallels the Creation account of Gen. 2:4b-3:20 and Noah and the Flood of Gen. 6-8.
- c. **Hymn to Ra** – Egyptian creation lore of how the god Ra creates all as paralleled to Gen. 1:1-2:4a.
- d. **Memphis Creation** – A second Egyptian creation lore by the Ennead (nine gods) which establishes Memphis, Egypt as the key city of the gods.
- e. **Gilgamesh** – Sumerian and Akkadian lore that deals with the main character’s quest for divine likeness, that is, immortality. Gilgamesh seeks out the Mesopotamian counterpart to Noah – Utnapishtim.
- f. **Anubis and Bata** – Egyptian lore that is repeated among other Mediterranean people containing a twin brother motif that is parallel to Cain and Abel.

Many individuals have sought to discredit the authenticity of Scripture because of these similar accounts found in ancient near eastern societies. However, their thought is plagued with bias and their actions are inundated with false presumptions. These men wrongly assume that the Israelite people were not smart to derive these stories on their own. Therefore, they argue, the Genesis accounts must have been borrowed from other civilizations. Such an argument, nevertheless, is completely irrational, defying all sense of logic.

First and foremost, it is erroneous to presuppose that Genesis, or specifically, the Creation account, could have been written by men in general. The creation account transcends all men and originates singularly from the testimony of God. This is to say, the Israelites were not even the ones to derive the narrative stories of Genesis, God alone was! Second, linguistics shows that it is incorrect to assert that the Genesis accounts were in some way adopted and/or adapted by the Israelites. Repeatedly, linguistic scholars have maintained that there is “no evidence of Hebrew borrowing” in these narratives. They further conclude that it is even phonologically impossible to conclude that Hebrew terms (e.g. water, ocean, firmament, etc.) could have been borrowed from neighboring languages (e.g. Ugaritic, Akkadian, Assyrian/Babylonian, Egyptian, Arabic, Eblaite, etc.). To the contrary, the terms used by these latter languages seem to have been borrowed from the Hebrew. In this, different Genesis accounts found in various nations does not serve to negate the authenticity of Scripture, but serves to validate its reasonableness and accuracy.

### III. NT USAGE OF GENESIS

- a. Gen. 1:27 – Matt. 19:4; Mk. 10:6
- b. Gen. 2:2 – Heb. 4:4
- c. Gen. 2:7 – 1 Cor. 15:45
- d. Gen. 2:24 – Matt. 19:5; Mk. 10:7-8; 1 Cor. 6:16; Eph. 5:31
- e. Gen. 5:2 – Matt. 19:5; Mk. 10:6

- f. Gen. 5:24 – Heb. 11:5
- g. Gen. 12:1 – Acts 7:3
- h. Gen. 12:3 – Gal. 3:8
- i. Gen. 12:7 – Acts 7:5; Gal. 3:16
- j. Gen. 13:15 – Acts 7:5; Gal. 3:16
- k. Gen. 14:17-20 – Heb. 7:1-2
- l. Gen. 15:5 – Rom. 4:18
- m. Gen. 15:6 – Rom. 4:3, 9, 22; Gal. 3:6; Jam. 2:23
- n. Gen. 15:13-14 – Acts 7:6-7
- o. Gen. 17:5 – Rom. 4:17-18
- p. Gen. 17:7 – Gal. 3:16
- q. Gen. 17:8 – Acts 7:5
- r. Gen. 18:10 – Rom. 9:9
- s. Gen. 18:14 – Rom. 9:9
- t. Gen. 18:18 – Gal. 3:8
- u. Gen. 21:10 – Gal. 4:30
- v. Gen. 21:12 – Rom. 9:7; Heb. 11:18
- w. Gen. 22:16-17 – Heb. 6:13-14
- x. Gen. 22:18 – Acts 3:25
- y. Gen. 47:31 – Heb. 11:21
- z. Gen. 48:4 – Acts

## **VII. CHRIST IN GENESIS:**

### **I. DIRECT ALLUSIONS**

- a. Christ – the Creator of all things (Gen. 1:1; Col. 1:16; Heb. 1:2; John 1:3)
- b. Christ – the Second Member of the Trinity (Gen. 1:26; Matt. 28:19)

### **II. SPECIFIC PROPHECIES**

- a. The “Seed” of the woman (Gen. 3:15; cf. Gal. 4:4)
- b. The “Seed” of Abraham (Gen. 12:3; cf. Acts 3:25)
- c. The “Lion” of Judah (Gen. 49:9-10; cf. Rev. 5:5)

### **III. VEILED TYPES**

- a. Adam – as the head of the race, whose one act affected all the race (Gen. 3:1-7; Rom. 5:12)
- b. The skins of slain beasts – as a blood sacrifice which makes a covering for sin (Gen. 3:15; Heb. 9:22)
- c. Abel – as providing a “more excellent sacrifice” of blood (Gen. 4:4; Heb. 11:4)
- d. Noah’s ark – as the only place of safety in the day of God’s wrath (Gen. 7:1; 1 Peter 3:20-21)
- e. Melchizedek – as God’s specially appointed High Priest, being also a King-Priest (Gen. 14:18-20; Heb. 7:1)
- f. Isaac – as the long awaited son of promise, submissive to his father unto death, receiving a bride from a far country (Gen. 21-24; John 3:16)

- g. Joseph – as betrayed by his own brothers, loved of his father, suffering for the sins of others, taking a Gentile bride while in exile, becoming a world ruler after which he restored his brothers (Gen. 37-50; Acts 7:9-13)

IV. PREINCARNATE THEOPHANIES

- a. A theophany is a manifestation or appearance of God to man.
- b. According to McClintock and Strong: "God reveals himself only in Christ (Matt, 11:27). The theophany is therefore more accurately defined as a Christophany, or an epiphany of God in Christ; and all nature is a storehouse of signs of the divine presence, which uniformly point to Christ (Rom. 1:20; Col. 1:16)"
- c. Jesus appeared to Abraham with two angels before the destruction of Sodom (Gen. 18)
- d. Jesus wrestled all night with Jacob before He touched the socket of his thigh and prevailed (Gen. 32)

V. MESSIANIC LINE (Matt. 1:1-3)

- a. The seed of the woman (Gen. 3:15)
- b. The line of Seth (Gen. 4:25)
- c. The son of Shem (Gen. 9:27)
- d. The offspring of Abraham (Gen. 12:3)
- e. The offspring of Isaac (Gen. 21:12)
- f. The offspring of Jacob (Gen. 25:23)
- g. The tribe of Judah (Gen. 49:10)

**VIII. GENESIS IN FOCUS:**

I. KEY EVENTS: CREATION – FALL – FLOOD – NATIONS (GEN. 1-11)

- a. God's character put on display
  - i. Power in creation
  - ii. Holiness and judgment against sin – purity of creation to curse and consequences
  - iii. Mercy – deliverance from what is deserved (Gen. 3:15; 9:15-16)
  - iv. Sovereignty – macro (creation, nations, life and death); micro (individual actions – pregnancy, movement, decisions)
- b. Man's response
  - i. Obedience
  - ii. Faith
  - iii. Instruction from Adam and Noah narratives (e.g. God is *serious* about sin!)

II. KEY PEOPLE: ABRAHAM, ISAAC, JACOB, JOSEPH (GEN. 12-50)

- a. God's character put on display
  - i. Holiness and Justice – Sodom and Gomorrah



- ii. Mercy – Lot / Rachel given a son / even the covenant God makes with Abraham is not based on anything Abraham does or doesn't do – sheer mercy & grace
  - iii. Sovereignty – God Abraham over Nahor / Isaac over Ishmael / Jacob over Esau... / Joseph sold into slavery...
- b. Man's response
- i. Obedience
  - ii. Faith
  - iii. Abraham's life of faith ("is was reckoned to him as righteousness")

### III. KEY CHAPTER: CREATION (GEN. 1)

- a. Creation in a Broad Perspective
- i. Detail is amazing – spoke it into existence
  - ii. Humans were created last – Gen 1:24-27
  - iii. Human's created to be holy / perfect (Mark Dever points out that it is a shame being sinful is not equated with being human – "he's only human" – that was not God's design!)
- b. Genesis 1:24-27
- i. "And God said, 'Let the earth bring forth living creatures according to their kinds- livestock and creeping things and beasts of the earth according to their kinds.' And it was so. <sup>25</sup> And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. <sup>26</sup> Then God said, 'Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.' <sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them."
  - ii. *Creation Theories* (Literal 24-hour, Day-Age, Prior Creation, Gap Theory)
  - iii. These are six literal days – the word for day "yom" when accompanied by a number always refers to a literal 24-hour day. When "yom" is used without a number, it can refer to a season of time – Gen 2:4
- c. Genesis 1:31
- i. "And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day."
  - ii. God's creation was exceptionally good – no comparison – instantaneous creation out of nothing! (*ex nihilo*)
  - iii. Individuality – man is important to God – *Evolution says you are a coincidence* – nothing scared about life – nothing important – that is why we can discard babies at will / clone others for spare parts...

- iv. God individual designed every person for a purpose – ultimately to glorify Him – Psalm 139!
- v. 7 days total, with the last being a day of rest.

IV. KEY CHAPTER: ADAMIC COVENANT (GEN. 2)

a. Genesis 2:24

- i. “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.”
- ii. Marriage instituted – man leads, provides, protects, nourishes...
- iii. Rules for marriage are not just for believers – a universal truth – man & woman *only*
- iv. This is why God hates divorce – He hates it because marriage is part of His creation order and design!
- v. This becomes another area of attack from Satan against God!

V. KEY CHAPTER: TEMPTATION AND THE FALL (GEN. 3)

a. Genesis 3:15

- i. “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise His heel.”
- ii. You know the scene – along comes Satan, utilizing the body of a serpent, tempting Eve – convincing her that God was unfair in restraining her from eating of the tree – and she ate.
- iii. Satan bruises Christ’s heel at Calvary
- iv. Christ bruises Satan with a fatal blow to the head, eternally damning Satan in hell forever!

VI. KEY CHAPTER: THE FLOOD (GEN. 6-8)

a. Genesis 6:5

- i. “The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.”
- ii. The entire world was plunged into sin so much so that Scripture says God repented of creating man.

b. Genesis 8:21

- i. “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.”
- ii. Only Noah & family were saved
- iii. Worldwide, not localized (Gen. 7:19)
  - 1. The death of all creatures (6:13, 17; 7:21-23)
  - 2. The need for the ark (6:14-16, 19-21)
  - 3. The depth of the water (7:17-20)
  - 4. The duration of the flood (7:24)

5. The later biblical testimony (2 Pet. 3:5, 6)
6. The worldwide tradition (7:19)

VII. KEY CHAPTER: THE TOWER OF BABEL (GEN. 11)

- a. Genesis 11:1
  - i. “Now the whole earth used the same language and the same words.”
  - ii. Such a statement serves to disprove the theory of evolution
- b. Genesis 11:4
  - i. “They said, ‘Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.’”
  - ii. The sons of Noah were in direct disobedience to God’s command in Genesis 9:1 – “Be fruitful and multiply, and *fill the earth.*”
  - iii. The tower was not for worship but served as a rallying point and symbol of their fame. Thus, the Trinity (v. 7) “confused their language, that they may not understand one another’s speech.” This would be the parent languages and dialects from which all others on the earth would derive. The resulting confusion was the scattering of mankind.

VIII. KEY CHAPTER: ABRAHAMIC COVENANT (GEN. 12)

- a. Genesis 12:1-3
  - i. “Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you.<sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.<sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”
  - ii. This passage of OT Scripture is arguably the greatest and most important part of the OT other than the creation account. This key chapter / passage has a greater significance than anything else that goes on anywhere in the OT as these three short verses record the promise given to Abram that God will eternally establish His people!
- b. The Abrahamic Covenant (Gen. 12:1-3, 7; 13:14-17; 15:1-21; 17:1-21; 18:17-19; 22:15-18; 26:2-5, 23-25; 28:10-17; 35:9-12; 50:24)
  - i. The Development of the Covenant
    - 1) The Need for the Covenant (11:26)
    - 2) The Foundation of the Covenant (12:1-3)
    - 3) The Making of the Covenant (15:1-21)
    - 4) The Sign of the Covenant (17:1-14)
    - 5) The Purpose of the Covenant (Gen. 18:17-19)
    - 6) The Blessing from the Covenant (22:15-18)
    - 7) The Reaffirmation of the Covenant (26:2-5, 23-25; 28:10-17; 35:9-12; 50:24)

- c. The Elements of the Covenant
  - i. *Personal Blessing for Abraham* (Gen. 12:2; cf. 24:1)
  - ii. *A Great Nation* (Gen. 12:2; 17:4-6 [cf. 21:13, 18]; 18:18; 25:23; 35:11; 46:3; cf. 10:5, 20, 31)
  - iii. *The Land* (12:1, 7; 13:14-18; 15:18-21; 17:8; 23:1-20; 24:7; 26:3-4; 28:13; 35:12; 50:24)
  - iv. *A Nation through the Seed* (12:2, 7; 15:5; 17:3-14; 22:16-17; 26:4, 24; 28:14; 35:11)
    - (1) Corporate (12:7; 13:15-16; 15:5, 13, 18; 17:7-10, 19; 22:17a; 26:3-4a, 24; 28:13-14a; 35:11-12)
    - (2) Individual
      - (a) Son (15:3; 21:13)
      - (b) Messiah (22:17b-18; 26:4b-5; 28:14)
  - v. *Universal Blessing* (Gen. 12:3; 18:18; 22:18; 26:4; 28:14)

IX. KEY CHAPTER: SODOM AND GOMORRAH (GEN. 18-19)

- a. Theophany of Christ to Abraham and Sarah (Gen. 18)
- b. Genesis 19:5-8 “And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may have relations with them.’ But Lot went out to them at the doorway, and shut the door behind him. And said, ‘Please my brothers, do not act wickedly. Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof.’”
- c. Lot understood God’s attitude toward homosexuality as worse than immorality with his daughters (Lev. 18:22, 29; 20:13; Rom. 1:26; 1 Cor. 6:9; 1 Tim. 1:10)
- d. God destroys Sodom and Gomorrah via his two angels (possibly a volcano, earthquake that ignites gases of sulfur and asphalt).

X. KEY CHAPTER: ISAAC IS OFFERED UP (GEN. 22)

- a. Genesis 12:1-3
  - i. Abraham taking God at His word!
    - 1. Romans 4:3 “For what does Scripture say? “Abraham believed God, and it was counted to him as righteousness.”
    - 2. Galatians 3:6 “Just as Abraham ‘believed God, and it was counted to him as righteousness.’”
    - 3. James 2:23 “And the Scripture was fulfilled that says, ‘Abraham believed God, and it was counted to him as righteousness,’ and he was called the friend of God.”
  - ii. God provides both the trial – and the way of escape (1 Cor 10:13)
  - iii. A ram caught in the thicket – foreshadowing Christ as our substitutionary lamb
  - iv. Abraham’s faith is tested

XI. KEY CHAPTER: JOSEPH SOLD INTO SLAVERY (GEN. 37)

- a. Joseph's brothers were filled with intense jealousy – they wanted to kill him – they sold him to gypsies – who resold him to Egyptians – ultimately, he went from being a slave to second in command – a grand display of God's sovereignty in preparation for the fulfillment of God's plan to provide for Israel! (Gen. 50:20 – what some meant for evil, God intended for good)
- b. Genesis 39:7
  - i. “And after a time his master's wife cast her eyes on Joseph and said, ‘Lie with me.’<sup>8</sup> But he refused and said to his master's wife, ‘Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge.’<sup>9</sup> He is not greater in this house than I am, nor has he kept back anything from me except yourself, because you are his wife. How then can I do this great wickedness and sin against God?’”
  - ii. Dealing with sin in light of God's holiness

## XII. KEY PEOPLE:

- a. *Adam & Eve* – the first humans
- b. *Cain* – Adam's first son; murdered his brother; a wanderer
- c. *Abel* – murdered second son of Adam
- d. *Enoch* – Father of Methuselah; righteous; never died, taken up
- e. *Noah* – Righteous, built ark, father of Shem, Ham & Japheth; cursed Canaan.
- f. *Shem* – Noah's eldest, ancestor of Abraham
- g. *Nimrod* – hunter, great King, founder of cities, son of Cush.
- h. *Terah* – Abram's father, left Ur for Haran
- i. *Abraham* –father of nation Israel
- j. *Lot* – Abram's nephew, dweller in Sodom
- k. *Sarah* – Abraham's wife, Isaac's mother
- l. *Melchizedek* – priest, king of Salem
- m. *Isaac* – son of Abraham & Sarah, father of Jacob
- n. *Esau* – Isaac's first born, sold birthright
- o. *Rebekah* – Isaac's wife, favored Jacob
- p. *Jacob* (Israel) – Father of 12 tribes
- q. *Leah* – Jacob's less loved first wife
- r. *Rachel* – Jacob's beloved wife, Joseph's mother, dies bearing Benjamin
- s. *Joseph* – Son of Jacob, sold as slave, exalted in Egypt

## REFLECTION / DISCUSSION QUESTIONS

1. In what ways is “the image of God” tarnished in people? In what ways is it intact?
  
2. List areas of your life which have been specifically affected by the fall of Adam and the subsequent curse.

3. Why did God separate people at the Tower of Babel?
  
4. List the sevenfold promises that God made to Abraham. Which of these did Abraham see fulfilled in his lifetime? Which are applicable to us today?
  
5. Locate the verses which illustrate these features of an Old Testament covenant.
  - a. It is initiated by God
  
  - b. God makes promises
  
  - c. Obedience is required
  
  - d. It is based upon God's grace
  
  - e. It is sealed by a sacrifice
  
  - f. A reminder is given
  
6. By what was Abraham justified (made right in God's eyes)? Why is this remarkable? (Reference Gen. 15:6; Rom. 4; Gal. 3:6-29; Heb. 11:8-19)