

Bible Texts for the Week	
Sunday:	
Monday:	
Tuesday:	Gen. 1&2
Wednesday:	Gen. 3-5
Thursday:	Gen. 6-9
Friday:	Gen. 10,11
Saturday:	Gen. 12-15

Chapter Titles	
Genesis	
1-2.	Creation & Recreation
3.	The Fall of Man
4.	Cain Murders Abel
5.	Genealogies
6.	The Flood
7.	The Flood
8.	The Flood
9.	The Rainbow & Capital Punishment
10.	Genealogies
11.	The Tower of Babel
12.	The Call of Abraham
13.	The Cowboy Conflict
14.	The Kidnapping of Lot

Focus	Four Events				Four People			
	1:1		11:9		11:10			50:26
Divisions	Creation	Fall	Flood	Nations	Abraham	Isaac	Jacob	Joseph
	1:1 22:25	3:1 5:32	6:1 9:29	10:1 11:9	11:10 25:8	25:19 26:35	27:1 36:43	37:1 50:26
Topics	Beginning of the Human Race				Beginning of the Hebrew Race			
	Historical				Biographical			
Place	Fertile Crescent (Eden—Haran)				Canaan (Haran—Canaan) Egypt			
Time	c.2000+ Years (c.4004-2090B.C.)				193 Years (2090-1897B.C.) 93 Years			

Genesis

Γένεσις

בְּרֵאשִׁית

Genesis is the book of beginnings. The seed of every Bible Doctrine can be found in this book, and indeed this book should be referred to in any doctrinal study. The foundation for the total depravity of man, and the universal salvation in Christ is established in the first three chapters of this book.

Title: Genesis is a Greek word meaning “origin, source, generation, or beginning.” The original Hebrew title *b^ere’shiyth* means “In the Beginning.”

Author: Moses is unquestionably the author of Genesis (and all the Penteteuch). Only in modern times have the anti-Christian Bible-haters made “scholarly” attempts to discredit Mosaic authorship as a part of their overall attempt to deny Divine authorship of the Bible.

Genesis 1

1. In the beginning, God created the heavens and the earth (Gen. 1:1). The first statement of Scripture is a direct assertion of Divine Creation. No Bible-believing Christian can accept any form of evolution. Darwinism,

and every other manifestation of Secular Humanism, will be repeatedly rejected throughout this Bible survey in accordance with 2nd Cor. 10:5.

- The creation of angelic beings is not dealt with in Genesis. Angels were on-hand to observe the creation of the Earth (Job 38:7), and it is therefore a natural conclusion to place their creation between the creation of the heavens (2nd & 3rd) and the creation of the earth.
- The earth was formless and void (Gen. 1:2). It was not created this way (Isa. 45:18), but came about because of the angelic rebellion and war (Isa. 14:17; Jer. 4:23-26). It is therefore a natural conclusion to place a gap between Gen. 1:1 & Gen. 1:2.

4. בָּרָא bara' #1254: *to create* is used in vv.1&21, and 3 times in v.27. This is creation *ex nihilo* (out of nothing).
5. עָשָׂה 'asah #6213: *to make, fashion* is used in vv.7,25,26,&31.
6. The work of God in Gen. 1:2ff. is the restoration of the Earth to habitable conditions, and the creation of man to occupy and have dominion within the physical realm.
7. Adam & Eve were literal people (Matt. 19:4), and the human race is descended from them (1st Cor. 15:22). This is a fundamental issue, and cannot be treated lightly.

Genesis 2

1. Gen. 2 is not a contradictory account of creation, but a supplementary account. It goes back to the specific details of the creation of man.
2. The seventh day as a (Sabbath) day of rest was established as a **principle** for the human race, long before the codification of the Sabbath day. The Law of the Sabbath, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of Sabbath rest certainly does, as it comes from the creation itself (Gen. 2:2,3).
3. Man's body is a physical part of this physical creation (Gen. 2:7a).
4. Man's soul and spirit is a spiritual part of God's spiritual creation (Gen. 2:7b).
 - a. The breath of "lives" is plural. God imparted physical life to the body, soul life to the soul, and spiritual life to the human spirit of Adam.
 - b. Eve was taken out of Adam and fashioned with physical, soul, & spiritual life. There is no mention of a second "breathing" by God into Eve.
 - c. There is also no Scripture which indicates a newborn baby receives God's direct "breathing" of the breath of lives.
 - d. Human babies receive bodies, souls, & (dead) human spirits from their parents.

At salvation the spirit is made alive (Eph. 2:5; 1st Pet. 3:18).

5. The Lord planted a garden in Eden and assigned work responsibilities to the man (Gen. 2:8-25).
6. The Lord also established standards of righteous obedience, and tested the faith of man (Gen. 2:16,17).
 - a. The One Commandment was to not eat from the Tree of the Knowledge of Good & Evil.
 - b. The penalty for sin was death (Gen. 2:17b cp. Rom. 6:23).
7. The Lord made provision for man's help-mate, to assist man in carrying out his work-assignment (Gen. 2:20ff.).

Genesis 3

1. The Adversary, Satan, took the form of a serpent, and worked to deceive the woman, and bring about the volitional fall of man (Gen. 3:1-7; Rev. 12:9).
 - a. He cast doubt upon the content of God's revealed word (Gen. 3:1).
 - b. He observed Eve's lack of understanding of God's revealed word (Gen. 3:2,3).
 - c. He put forth a lie in contradiction of God's revealed word (Gen. 3:4,5).
2. Adam & Eve attempted to cover for their sin through human effort (fig leaves) (Gen. 3:7).
3. The Lord taught them that only through the shedding of blood, and the offering of a blood sacrifice could sin be covered (Gen. 3:21).
4. The first promise of a Redeemer is given in the promise within the curse (Gen. 3:15). The Seed of the Woman will crush the serpent's head.
5. The curse upon the earth is man's judgment for his volitional rebellion against the Lord (Gen. 3:17-19).
6. The Lord drove Adam & Eve out of the garden so that they might not achieve everlasting physical life apart from everlasting spiritual life (Gen. 3:22-24).

Genesis 4

1. The first human birth recognizes God's Sovereignty in the gift of grace to parents (Gen. 2:1).
 - a. Cain. קַיִן qayin #7014: *possession*. fr. קָנָה qanah #7069: *to get, acquire, buy, possess*.
 - b. Abel. הֶבֶל hebel #1893: *breath*. Same as #1892: *vapour, breath, vanity*.
2. Abel's sacrifice was accepted by the Lord (Gen. 4:4), as an offering by faith (Heb. 11:4), according to the revealed Word of God (Rom. 10:17).
3. Cain's sacrifice was rejected by the Lord (Gen. 4:5), as an offering without faith (Heb. 11:6), under the influence of Satanic teaching (1st Jn. 3:12).
4. Even after the murder, the Lord provides Cain with the opportunity to repent and confess (Gen. 4:9).
5. Even in Divine judgement, the Lord shows mercy to Cain (Gen. 4:15).
6. Cain's civilization flourished apart from the presence of the Lord (Gen. 4:16-24).
7. God graciously provides a Godly son for the blessing of Adam & Eve (Gen. 4:25,26; Ps. 127:3; Prov. 23:24,25). Seth תֶּשֶׁת sheth #8352: *compensation*, fr. שִׁית shiyth #7896: *to put, set*.

Genesis 5

1. Genesis 5 tracks 2000+ years of Gentile history, from Adam to Noah's 3 sons.
2. Adam was made in the likeness of God, but Adam's sons were born in Adam's image (Gen. 5:3).
3. Summary of Generations: A.M. = Anno Mundi

Adam	b.	d. 930 A.M.
Seth	b. 130	d. 1042
Enosh	b. 235	d. 1140
Kenan	b. 325	d. 1235
Mahalalel	b. 395	d. 1290
Jared	b. 460	d. 1422
Enoch	b. 622	d. 987
Methuselah	b. 687	d. 1656*
Lamech	b. 874	d. 1651

* The year of the flood, perhaps 2348 B.C.

Noah b. 1056 d. 2006 A.M.

4. Enoch becomes the Gentile type of Church-Age believer when he is "raptured" to heaven (Gen. 5:21-24).

Genesis 6

1. The sons of God are (fallen) angels (Job 1:6; 2:1; 38:7).
2. The daughters of men are human women.
3. Their offspring are Nephilim "fallen ones" (Gen. 6:4). These giants are committed enemies of the Lord, and servants of their fallen angelic parents (Num. 13:33).
4. The pollution of the entire human race was nearly achieved (Gen. 6:12). The adversary nearly corrupted the "seed of the woman" that God promised would bruise his head.
5. Noah became the object of God's grace (Gen. 6:8).
6. Noah's family was preserved through the flood as an expression of God's grace in delivering believers through their trials (2nd Pet. 2:5,9).
7. God instructed Noah to construct an Ark for the preservation of his family, and the animals of the world (Gen. 6:14-22).
 - a. The ark was 450' long, 75' wide, and 45' high, with a displacement of 13,960 tons. (The Mayflower was only 90' long).
 - b. The ark was a vessel of three decks with a capacity of 1,396,000 cubic feet, and a deck area of 95,000 square feet.
 - c. For a discussion on the thousands of animal species, and the ark's capacity to contain these animals, see John C. Whitcomb, Jr., and Henry M. Morris, *The Genesis Flood*, pp.65-70.
8. The flood of the world was a universal flood, that destroyed the entire human race except for Noah, his three sons, and their four wives (Lk. 17:27; 2nd Pet. 2:5).
9. The preservation of the animal realm was achieved by taking a mating pair of each bird, animal, and creeping thing (Gen. 6:20-22).

Genesis 7

1. Noah's family was delivered as Noah was the *only* believer in his generation on the face of the earth (Gen. 7:1).
2. The preparation for man's animal sacrifices, and man's new carnivorous diet was achieved by taking seven mating pairs of each clean animal and bird (Gen. 7:2-5; 8:20-22; 9:3,4).
3. Noah & his family entered into the ark after 100 years of preparation (Gen. 7:6-9; 13-16).
4. After waiting within the ark for 7 days, the water came (Gen. 7:10-12). The day was the 17th day of the 2nd month, in the 600th year of Noah's life.
5. The flood was a world-wide flood, with the waters exceeding the highest mountains by 15 cubits (Gen. 7:19,20).
6. The waters came from above and below (Gen. 7:11), fell for 40 days (Gen. 7:12,17), and prevailed upon the earth an additional 150 days (Gen. 7:24).

Genesis 8

1. After the destruction of all life on earth, God remembered Noah, and allowed the waters to drain (Gen. 8:1-3).
2. On the 17th day of the 7th month, the ark rested upon the mountains of Ararat (Gen. 8:4).
3. Water continued to drain until Noah and his family were able to leave the ark on the 27th day of the 2nd month, in the 601st year of Noah's life (Gen. 8:14-19).
4. Noah offered a sacrifice to the Lord, and the Lord promised to never again destroy the population of the world by means of flood (Gen. 8:21; 9:11).

Genesis 9

1. Noah, his sons, and their wives are commanded to repopulate & fill the earth (Gen. 9:1,7).
2. A new fear of man is imputed into the animal kingdom, as man and animals are given carnivorous diets (Gen. 9:2-4).

3. The significance of man's blood is highlighted and capital punishment is mandated (Gen. 9:5,6).
4. God established a covenant with Noah, and fixed the rainbow as its sign (Gen. 9:8-17).
5. Noah's Drunkenness (Gen. 9:18-27).
 - a. An unknown period of time passes between Gen. 9:17&18. By the time of this incident, Ham is the father of Canaan (Gen. 9:18,22) his fourth son (Gen. 10:6).
 - b. Noah's father, Lamech, prophesied that Noah would provide rest for the human race's toil upon the earth (Gen. 5:29). Noah's "invention" of wine (Gen. 9:20) is the fulfillment of that prophecy (Jdg. 9:13; Ps. 104:15; Prov. 31:6; Ecc. 10:19), and the snare of drunkenness is immediately recognized (Gen. 9:21; Prov. 20:1; 23:29-35; Isa. 28:7&8; Eph. 5:18).
 - c. Ham "saw the nakedness of his father" (Gen. 9:22). This was a deed "had done" of Ham's against Noah ("to him") (Gen. 9:24).
 - d. Semitic and Japhetic blessings are granted by Noah because of Shem & Japheth's reverence (Gen. 9:26&27). Hametic blessings are forfeited
 - e. Canaan's curse is a prophetic oracle against the *people* of Canaan, as their sexual perversions are reflections of their "father" Ham (Lev. 18:24,27).
6. The blessing of YHWH as the God of Shem (Gen. 9:26), and the tents of Shem (Gen. 9:27), are indicative that the "seed of the woman" blessing is going to come from the line of Shem (Lk. 3:36).
7. The blessings of Japheth are temporal life blessings so long as Japheth is oriented to the tents of Shem.
8. Ham is blessed by God (Gen. 9:1), and is not cursed by Noah (Num. 22:12; 23:8).

Genesis 10

1. The Japhetic peoples are the northern and western Eurasian races and nations (Gen. 10:2-5).

2. The Hametic peoples are the southern, African races and nations (Gen. 10:6,7,13-20).
3. The Semitic peoples are the eastern, Asian races and nations (Gen. 10:21-31).
4. The prominent King and Empire following the flood was the Hametic Babylonian empire of Nimrod (Gen. 10:8-12).
5. Languages, families, and nations are God's divisions for the orderly function of the human race under the Laws of Marriage, Family, & Nations (Gen. 10:5,20,31).
6. God will enforce His will for the division of the human race at the judgment of Babel (Gen. 11:7-9), during the days of Peleg (Gen. 10:25).

Genesis 11

1. Nimrod's empire attempted to thwart the intentions of God, by establishing one world government and one world religion (Gen. 10:8-12; 11:1-4).
2. God ended that rebellion by confusing man's languages (Gen. 11:7,9), scattering man's populations (Gen. 11:8,9), and dividing men from one another (Gen. 10:25).
 - a. Confuse. בָּלַל *balal* #1101.
 - b. Scatter. פָּזַר *puwts* #6327.
 - c. Divide. פָּלַג *palag* #6385.
3. The line of Shem is traced down to Abraham (Gen. 11:10-26) as God's faithfulness to preserve the "seed of the woman", "line of Christ" is manifest (Lk. 3:34).
4. The Generations of Adam (Gen. 5:1), The Generations of Noah (Gen. 6:9), The Generations of Shem, Ham, & Japheth (Gen. 10:1), and The Generations of Shem (Gen. 11:10), are succeeded by the Generations of Terah (Gen. 11:27).
5. The families of Abraham & Lot set the stage for the remainder of Genesis, and much of the Old Testament (Gen. 11:27-32).

Genesis 12

1. The Abrahamic Covenant is a vital study to the Bible student. It consists of *land, seed, & blessing* (Gen. 12:1-3).
 - a. The land promise is the land of Canaan, which Abraham sojourned in, and God promised.
 - b. The seed promise is the provision of many descendants to Abraham, and specifically the "seed of the woman" lineage through him.
 - c. The blessing promise is an eternal blessing to all the human race through Abraham's seed, the Lord Jesus Christ.
2. The Abrahamic Covenant guarantees temporal life blessings and cursings upon the nations that bless and curse the Jewish people (Gen. 12:3).
 - a. The Abrahamic Covenant will be confirmed to Isaac (Gen. 26:3,4). Ishmael is not considered to be a part of God's "chosen people." Neither are the Arabian descendants of Keturah.
 - b. The Abrahamic Covenant will be reconfirmed to Jacob (Gen. 28:13,14). Esau is not considered to be a part of God's "chosen people."
 - c. Thus, God is the God of Abraham, Isaac, and Jacob (Ex. 2:24; 3:6), and only the Jews are God's "chosen people" as an earthly nation among other earthly nations.
3. The Abrahamic Covenant is **unconditional**. There are no stipulations, or requirements for Abraham to keep, and thus, there is no way for Abraham to violate the covenant.
4. Abraham was commanded to separate himself from his idolatrous family (Gen. 12:1; Josh. 24:2&3). His nephew, Lot, was a believer (2nd Pet. 2:7), and thus followed Abraham's spiritual leadership.
5. Abraham dwelt in the land of Canaan, among the Canaanites (Gen. 12:5-9), and worshipped the Lord Who was promising him the land.

6. Abraham departed from God's geographic will when he feared the famine, and fled to Egypt (Gen. 12:10-20).
 - a. His fear motivated his lies (Gen. 12:12).
 - b. His lies brought evil to Sarah (Gen. 12:14,15).
 - c. His lies brought Divine discipline to Pharaoh (Gen. 12:17).
 - d. None of Abraham's failures ever will, or ever can break the Abrahamic Covenant.

Genesis 13

1. Abraham returns to God's geographic will for his life, and faces division within his own family (Gen. 13:1-7).
2. Abraham blesses Lot, and grants him the choice of lands within his Divine land grant (Gen. 13:8-13). Lot chooses the valley of Sodom, and becomes a leading figure in Sodom. Lot's descendants, the Ammonites & Moabites, will be objects of God's mercy & grace because of Abraham's grace gift to Lot (Jer. 48:47; 49:6).
3. The Abrahamic Covenant is again declared to Abraham, after his separation from Lot (Gen. 13:14-18).
 - a. In Gen. 14:16 the illustration of Abraham's descendants is given as dust of the earth.
 - b. In Gen. 15:5 the illustration of Abraham's descendants is given as stars in heaven.
 - c. Abraham will have both earthly descendants, and spiritual (heavenly) descendants.

Genesis 14

1. Lot and his family are caught up in the midst of Hamitic/Semitic warfare (Gen. 14:1-12).
2. Abraham receives word of Lot's capture while he is living by the oaks of Mamre (Gen. 14:13).
 - a. Mamre, Eshcol, & Aner are Amorite brothers who submit to Abraham's spiritual stewardship under the Abrahamic Covenant.

- b. These brothers forsake the Iniquity of the Amorite (Gen. 15:16), and are blessed for blessing Abraham (Gen. 14:24).
3. Abraham leads a military expedition against the 4 kings and their armies, and rescues Lot, and all the Sodomite captives (Gen. 14:14-16).
4. Two kings greet Abraham after his great feat (Gen. 14:17-24).
 - a. Melchizedek [King of Righteousness], King of (Jeru)Salem [King of Peace] greets Abraham, and they worship the Lord together with bread and wine (Gen. 14:18-20).
 - 1) Melchizedek is a King & Priest, and a type of Christ (Gen. 14:19; Ps. 110:4; Heb. 5:10; 6:20; 7:1-17).
 - 2) Abraham gives a grace-gift tithe to Melchizedek in support of Melchizedek's priestly ministry (Gen. 14:20).
 - 3) The **principle** of grace giving for believers is established long before the codification of the tithe. The Law of the Tithing, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of grace-giving certainly does (2nd Cor. 9:6-15).
 - b. Bera [Son of Evil], King of Sodom, greets Abraham and attempts to enrich him with the wages of Sodom (Gen. 14:2,17,21-24; Deut. 23:18).

Genesis 15

1. The third affirmation of the Abrahamic Covenant is given to Abraham as he starts to think through his lack of offspring (Gen. 15:1-5).
 - a. God promises a son from Abraham's own body (Gen. 15:4).
 - b. God illustrates the number of descendants by using the stars of heaven for an example (Gen. 15:5).
2. Gen. 15:6 is an outstanding illustration of salvation by grace through faith. Abraham believed the the Lord, and God's

Righteousness was imputed to Abraham's account.

- a. God's judicial imputation of Righteousness (Positional Justification) is His action on man's behalf when man is saved from eternal condemnation in the lake of fire (Rom. 4:5,13,16,24).
 - b. Experiential Justification comes about when a believer makes application of God's Word to his life and bears fruit accordingly (Jms. 2:14-26).
3. The Abrahamic Covenant is ratified when God Himself passes between the animal sacrifices (Gen. 15:7-21).
- a. The Lord passes between the animals, but Abraham is sleeping and does not pass between them.
 - b. The bondage of Israel in Egypt is prophetically revealed to Abraham, as is his own peaceful death (Gen. 15:13-16).

Note:

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Sources:

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