



CSB
Calvary School of The Bible

Genesis

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THE BOOK OF GENESIS

Introduction

Importance And Value

1. The importance
 - a. "The book of Genesis is probably the most important book ever written.
 - b. The Bible as a whole would surely be considered (even by those who don't believe in its inspiration) as the book that has exerted the greatest influence on history of any book ever produced.
 - c. The Bible, however, is actually a compilation of many books, and the book of Genesis is the foundation of them all." (H Morris).
2. The title
 - a. "Genesis" comes from the Septuagint (Greek OT) and means simply "origins."
 - b. The Hebrew title is taken from the first words of the text, "in the beginning."
3. The Book of "firsts"
 - a. Genesis records the origin of many of the "first" in human experience such as the origin of creation, life, mankind, marriage, evil, language, government, culture, nations, religion, and God's chosen people.
 - b. One cannot properly understand or interpret issues in the world today without a proper knowledge of the foundation on which this world rests.
 - c. The foundation is recorded in the book of Genesis.
 - d. Indeed, Genesis is the foundation of all history as well as all true science and philosophy (Morris).
 - e. Genesis is the first book of the "Pentateuch," the first five books of the OT.
 - f. Genesis is quoted or alluded to more times in the NT than any other book in Scripture.
 - g. Without Genesis our understanding of the work of God in the NT would be seriously compromised, if not impossible.
 - h. For example, what sense could anyone make of the sacrificial death of Christ without an understanding of the entrance of sin into the world through the disobedience of Adam in the garden?

The Authorship of Genesis

1. Although no author is mentioned in the text, evangelical scholarship for centuries has accepted that Moses was the author of Genesis.

a. Moses did not live until three centuries after the events in Genesis took place which begs the question, "How did Moses learn the information recorded in Genesis?"

b. There are three possible explanations:

- > Moses may have received direct revelation from God in the form of visions, dreams, or direct communication.
- > Moses may have received the information by oral tradition passed down over centuries from father to son, and having collected it, he rewrote it under the inspiration of the Holy Spirit.
 - o In this case, Moses would have acted as more of an "editor" than an author.
- > Moses may have collected actual written records of the past, and again, rewrote them in their final form under the direction of the Holy Spirit.

c. For those who believe Scripture, the issue should be decided beyond doubt when we turn to the NT.

- > For example, Luke 24:27 says, "And beginning with Moses and all the prophets, he (Jesus) interpreted to them in all the Scriptures the things concerning himself." (cf also Matthew 8:4; Mark 12:26; Luke 16:29; John 5:46, 7:22; Acts 15:1).

d. Genesis was likely written after the Exodus but before Moses' death in approximately 1405BC.

2. Because of the great importance of Genesis in establishing the divine foundation for all of history, it is one of the books most attacked by unbelieving critics who deny the supernatural elements in the book.

a. Believing that Moses probably didn't even know how to write, the critics see Genesis as a compilation of stories, myths, and ancient lore put together by various editors centuries after Moses lived.

b. This is called the "Documentary Hypothesis," or the "JEDP theory.

c. "This theory is now largely discredited by most liberal Biblical scholars in favor of an idea that Genesis was written during the period of the exile in approximately 550BC.

An Outline of Genesis

1. A SIMPLE OUTLINE OF GENESIS (from MacArthur's Study Bible)
 - a. Primitive History – chapters 1-11
 - b. The Creation 1,2
 - c. The Fall. 3-5
 - d. The Flood. 6-9
 - e. The Dispersion. 10,11
 - f. Patriarchal History – chapters 12-50
 - g. Abraham. 12: - 25:8
 - h. Isaac. 21:1 – 35:29
 - i. Jacob. 25:21 – 50:14
 - j. Joseph 30:22 – 50:26
2. Note also the Recurring phrase
 - a. "These are the generations of..." which indicate the next family in the historic line:
 - b. Genesis 2:4. "the generations of the heaven and earth..."
 - c. Genesis 5:1. "the generations of Adam..."
 - d. Genesis 6:9. "the generations of Noah..."
 - e. Genesis 10:1. "the generations of the sons of Noah..."
 - f. Genesis 11:10. "the generations of Shem..."
 - g. Genesis 11:27. "the generations of Terah..."
 - h. Genesis 25:12. "the generations of Ishmael..."
 - i. Genesis 25:19. "the generations of Isaac..."
 - j. Genesis 36:1. "the generations of Esau..."
 - k. Genesis 36:9. "the generations of Esau, father of the Edomites..."
 - l. Genesis 37:2. "the generations of Jacob..."

The Importance of Genesis in Relation to The Rest of Scripture

1. The Genesis account of creation and early human history is clear, straightforward historical narrative.
 - a. Even a child can understand the clear intent of Genesis 1:1, "In the beginning God created the heavens and the earth."
 - b. There is nothing ambiguous or unintelligible about that statement.

2. It reveals the account of the only eyewitness to the events of creation.
 - a. It is either a truthful statement of those events, or it is not.
 - b. Since God is the Author of this statement, the issue becomes very serious:
 - c. To deny the authenticity of Genesis 1:1 calls into question the veracity of God Himself.
 - d. Of course, God cannot lie (Numbers 23:19, Titus 1:2),
 - e. so that if Genesis 1:1 is not true, we have created the blasphemous scenario wherein God becomes a liar!
3. But it goes even farther.
 - a. If Genesis 1:1, or any of Genesis is not true, then how can we believe in the truthfulness of the rest of Scripture?
 - b. If we cannot believe the first verse of the Bible, what assurance do we have that any of it is true?
 - c. An acceptance of the biblical account of creation as summarized in 1:1 is the foundation on which the rest of the Scripture stands (cf Isaiah 45:5-7, 18- 19).
 - d. Millions of believers trust the eternal salvation of their souls to the Lord's promise in John 3:16
 - e. But if we cannot trust Genesis 1:1 to be a truthful statement, what happens to the assurance of our salvation?

The Cosmology of Genesis

1. Genesis contains the only factual, accurate, eye-witness account of how the universe came to be.
 - a. The creation of the universe is a theological issue, not a scientific issue.
 - b. As such, it comes into direct conflict with the naturalistic view of the earth's origin known as Darwin's theory of evolution.
2. The word "evolution" comes from a Latin word meaning "unrolling," thus a change.
 - a. In simple terms, "evolution is the process by which nature is said to have constantly improved itself through gradual development." (Blanchard).
 - b. The evolutionist's necessary ingredient for this to happen is time, lots of time, millions, and billions of years.

3. Macro-evolution is the concept that all life-forms have evolved from a common ancestor in a continuity of nature that goes back to a single primal origin. (Blanchard).

a. All this happened as a result of “blind-chance,” with no need or place for divine energy or interference.

b. Hence, evolution is the naturalistic way to explain the origin of everything without the supernatural and purposeful work of God.

4. A proposed alternative to a theory that eliminates the need for God is called theistic evolution which supposes that God was the personal Creator of the universe but that He used and continues to use the process of evolution to carry out His entire program including the development of human beings. (Blanchard)

a. It is hard to believe that God would entrust the beauty and wonder and intricate details of the universe to a process controlled by “blind chance.”

5. The consistent message of Scripture is that God purposefully planned every detail of His creation to be exactly what He wanted it to be (Psalm 33:6-11; 104).

a. Genesis 1:1 “In the beginning...”

> Genesis 1:1 marks the beginning of the universe in time and space.

> Although God has existed eternally, creation came about at a precise moment in accordance with the plan of God.

> The universe is not eternal; it had a beginning.

b. “God...”

> This is the first occurrence of the divine name “Elohim” which stresses His majesty and omnipotence.

> The Hebrew “im” ending indicates plural

> God is one yet more than one.

c. “created...”

> The Hebrew word is “bara,” used only to describe God’s creative power.

> The context demands that this creation was “ex nihilo,” “out of nothing.”

o God did not use existing matter (there was none) to form the universe.

o He created everything out of nothing.

- o This includes all things like energy, light, laws of physics, physical elements, and all life-forms. (cf also Isaiah 40:28, 25:8, 48:13; Acts 17:24).
 - d. "the heavens..."
 - > In this context, the heavens refer to what we commonly call "space."
 - e. "and the earth."
 - > Since the earth was originally created without form (Genesis 1:2), earth here probably refers to the basic elements of matter which later were arranged into the structure we call earth, and all other material bodies.
6. The mechanism that God used to bring about creation is clearly mentioned in the text.
- a. In the ESV, eleven times we read the phrase, "And God said..." (vss 3, 6, 9, 11, 14, 20, 22, 24, 26, 28, 29).
 - b. By the exercise of His almighty, sovereign power and unimaginable wisdom, God simply spoke, and the universe was brought into existence.
 - > Psalm 33:6-9 says, *"By the word of the Lord the heavens were made; and by the breadth of His mouth all their host. He gathers the waters of the sea as a heap; He puts the deeps in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him! For He spoke, and it came to be; He commanded, and it stood firm."*
 - c. As the Almighty One, He needed no help from evolution, blind chance, the Big Bang, or any other naturalistic explanation.
7. Furthermore, if the account in Genesis 1 is to be believed, we must conclude that God accomplished His work of creation in six literal, twenty-four hour days.
- a. A normal reading of the text can reach no other conclusion.
 - b. The Hebrew word for "day" is "Yom" and it appears repeatedly in chapter one.
 - c. There is no place in chapter one for the specious idea that a day represents a long period of time during which evolutionary processes were at work.

d. The evolutionary theory is based on the idea of the “survival of the fittest,” meaning that weaker species died off to make room for the next advancement of their kind.

- > This process would have involved the death of millions of organisms.
- > But Genesis 3 makes it clear that death did not enter the world until after the sin of Adam.
- > There is no death in chapter one.
- > God would not have pronounced His creation “very good” (1:31) if it was marred by continual death and destruction.

8. Genesis 1 is history, a historical account of how and when God created the heavens and the earth.

a. It is not a poem, an allegory or a fictitious myth.

b. Exodus 20:11 adds, *“For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy.”*

- > Henry Morris remarks, “Therefore, the only way to interpret Genesis 1 is not to “interpret” it at all. That is, we accept the fact that it was meant to say exactly what it says. The “days” are literal, and the events described happened in just the way described. This incomparable first chapter of Scripture tells us what we could never learn any other way – the history of creation.”

Genesis, Chapter by Chapter

Genesis 1 - The Events of Creation Week

1. **Day One** – Genesis 1:2-5.

a. “And the earth was without form and void...”.

- > On the first day of creation, God brought into existence (out of nothing) the basic elements necessary for the earth but not the complete system.
- > The earth was “without form” (Hebrew “tohu”), that is, without a discernible shape.
 - o And it was “empty” or void:

- ① It had no inhabitants
 - ② But the necessary elements for the later survival of its inhabitants were present on day one.
 - o Morris calls it a “pervasive watery matrix throughout the darkness of space.” (pg 50).
- b. In vs 3, God created light and divided it into two parts:
 - > The light was called “Day” and the darkness “Night.”
 - > Although not mentioned in Genesis 1, it is probable that the angels were also created on day one since Job tells us that they were present “when the foundations of the earth” were established.

2. **Day Two** – Genesis 1:6-8

- a. “And God said, ‘Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.’”
- b. On day two, God separated the water made on day one into separate entities.
 - > Some of the water God used to make an expanse (or “firmament”) above the earth.
 - o This likely corresponds with what we call today the earth’s atmosphere, the canopy that surrounds the earth and protects it.
 - o The expanse contained the life conditions necessary to sustain life on the earth.

3. **Day Three** – Genesis 1:9-13

- a. As day three begin, the earth was still watery, shoreless ocean.
- b. But on day three, God began to bring form and distinction to the watery entity.
 - > He separated the water into basins called “seas” (plural).
 - > He also created “the dry land” and called it “earth” (Heb ‘eretz’).
 - o God provided for the earth to consist of a blanket of fertile soil which contained all the nutrients necessary to produce all manner of plant life.
 - o Three main orders of plant life are mentioned in vss 11-12,
 - ① “Vegetation” (grasses),
 - ② “Plants yielding seeds” (herbs) and

- ③ “Trees bearing fruit” (trees).
 - o Note that these plants were made full-grown with their own seeds within them.
4. **Day Four** – Genesis 1:14-19
- a. On day one, God said, “Let there be light...”.
 - b. On day four, God said “Let there be lights...”, or light-givers.
 - > The light created on the first day was now to be governed by
 - o The sun, the “greater light”, during the day, and
 - o By the moon, the “lesser light, during the night.
 - ① Note that the “stars” are only mentioned incidentally.
 - ② Although they are much more numerous and larger than the earth, their structure is much simpler than that of the earth.
 - > Clearly the earth was the only celestial body that God prepared to support all the life forms that would appear on the next two days.
5. **Day Five** – Genesis 1:20 -23
- a. The earth having been fully equipped with all the necessary elements and systems required to sustain life, on day five God began to create true life forms.
 - > They did not slowly appear after long ages of evolutionary development,
 - > But rather the text says the waters suddenly “swarmed” with an abundance of sea creatures.
 - b. The term “living creatures” is vs 20 apparently refers to all kinds of marine animals, including invertebrates, vertebrates, and reptiles.
 - > Note that the word “living”, or life occurs for the first time in vs 20.
 - > The word is “nephesh” which is also translated as “soul.”
 - o Although plants are living, they do not possess consciousness which is characteristic of animals and humans.
 - > God also created winged animals (birds) to occupy the “expanse of the heavens.”
 - c. God placed within all these animals the ability to “be fruitful and multiply...”.

6. **Day Six** – Genesis 1:24-31

- a. During the early part of day six, God created the “living creatures,”
- > Specifically, “livestock” (domesticable animals),
 - > “Creeping things,” (animals that crawl or creep on the surface of the earth), and
 - > “Beasts of the earth,” (large wild animals).
- b. But God’s crowning achievement on day six was the creation of “man.”

- > Note the following distinctives concerning “man:”
 - o “Let us make man...”
 - ① A clear reference to the triune nature of God.
 - o “In our image...”
 - ① Man is clearly distinct from all other animals in that
 - ② He was made in the image of God, i.e.,
 - (a) Man possesses a moral consciousness,
 - (b) An understanding of beauty and emotion,
 - (c) The ability to think abstractly and
 - (d) The ability to worship and love God (Morris).
 - o “And let them have dominion...”
 - ① Man was given a mandate to rule over and subdue all of God’s creation.
 - o “Male and female He created them.”
 - ① Gender distinctions were created by God for the obvious purpose of enabling the human race to procreate.
 - o “And God said, ‘Be fruitful and multiply and fill the earth...’”
 - ① This command takes place within the framework of a monogamous relationship between a male and female human.
 - o “Have dominion over...”
 - ① Man was expected to work in order to maintain the garden that God provided for him (cf 2:15).

- c. At the end of day six,

- > God declared everything that He made as being “very good,”
- > The divine stamp of approval upon His creation.

Genesis 2 - Details of The Creation of Adam And Eve

1. Key Points:
 - a. The geography of Eden – 2:10-14.
 - > Despite the proper names of rivers and lands mentioned in this passage, there is no way to determine the location of Eden with any precision.
 - > The presence of four rivers flowing through Eden supports the conclusion that it was a well-watered, abundant garden, teeming with all the necessary food sources to support the inhabitants of the garden.
 - b. The creation of Adam – 2:7.
 - > This passage does not describe the creation of Adam (that was accomplished on day six) but details the energizing of his body.
 - o On day six, all the material parts of Adam's body were perfectly formed but he was not yet alive.
 - o Then God "breathed into his nostrils the breath of life, and the man became a living creature."
 - ① Adam became the first man.
 - ② There was no "pre-Adamic" race of humans.
 - c. Two trees – 2:9.
 - > The tree of life –
 - o The fruit of which would have enabled a human being to live forever if he continually ate of it. (cf 3:22).
 - > The tree of the knowledge of good and evil –
 - o A tree that served as the "probationary test" to determine the heart attitude of Adam and Eve toward the commandments of God while in the garden.
 - d. The moral choice – 2:16-17.
 - > Amongst all the abundance of the garden, there was only one minor restraint.
 - o Adam and Eve could eat from all the trees in the garden except one, the tree of the knowledge of good and evil.
 - > This prohibition would test man's love for God and his willingness to obey Him.

- o Adam was given a simple choice.
 - ① He was not forced or coerced into obeying God.
 - ② He could reject God's love and suffer the consequences, or he could obey God's will and enjoy untold blessing forever.
 - ③ God had created beings who could willingly and voluntarily love Him, not automatons who had no choice but to obey.
- e. The creation of marriage – 2:18-25.
 - > God declared in vs 18 that:
 - o “It was not good for the man to be alone.”
 - o Adam needed a companion suitable to complement him and meet his needs.
 - > God gave Adam the task of naming the animals (vs 19).
 - o Adam learned from this exercise that none of animals God had created would be a suitable companion for him.
 - ① None was like him,
 - ② None could provide fellowship and companionship.
 - > God caused Adam to fall into a “deep sleep” (vs 21)
 - o and surgically took a part of Adam's side (not his rib) in order to form a perfect companion for him.
 - o Eve was literally “bone of my bone and flesh of my flesh” as Adam proclaimed when he saw her (vs 23).
 - > God then brought Adam and Eve together and established the institution of marriage between a man and a woman (vs 24).
 - o Marriage was established by God in the garden of Eden and has not been changed or altered by Him from the beginning.
 - > Adam and Eve experienced no shame in their nakedness or the conduct of their marital intimacy.
 - > Everything about their life in the garden was “very good” (1:31).

Genesis 3 – The Most Important Chapter in The Bible

1. At the end of chapter two, all of God's creation was very good including the two people God made to inhabit it.

a. But the most serious and far-reaching changes are about to take place in chapter three,

- > changes which would affect every subsequent human being born on the planet as well as the earth itself.

- > Moreover, these changes would dramatically alter the relationship between God and His creation by
 - o Causing a disastrous enmity between them
 - o That could only be repaired by the future work of the Lord Jesus Christ at Calvary.

b. Genesis 3 details the entrance of sin into the world which explains all the misery and bloodshed and suffering that the world has experienced over the last 4000 years.

c. History makes no sense without a clear understanding of Genesis 3.

2. Highlights of Genesis 3:

a. The introduction of the serpent – 3:1-5

- > His nature and origin
- > His ability to “speak” to Eve
- > His questioning of God's word
- > His blatant lie (vs 4)

b. The deception of Eve – 3:6

c. The disobedience of Adam – 3:6-7

d. God questions Adam and Eve – 3:8-13

e. The curse:

- > upon the serpent – 3:14-15
- > upon Eve (women) – 3:16
- > upon Adam (men) – 3:17-19

f. God's gracious provision for Adam and Eve – 3:20-21

g. Adam and Eve's expulsion from the garden – 3:22-24

Genesis 4-11: From Abel Through the Tower of Babel

1. Having failed their probationary test in the garden, Adam and Eve now faced a strange new world filled with suffering, difficulties, sinful behavior, and dangerous threats to everything they had known in Eden.

- a. God alluded to a continual conflict that all humans would have to endure. (cf 3:15)
- b. Because of the deceptive lies of the serpent (Satan),
- c. And almost immediately after their expulsion from the garden, Adam and Eve began to experience in harshest terms the reality of sin.

2. Cain and Abel – Genesis 4

a. The first two sons of Adam and Eve are clearly representative of two branches of humanity:

- > Cain: the farmer, the rebel, ultimately the murderer becomes the first in the long line of Satan's seed, those who were energized by Satan's violent and deceptive nature (cf 1 John 3:12).
- > Abel: the shepherd,
 - o Called "righteous Abel" by the Lord Jesus (Matthew 23:35);
 - o Listed among the heroes of faith in Hebrews 11:4.
- > Abel was a man who lived by faith and obedience to the Lord's commands.

b. When Cain committed the first murder in human history, he established a behavior that Satan would use relentlessly to accomplish his evil desires among men (cf John 8:44).

3. The lineage of Noah – Genesis 5

a. The "days of Noah" are of special interest and importance to our understanding of the world in which we live today.

b. In Matthew 24:37 Jesus told His disciples (and us), "For as were the days of Noah, so will be the coming of the Son of Man."

4. The astounding rise of sin and wickedness – Genesis 6:1-8

a. As a result of the sin of Adam and Eve, the natural propensity toward evil was passed on to every human being (cf Romans 5:12)

b. And rather quickly after the fall, all civilization was marred by "the wickedness of man" (6:5).

c. One particularly grotesque example of man's sinfulness is related in Genesis 6:1-4 which presents a significant interpretive challenge for any Bible student.

- > Questions include:
 - o Who are the "sons of God?" (vs2)
 - o Who are the "daughters of man?" (vs2)
 - o What is the identification of "my spirit" in vs 3?

o What are “the Nephilim”? (vs4)

5. The flood narrative – Genesis 6:9-8:22

a. The prevalence of worldwide sin and violence, brought about by man's rebellion against His Creator, “grieved him to his heart” (6:6).

> God was not about to allow this “continuous evil” to destroy His plan for man's redemption.

o Sin had to be judged and severely.

o The whole world was guilty thus the whole world would be destroyed by a devastating flood.

o The only exception was Noah “who found favor (grace) in the eyes of the Lord” (6:8).

b. The building of the ark – Genesis 6:9-7:5

c. The flood – Genesis 7:6-24

d. The flood subsides – Genesis 8

e. The Noahic covenant – Genesis 8:20-9:29

6. The “table of nations” – Genesis 10-11

a. The tower of Babel – Genesis 11:1-9

> The incident at Babel is significant for many reasons:

o It shows that man continued to sin even after the flood.

o It reveals mankind as possessing intellectual prowess as in his ability to “build a city and tower with its top in the heavens.” (11:4).

o It shows man's disregard for the true worship of God in favor of “making a name for ourselves” (11:4) which is idolatry.

① All false religions stem from this act of rebellion against God.

o It explains the origin of different languages which the evolutionist has a hard time explaining.

o It explains how different cultures were established as people and families were scattered to various parts of the world to begin a new life from that in Shinar.

b. Abraham's family – Genesis 11:27-32

Genesis 12-50 - The Chosen People

1. By the time we get to Genesis 12, it has been about 2000 years since the creation of man.

a. The people whom God placed on the earth have failed to follow His instructions and commands and have already experienced His judgment,

- > In the curse of Genesis 3,
- > The flood of Genesis 7-8 and the dispersion of the people and
- > The confusion of their language in Genesis 11.

b. In His providence, God now begins to fulfill His plan to establish a particular nation of people on the earth who would be the special recipients of His grace, His law, His leadership, and His provision of all their needs.

c. This nation was chosen by God,

- > not because they were in any way more noble or intellectual or desirable than any other group of people,
- > But simply because God, in His grace, chose them to belong to Him in a love relationship (cf Deuteronomy 7:6-11).

2. The remainder of the book of Genesis including the early history of the Jewish people can be summed up in the study of the four great patriarchs raised up by God to establish the nation of Israel.

a. **ABRAHAM** – Genesis 12-25

- > The man Abraham is universally recognized as the “father” of the Jewish nation and God’s chosen people, the Jews.
 - o Abraham’s father was Terah (11:27) who lived in Ur of the Chaldees (11:28).
 - o For no other reason than that God instructed him, Abraham left his ancient homeland and headed for a place that the Lord was preparing for him.
 - o For this act of obedience, as well as many others during his long life, Abraham became known as “the father of the faithful” (cf Hebrews 11:8-10).
- > The Abrahamic covenant – Genesis 12:1-3
 - o The account of Abraham begins with a “covenant” which God made to him.
 - o It includes several important promises:

- ① Abraham will become the father of a “great nation” (12:2)
- ② Abraham will be blessed, and his name will become “great” (12:2)
- ③ Abraham will be a blessing to others (12:2)
- ④ God would treat others on the basis of how they treated Abraham, either for blessing or curse (12:3).
- o Abraham and the nation that was to come from him would be a blessing “to all the families of the earth (12:3).
- o Obviously, the provisions of the Abrahamic Covenant include God's plans for Israel as well as other nations (the Gentiles).
- > Abraham and Sarai – Genesis 12:10-20
- > Abraham and Lot – Genesis 13-14
 - o Melchizedek – Genesis 14:17-24
- > Sarai and Hagar – Genesis 16
- > Abraham and circumcision – Genesis 17
- > The destruction of Sodom – Genesis 19
- > The birth and sacrifice of Isaac – Genesis 21-22
- b. **ISAAC** – Genesis 24 - 35
 - > Isaac and Rebekah – Genesis 24
 - > Birth of Esau and Jacob – Genesis 25:19
- c. **JACOB** – Genesis 25 – 49
 - > Birthrights and blessings – Genesis 25:29 – 34; 27
 - > Jacob's wives – Genesis 29 – 30
 - > Jacob and Esau – Genesis 32 – 33
 - > The strange story of Dinah – Genesis 34
 - > Jacob becomes “Israel” – Genesis 35
- d. **JOSEPH** – Genesis 37 – 50
 - > Joseph's dreams – Genesis 37:1-11
 - > Joseph sold by his brothers – Genesis 37:12-36
 - > Joseph and Potiphar's wife – Genesis 39
 - > Joseph in prison – Genesis 40 – 41:36
 - > Joseph becomes prime minister in Egypt – Genesis 41:37-57
 - > The famine in Israel – Genesis 42- 43
 - > Joseph meets his brothers – Genesis 43 – 46

- > Joseph reunites with Jacob – Genesis 46:28 – 47:12
- > Jacob blesses his sons – Genesis 48 – 49
- > g. God's good purposes – Genesis 50

Conclusion

At the End of Genesis

1. When we come to the end of Genesis, we find the “sons of Jacob” firmly settled in the land of Egypt.
2. God has led them to this place even though Egypt was not to be their “homeland.”
3. But in God's providence, Egypt provided the perfect place and circumstance to allow God to supernaturally continue His development of His people in ways that would live on in their history until the present day.

In Conclusion

1. Genesis is one of the most important biblical books in demonstrating the wisdom and sovereignty of God.