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***Genesis points to the last days and helps us understand Bible prophecy.*** Christ used the flood of Noah and the destruction of Sodom to describe the last days (Lu. 17:26-33).

***Genesis contains biographies that are examples for believers today*** (1 Co. 10:11). The Bible is a self-contained book. It has sound doctrine, and it has the most perfect illustrations of the doctrine. Genesis brings New Testament doctrine to life in its character studies. Doctrinal truths such as Romans 8:28 are vividly illustrated in the lives of the patriarchs (i.e., Joseph being sold into slavery and imprisoned in preparation to being exalted in Egypt to preserve Israel during the famine, Ge. 45:4-5).

### **Genesis and Science**

Genesis is scientifically accurate though it is one of the world's most ancient books. (See the free eBook *The Bible's Proof* for examples of the Bible's scientific accuracy, [www.wayoflife.org](http://www.wayoflife.org).)

### **Genesis and the New Testament**

Genesis is quoted about 60 times in 17 books in the New Testament. In Luke 17:26-32, for example, Jesus mentions Noah, the ark, the flood, Lot, the destruction of Sodom by fire, and Lot's wife.

### **Genesis and Christ**

Jesus taught that every part of the Old Testament pointed to Him (Lu. 24:27, 44-45).

The following are some of the ways that Christ is revealed in Genesis:

- *The creative Word* (Ge. 1:3; Jn. 1:1-5; 2 Co. 4:3-7)
- *Adam* (Ro. 5:14; 1 Co 15:45). As the first Adam was the firstborn and head of the first creation, the last Adam is the firstborn and head of the new creation.
- *The Seed of the woman* (Ge. 3:15; Gal. 3:19; 4:4; Heb. 2:9-14). God promised that a man would come who would be injured by Satan but who would destroy Satan ultimately. Jesus Christ was bruised on the

cross, yet it proved to be only a heel wound because He rose from the dead. But through Christ's death, Satan's destruction is guaranteed (Heb. 2:14). The fact that Jesus would be the seed of a woman instead of a man foretold His virgin birth.

- *The coats* (Ge. 3:21; 2 Co. 5:21). God's free and gracious clothing of Adam and Eve signify Christ as the sinner's justification. The believer is clothed in Christ's righteousness.

- *Abel's sacrifice* (Ge. 4:4; Heb. 11:4; 12:24). Christ is the one true Sacrifice acceptable to God.

- *Noah's ark* (Ge. 6-9; 1 Pe. 3:18-22). Christ is the Ark of God to save sinners from the wrath to come.

- *The rainbow* (Ge. 9:14-16). The rainbow points to Christ as God's covenant for the salvation of the world.

- *Melchizedek* (Ge. 14; Heb. 7:1-3). Christ is a priest after the order of Melchizedek, having no beginning and no end.

- *Isaac, the child of promise* (Ge. 17; Gal. 4:21-31). Isaac pictures Christ in His miraculous birth, His willingness to die, His "resurrection" (Heb. 11:19), and His taking of a bride.

- *Isaac's sacrifice on Moriah* (Ge. 22; 1 Jo. 4:14). Isaac signifies Christ's freewill offering of Himself to the Father in Jerusalem for the salvation of the world.

- *The ram* (Ge. 22:7-8; Joh. 1:29). Christ is the Lamb of God that taketh away the sin of the world.

- *Jacob's ladder* (Ge. 28:12; Joh. 1:51). Christ is the Ladder to heaven, the one mediator between God and men (1 Ti. 2:5).

- *Joseph* (Ge. 37-50). Joseph pictures Christ in His troubles, His rejection, and His exaltation. He was rejected by His brothers, beloved of the Father, tempted yet without sin, made to suffer unjustly, and exalted to reign. Joseph's brothers did not recognize him the first time they saw him, but they did recognize him the second time, and so it will be with the Jewish nation. As Joseph's exaltation was prophesied in his dreams, so Christ's coming is prophesied in Scripture.

- *The lion of Judah* (Ge. 49:9; Re. 5:5). By His great power, Christ saves all who trust in Him and will destroy the usurpers and bring in God's eternal kingdom.

- *Shiloh* (Ge. 49:10; Eph. 2:14). “Shiloh” means peace, and Christ is our peace. He has made peace between God and man and He will bring eternal peace at His coming.

### **Genesis and Revelation**

Genesis shows the beginning; Revelation, the end.

Genesis is the foundation of the Bible; Revelation, the capstone.

Genesis describes the creation of the first heaven and earth; Revelation, the new heaven and new earth.

Genesis shows man’s dominion broken; Revelation, man’s dominion restored.

Genesis shows the tree of life forbidden; Revelation, the tree of life permitted (Re. 22:14).

Genesis shows the fall of the first man; Revelation, the exaltation of the second Man.

Genesis shows the triumph of the serpent; Revelation, the triumph of the Lamb.

Genesis shows the serpent victorious; Revelation, the serpent destroyed.

Genesis describes the curse pronounced; Revelation, the curse removed (Re. 22:3).

Genesis shows God’s fellowship with man interrupted; Revelation, God’s fellowship with man restored (Re. 21:3).

Genesis describes the beginning of pain and sorrow and death; Revelation, the end (Re. 21:4).

Genesis shows the beginning of Babylon; Revelation, the end (Re. 17-18).

Genesis shows the creation of night; Revelation, the time when there shall be no night (Re. 22:5).

Genesis shows the creation of the sea; Revelation, the time when there shall be no sea (Re. 21:1).

Genesis shows paradise lost; Revelation, paradise regained.

### **Genesis’ Simplicity**

*Genesis is written in simple words and largely in narrative format, but it contains an infinity of teaching.* Even though the early books of the Bible are among the oldest writings in existence, they are relatively simple to understand, even for modern men in cultures far removed from those times. Consider Genesis 1. The subject matter is the loftiest conceivable, but the language is simplicity it-

self. Most of the words are single or double syllables. For the most part, they are ordinary, commonplace, everyday words. At its basic level, Genesis 1 is understandable to a child. This demonstrates the divine inspiration of the Bible. Only God can describe such complex things in such a sublime, uncomplicated manner. This reminds us that God wrote the Bible for mankind in general. Though infinite in depth, its main teachings can be understood by common people.

### **Genesis' Historicity**

Genesis is true and literal history. The accounts are not mythical like those of pagan religions.

The account of creation is literal.

- The six days of creation were evening and morning days, thus referring to normal 24-hour days (Ge. 1:5, 8, 13, 19, 23, 31).
- The six days of creation are the same type of days as the sabbath (Ex. 20:8-11).
- When the word "day" is prefaced with a numerical adjective in the Bible, it always refers to a normal day -- "first day" (Ge. 1:5), "second day" (Ge. 1:8), "third day" (Ge. 1:13), "fourth day" (Ge. 1:19), "fifth day" (Ge. 1:23), "sixth day" (Ge. 1:31), "seventh day" (Ge. 2:3). "Although the Hebrew word for 'day' (*yom*) is used nearly two thousand times in the Old Testament, only in rare cases can it refer to a time period longer than twenty-four hours, and then only if the context demands it (e.g., 'day of the Lord'). However, when a numerical adjective is attached to the word 'day' (200 known cases in the OT) its meaning is always restricted to twenty-four hours" (John Whitcomb, *The Early Earth*, p. 28)
- The "days" of creation are linked to "years" in Ge. 1:14. "Since the word 'days' in Genesis 1:14 is linked with the word 'years,' it is quite obvious that our well-known units of time are being referred to, their duration being determined not by cultural or subjective circumstances, but by the fixed movements of the earth in reference to the sun. Otherwise the term 'years' would be meaningless" (Whitcomb)
- The rest of the Bible speaks of Adam and Eve as real people. Adam and Eve are mentioned 34 times in the Bible. They are mentioned in at least four books of the Old Testament (Ge. 2-5; De. 32:8; 1 Ch. 1:1;

and Job 31:33) and in eight books of the New (Mt. 19:4-6; Mr. 10:6-8; Lu. 3:38; Ro. 5:12, 14; 1 Co. 15:22, 45; 2 Co 11:3; 1 Ti. 2:13-14; and Jude 1:14). No one who believes that the Bible is the infallible Word of God can doubt the historicity of the account of Adam and Eve.

- To deny the historicity of Adam is to deny Jesus Christ. He referred to Adam and Eve as historic (Mr. 10:6-8). His genealogy is traced from Adam (Lu. 3:23-38). Further, the New Testament makes direct comparisons between Christ and Adam (Ro. 5:17; 1 Co. 15:22-45).

- If the Bible's account of creation is not literal, the fall of man is not literal, and Jesus Christ and salvation make no sense.

The people and events of Genesis are spoken of in the New Testament as historical.

- Genesis is quoted about 60 times in the New Testament. Adam is mentioned 9 times. Jesus' genealogy is traced back to Adam (Lu. 3:38).

- As we have seen, Jesus Himself mentions Adam and Eve (Mt. 19:4-6), Abel (Mt. 23:35; Lu. 11:50-51), Noah, Lot, Lot's wife (Lu. 17:26-32), Abraham, Isaac, and Jacob (Mt. 8:11).

- The New Testament tells us that the serpent of Genesis 3 is the devil (Re. 12:9; 20:2). The Bible always treats the devil as a real historical person.

- There is nothing in the Genesis record to indicate that it is to be interpreted non-literally. When the Bible uses symbolism, it identifies it as such and gives the key for interpreting it. We see this in Revelation, for example. In chapter 17 John describes a woman sitting on a beast, and he plainly tells us that this is a mystery and he gives the interpretation of the symbolic language in the passage itself (vv. 7-18). Genesis, though, is written as history. Ge. 5:5 says that Adam lived 930 years and then died. If Adam were merely an allegory for mankind in general, what happened to mankind after Adam died?

The account of the global flood is literal.

- In the study on Genesis 6-9, we will see the dramatic difference between the Bible's account and the pagan flood myths.

### **Genesis' Divine Inspiration**

Genesis is called Scripture.

- In Romans 4:3 Paul quotes Genesis 15:6 and calls it Scripture.

- In Galatians 4:30 Paul quotes Genesis 21:10 and calls it Scripture.
- Christ called the law of Moses “Scripture” (Lu. 24:44-45).
- In 2 Timothy 3:16 we are told that all Scripture is given by inspiration of God.

Genesis is called the Word of God.

- Genesis 2:2 is quoted as the Word of God in Hebrews 4:4.
- Genesis 12:7 is quoted as the Word of God in Galatians 3:16.

For more on the divine inspiration of the Pentateuch and the Old Testament, see the “Introduction to the Pentateuch.”

### **Genesis and Geography**

We cannot emphasize enough the importance of being a student of Bible geography. We recommend the *New Moody Bible Atlas* (available in eBook from MoodyPublishers.com), the *Rose Then & Now Bible Atlas*, and *The Satellite Atlas*.

### **Genesis Outline**

There is a natural division of Genesis under the phrase “the generations of” as follows:

- The generations of the heavens and the earth (Ge. 2:4)
- The generations of Adam (Ge. 5:1)
- The generations of Noah (Ge. 6:9)
- The generations of the sons of Noah (Ge. 10:1)
- The generations of Shem (Ge. 11:10)
- The generations of Terah (Ge. 11:27)
- The generations of Ishmael (Ge. 25:12)
- The generations of Isaac (Ge. 25:19)
- The generations of Esau (Ge. 36:1)
- The generations of Jacob (Ge. 37:2)

We are going to use the following outline of Genesis:

- Creation (Ge. 1-2)
- The Fall (Ge. 3)
- Cain and Abel (Ge. 4)
- The Messianic Line (Ge. 5)
- The Flood (Ge. 6-9)
- The Sons of Noah (Ge. 10)

- Babel (Ge. 11:1-9)
- Israel's Beginning (Ge. 11:10 - 50:26)

## Genesis 1 Introduction

To fulfill His eternal plan that all things will be one in Christ (Eph. 1:10), God made the first creation as the physical environment in which to prepare for the new creation. He made Adam, the first man, to prepare the way for Christ, the Second Man and the Last Adam (1 Co. 15:45, 47). He made the first heaven and earth to prepare for the new heaven and earth (Re. 21:1).

The creation happened about 6,000 years ago, in 4000 BC. It is impossible to reconcile evolution and the Bible. One or the other is wrong.

### What existed before creation?

The Triune God existed (Ps. 90:2). The Son was with the Father (Joh. 1:1). The Holy Spirit was present with the Father and Son (Heb. 9:14). The Son dwelt in the bosom of the Father (Joh. 1:18). This speaks of the Son being in the center of the Father's love and affection. Compare John 17:24 and Proverbs 8:30. The Son dwelt in glory with the Father (Joh. 17:5). The Son was going forth (Mic. 5:2). We don't know what He was doing, but He was doing something! "Going forth" is the Hebrew (*mosaah*), which *can* mean origin or beginning, but we know that it cannot be so translated in Micah 5, since this is a prophecy of the eternal Messiah and the word "everlasting" (Hebrew *min*) is added. Context always determines the meaning of a word.

Angels existed ("Where wast thou when I laid the foundations of the earth? ... When the morning stars sang together, and all the sons of God shouted for joy," Job 38:4-7).

The Scripture was settled in heaven ("For ever, O LORD, thy word is settled in heaven," Ps. 119:89).

The New Testament revelation was known by God ("the mystery, which was kept secret since the world began," Ro. 16:25-26).