



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

The Book of Genesis

Lesson Number 1



THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

TRANSLATION LEGEND: ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

WHO WROTE GENESIS? FIRST THINGS AND THEIR IMPORTANCE

“ 1:1 In the beginning God the heavens and the earth ” (Genesis 1:1a)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The book of Genesis is as important as its position in the Scriptural canon suggests. The word “Genesis” means “the origin or coming into being of something.” MERRIAM-WEBSTER

There are certain priorities reflected in this book. Throughout it, the stress is placed upon God Himself, who He is, what He purposed, and what He does. There are also key people who were absolutely dominate in their time. These include Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. The record of Enoch is short, but significant (5:19-24). More of the record is devoted to Noah (5:29-10:32). When it comes to Abraham, in a sense, he becomes the theme of the book (11:26-25:8). The birth and life of Isaac are given considerable attention (21:3-35:29). Jacob surfaces in 25:26, and dies in 49:33). Joseph is first mentioned in 30:24, and is prominent to the conclusion of the book (50:26). Thus we

see how the book of Genesis, from one perspective, revolves around certain key figures, covering a period of approximately 2,400 years.

- ➔ Enoch – 365 years, six verses
- ➔ Noah – 950 years, one hundred and thirty-three verses
- ➔ Abraham – 317 verses, one hundred and seventy-five years
- ➔ Isaac – 434 verses, one hundred and eight years.
- ➔ Jacob – 823 verses, one hundred and forty-seven years
- ➔ Joseph – 679 verses, one hundred and ten years.

If we consider Abraham, 76% of the book of Genesis concerns him and his progeny through Joseph. That covered a period of roughly 2,000 years, or one third of the total history of the world, and 4% of total verses in the Bible.

The record of the flood itself was covered in twenty-nine verses – (Gen 7:10-8:14); forty four verses from the announcement to the conclusion of the flood Gen 6:17-8:14). From the first mention of Abraham to the death of Joseph was covered by 1,234 verses – a period of over 360 years (1955 B.C.-1594 B.S.) Yet an understanding of Abraham and his progeny is essential to an mature understanding of the salvation of God, which is in Christ Jesus the Lord.

The natural creation provides the framework for an understanding of the new

creation – both becoming a new creation in Christ Jesus in this world (2 Cor 5:17; Gal 6:15), and the final environment in which the redeemed will love forever: a new heavens and a new earth wherein dwells righteousness (Isa 65:17; 2 Pet 3:13).

In this book we are introduced to the concept of a host of people coming from a single person (the genealogies). We are given insight concerning Satan, his tactics, and his destiny (Gen 3:1-6,15). The nature of atonement is seen in the provision of adequate clothing for Adam and Eve (Gen 3:21). We are exposed to the Divine reaction to personal sin (Adam and Eve), and the sin of the whole world (the flood).

Here we are introduced to the unacceptability of any human effort or enterprise that ignores the presence and will of the Lord (Babel: Gen 11:1-9). The fact that men cannot achieve a lasting work by being united in the flesh is also seen in that record. An understanding of Divine choosing (Abraham – Gen 12:1), a chosen people (Abraham's seed – Gen 12:7; 13:15-16; 15:5,13,18; 16:10; 17:7-8), righteous conferred upon the basis of faith (Gen 15:6), and the posture of pilgrimage and sojourning is defined in Genesis – a circumstance in which you do not belong where you are temporarily located (Gen 20:1; 21:34; 32:4; 35:27).

The fact that God's blessing is conferred because of the status of someone else is a dominate consideration in Genesis (Abraham and HIS seed). Something of what is involved in giving a sacrifice is seen in the account of Abraham being commanded to offer up Isaac (Gen 22:1-13). The idea of a vicarious atonement is also seen in the record of that occasion.

We are also introduced to the

great God of heaven giving exclusive knowledge to those of His own choosing (Adam and Eve, Enoch, Abraham, Isaac, Joseph, Joseph, etc.). we see in Joseph how God does, in fact, work all together for the good of those who love Him and are called according to His purpose. In Joseph, we are also introduced to the idea of the Divine exaltation of an individual.

Genesis also develops the concept of an inheritance, an appointed future, and a promised land. We also behold Divine direction, heavenly intervention, the subduing of the enemy, and the triumph of

and darkness, and the righteous and unrighteous is seen. The potency and effectiveness of faith is particularly seen in Abraham, and faith coupled with wisdom from above in Joseph.

We are exposed to the manner in which God carries out His purpose – often through long periods of bondage, confinement in prison, and waiting for the fulfillment of His promises. We see how faith is tried, and how it is triumphant. God is seen turning the hearts of kings, hardening their hearts, and causing them to be favorably inclined to His people.

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the chosen ones. We are introduced to driving out the enemy from territory we occupy, and delivering people from an oppressor more powerful than themselves. Throughout the book we are exposed to people who were blessed by God while dwelling among enemies. The fact and constraining power of the promises of God are seen throughout the book (Adam and Eve, Noah, Abraham, Isaac, Jacob, and Joseph). We are introduced to faith and hope, as well as faithfulness and unfaithfulness, and obedience, disobedience. The contrast between good and evil, light

All of this and more is within the text of Genesis. For the first time, we are exposed to details concerning God's involvement with personalities He has created in His own image.

The detail of this engagement is remarkable. It includes speaking, working, revealing blessing, cursing, and leading. He makes covenants with His "offspring," judges them, and turns circumstance to their advantage.

AN OUTLINE OF GENESIS

ANALYSIS OF CONTENTS

Taken from Pulpit Commentary and Amended

1. **THE BEGINNING** (Genesis 1:1-2:3.)
 - A The creation of the universe, (Genesis 1:1, 2.)
 - B The six days' work. (Genesis 1:3-31.)
 - C The institution of the Sabbath, (Genesis 2:1-3)

2. **THE GENERATIONS OF THE HEAVENS AND THE EARTH** (Genesis 2:4-4:26)
 - A The paradisiacal state of man. (Genesis 2:4-25).
 - B The history of the fall. (Genesis 3:1-24).
 - C The story of Cain and Abel. (Genesis 4:1-15).
 - D The development of the race. (Genesis 4:16-26).

3. **THE GENERATIONS OF ADAM.** (Genesis 5:1 – 6:8).
 - A The first genealogical table, (Genesis 5:1-32).
 - B The degeneracy of the antediluvian world, (Genesis 6:1-8).
4. **THE GENERATIONS OF NOAH.** (Genesis 6:9 – 9:29).
 - A The building of the ark. (Genesis

The nature of God's eternal purpose, and the principles upon which it is being worked out, is revealed in this book – by Given O. Blakely

CONTENTS

- ▣ INTRODUCTION
- ▣ AN OUTLINE OF GENESIS
- ▣ QUOTATIONS FROM AND ALLUSIONS TO GENESIS
- ▣ REFERENCES TO PEOPLE AND EVENTS IN GENESIS
- ▣ THE AUTHOR OF GENESIS
- ▣ IN THE BEGINNING (1:1a)
- ▣ GOD (1:1b)
- ▣ CREATED THE HEAVEN AND THE EARTH (1:1c)
- ▣ CONCLUSION

6:9-22).

- B The narrative of the Flood. (Genesis 7:1 — 8:14).
- C The Noahic covenant, (Genesis 8:15 — 9:17).
- D The destinies of Noah's sons. (Genesis 9:18-29).

5. THE GENERATIONS OF THE SONS OF NOAH. (Genesis 10:1-11:9)

- A The ethnological register, (Genesis 10:1-32).
- B The confusion of tongues at Babel. (Genesis 11:1-9).

6. THE GENERATIONS OF SHEM. (Genesis 11:10-26).

7. THE GENERATIONS OF TERAH. (Genesis 11:27 — 25:11).

- A The migration of the Terachites. (Genesis 11:27-32).

8. The history of Abraham, the son of Terah. (Genesis 12:1 — 25:11).

- A Abram is called, (Genesis 12:1-3)
- B enters Canaan, (Genesis 12:4-9); descends to Egypt, (Genesis 12:10-20); returns to Canaan, (Genesis 13:1-4)
- C Separates from Lot, (Genesis 13:5-18); pursues the kings, Genesis 14:1-16; meets with

Melchisedeck, Genesis 14:17-24;
D Is justified, Genesis 15:1-6; and taken into covenant with God, Genesis 15:7-21;

E Marries Hagar, Genesis 16:1-16

F Receives the sign of circumcision, Genesis 17:1-27;

G Is visited by Jehovah at Mamre, Genesis 18:1-8; and obtains the promise of Isaac, Genesis 18:9-15;

H Intercedes for Sodom, Genesis 18:16-33; which is soon thereafter destroyed, Genesis 19:1-38

I Sojourns in Gerar, Genesis 20:1-18;

J Rejoices in Isaac's birth, Genesis 21:1-8;

K Casts out Ishmael, Genesis 21:9-21;
L Covenantants with Abimelech at Beersheba, Genesis 21:22-34;

M Offers up Isaac on Moriah, Genesis 22:1-24;

N Is bereaved of Sarah, whom he buries in Machpelah, Genesis 23:1-20;

O Commissions Eliezer to find a bride for Isaac, Genesis 24:1-67;

P Enters into a second marriage with Keturah, Genesis 25:1-6; and ultimately dies, Genesis 25:7-11.

9. THE GENERATIONS OF ISHMAEL. Genesis 25:12-18.

10. THE GENERATIONS OF ISAAC. Genesis 25:19 — 35:29.

A The birth and early history of Isaac's sons. Genesis 25:19-34.

B The subsequent career of Isaac. Genesis 26:1-35.

C The blessing of Jacob by Isaac. Genesis 27:1-46.

D The fortunes of Isaac's heir. Genesis 28:1-35:26.

E Jacob departs to Padan-aram, Genesis 28:1 — 35:26; sees God at Bethel, Genesis 28:10-22; arrives at Haran, Genesis 29:1-14; marries Leah and Rachel, 29:15-35; serves with Laban, Genesis 30:1-43; flees from Laban, 31:1-55; is met by angels at Mahanaim, Genesis 32:1-12; sends a message to Esau, Genesis 32:13-23; wrestles with an angel, Genesis 32:24-32; is reconciled to Esau, Genesis 33:1-20; hears of his daughter's defilement, Genesis 34:1-31; revisits Bethel, 35:1-15; is bereaved of Rachel, Genesis 35:16-20; returns to Isaac at Mamre, Genesis 35:27.

F The death of Isaac. Genesis 35:27-29.

11. THE GENERATIONS OF ESAU. Genesis 36:1-37:1.

12. THE GENERATIONS OF JACOB. Genesis 37:2-1. 26.

A The wickedness of Jacob's sons. Genesis 37:2-38:30.

B Joseph hated by his brethren, Genesis 37:2-36.

C The sins of Judah and Onan. Genesis 38:1-30.

D The fortunes of Joseph in Egypt. Genesis 39:1 — 41:57.

E His imprisonment by Potiphar. Genesis 39:1-23.

F His advancement by Pharaoh. Genesis 40:1 — 41:57.

G The famine in the land of Canaan. Genesis 42:1 — 45:28.

H The descent of Jacob's sons to Egypt without Benjamin. Genesis 42:1-38.

I The second journey to Egypt with Benjamin. Genesis 43:1-34.

J The stratagem of Joseph to detain Benjamin. Genesis 44:1-34.

K Joseph's discovery of himself to his brethren, and invitation of his father to visit Egypt. Genesis 45:1-28.

L The descent of Jacob to Egypt. Genesis 46:1 — 47:10.

M The departure from Beersheba. Genesis 46:1-27.

N The arrival at Goshen. Genesis 46:28-34.

O The presentation to Pharaoh. Genesis 47:1-10.

P The settlement of Jacob and his family in Egypt. Genesis 47:11-26.

Q The last days of Jacob in Egypt. Genesis 47:27 — 49:32.

R The charge given to Joseph. Genesis 47:27-31

S The blessing of Joseph's sons. Genesis 48:1-22.

T The last prophetic utterance. Genesis 49:1-28.

U The charge concerning his burial. Genesis 49:29-32.

V The death of Jacob in Egypt. Genesis 49:33 — 50:14.

W The mourning for Jacob. Genesis 50:1-7.

X The funeral of Jacob. Genesis 50:7-14.

Z The last of Jacob's sons. Genesis 50:15-26.

AA The fear of Joseph's brethren.

Genesis 50:15-21.

BB The death of Joseph. Genesis 50:22-26.

In spite of my effort to be both thorough and precise in this outline, I may have overlooked some points. If so, I will cover them in the lessons that touch upon them.

A SUMMARY VIEW

- I. Creation – Genesis 1:1–2:3
- II. The Man – Genesis 2:4-25
- III. The Fall – Genesis 3:1-24
- IV. The Race – Genesis 4:1-26
- V. Line to Noah – Genesis 5:1–6:8

- VI. The Deluge – Genesis 6:9–8:22
- VII. The Covenant – Genesis 9:1-29
- VIII. The Nations – Genesis 10:1–11:9
- IX. Line to Abram – Genesis 11:10-26
- X. Abraham – Genesis 11:27 – 25:11
- XI. Isaac – Genesis 25:12-18 – Genesis 25:19; 35:29
- XII. Jacob – Genesis 37:10–50:26

QUOTATIONS FROM AND ALLUSIONS TO GENESIS

There are several; direct quotations or allusions to specific texts found in the book of Genesis. All of them deal with central matters. None of them are novel or profitless.

- ➔ **THE BEGINNING OF THE CREATION.** Genesis 1:17 quoted in Mark 10:6
- ➔ **THE SEVENTH DAY.** Genesis 2:2 quoted in Hebrews 4:4
- ➔ **ADAM, A LIVING SOUL.** Genesis 2:7 quoted in 1 Corinthians 15:45
- ➔ **HUSBAND AND WIFE.** Genesis 2:24 quoted in Matthew 19:5; Mark 10:7; 1 Corinthians 6:16; Ephesians 5:31
- ➔ **MALE AND FEMALE.** Genesis 5:2 quoted in Matt 19:4; Mark 10:6
- ➔ **ENOCH TRANSLATED.** Genesis 5:24 quoted in Hebrews 11:5
- ➔ **ABRAHAM CALLED OUT.** Genesis 12:1 quoted in Acts 7:3
- ➔ **NATIONS BLESSED IN ABRAHAM.** Genesis 12:3; 18:18 quoted in Galatians 3:8
- ➔ **ABRAHAM PROMISED A LAND.** Genesis 12:7 quoted in Acts 7:5
- ➔ **PROMISES TO ABRAHAM AND HIS**
- ➔ **SEED.** Genesis 13:15 quoted in Galatians 3:16
- ➔ **MELCHISEDEC.** Genesis 14:17-20 quoted in Hebrews 7:1
- ➔ **ABRAHAM. FATHER OF MANY NATIONS.** Genesis 15:5; 17:5 quoted in Romans 4:17-18

- ➔ **ABRAHAM BELIEVED GOD.** Genesis 15:6 quoted in Roman 4:3, 9,22; Galatians 3:6' James 2:23
- ➔ **ABRAHAM'S SEED WOULD SOJOURN IN A STRANGE LAND.** Genesis 15:13 quoted in Acts 7:6
- ➔ **GOD COULD JUDGE THE NATION WHO OPPRESSED ISRAEL.** Genesis 15:14 Quoted in Acts 7:7
- ➔ **GOD'S FOCUS ON ABRAHAM.** Genesis 17:5 quoted in Romans 4:1
- ➔ **PROMISES TO THE SEED OF ABRAHAM. NOT THE SEEDS.** Genesis 17:7 quoted in Galatians 3:16
- ➔ **ABRAHAM A STRANGER IN THE PROMISED LAND.** Genesis 17:8 alluded to in Acts 7:5
- ➔ **SARAH SHALL HAVE A SON.** Genesis 18:10 quoted in Romans 9:9
- ➔ **CONFIRMATION THAT SARAH WOULD HAVE A SON.** Genesis 18:14 quoted in Romans 9:9
- ➔ **CASTING OUT OF HAGAR AND SON.** Genesis 21:10 quoted in Galatians 4:30

- ➔ **PROMISES THOUGH ISAAC.** Genesis 21:12 quoted in Romans 9:7; Hebrews 11:18
- ➔ **GOD SWORE TO ABRAHAM.** Genesis 22:16-17 quoted in Hebrews 6:13-14
- ➔ **IN ABRAHAM ALL KINDREDS OF THE EARTH WOULD BE BLESSED.** Genesis 22:18 quoted in Acts 3:25 and Galatians 3:8
- ➔ **THE OLDER (ESAU) WOULD SERVE THE YOUNGER (JACOB).** Genesis 24:7 quoted in Romans 9:12
- ➔ **THE OLDER SHALL SERVE THE YOUNG.** Genesis 25:23 quoted in Romans 9:12
- ➔ **JACOB BLESSED JOSEPH'S SONS.** Genesis 47:31 quoted in Hebrews 11:21

Our concepts of God, His will, His love, and His reactions to good and evil cannot be measured by the society in which we live. God has embedded in inspired history how He reacts to good and evil, those who believe, and those who do not, and those who repent at His warning, and those who do not. This is particularly important because God does not change.

Men tend to speculate in these

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areas, patch-working together the few Scriptures with which they are familiar in a childish and foolish attempt to justify their

thinking. When Jesus faced people who were skilled in such fabrications, He said, "Ye do err, not knowing the scriptures, nor

the power of God" (Matt 22:29). That is how candid the Savior was, always getting to the root of the matter..

REFERENCES TO PEOPLE AND EVENTS IN GENESIS

I will go so far as to say that Jesus Christ, the Scriptures, and salvation cannot be properly understood without some familiarity with the book of Genesis. Here is where Kingdom thinking begins, and major definitions and perceptions are formed. Here is where we are introduced more fully to God's nature, His power, His judgments, and (if I may use the term) His values.

It is precisely at this point that the Jews have a far great advantage that the Gentiles. Although they were charged with being a vain and hypocritical people, they were familiar with the Scriptures. The Gentile church, as a whole, is sorely lacking in the value it assigns to Scripture.; It is not unusual to find professing Christians that receive more of an emotional lift from frothy songs and choruses than from the Word of

- ➔ Matthew 1:1–3 **Ancestors** of Jesus
- ➔ Matthew 2:18 **Rachel**
- ➔ Matthew 3:8–9 **Abraham's** children
- ➔ Matthew 10:15 **Sodom and Gomorrah**
- ➔ Matthew 11:23–24 **Sodom**
- ➔ Matthew 22:31–2 God of **Abraham, Isaac, and Jacob**
- ➔ Matthew 23:35 Righteous **Abel**
- ➔ Matthew 24:37–Days of **Noah**
- ➔ Mark 13:19 God **created the world**
- ➔ Luke 3:29–37 Jesus is descendent of **Adam**

- ➔ John 7:22 Circumcision came from the **patriarchs (fathers)**.
- ➔ John 8:33 Jews are **Abraham's** descendants
- ➔ John 8:44 The **devil** a liar and murderer
- ➔ Acts 7:2–14 History of **Abraham, Isaac, Jacob, and Joseph**
- ➔ Acts 14:15 **God made** heaven and earth and everything in them
- ➔ Acts 17:24 **God made** the earth and everything in it
- ➔ Acts 17:26 All nations descended from **one man**
- ➔ Romans 1:19–20 God's power revealed through **creation**
- ➔ Romans 4:1–25 **Abraham** justified by faith
- ➔ Romans 5:12–21 Death came because of **Adam's** sin
- ➔ Romans 8:20–23 The entire **creation** was cursed
- ➔ Romans 9:7–13 God chose **Abraham, Isaac, and Jacob**
- ➔ Romans 15:8 Christ fulfills promises made to the **patriarchs (fathers)**.
- ➔ Romans 16:20 **Satan** will be crushed under believers' feet
- ➔ 1 Corinthians 11:7–8 **Man in the image of God**, and **woman created** after man
- ➔ 1 Corinthians 15:21–22 Death comes through **Adam**
- ➔ 1 Corinthians 15:38 Each kind of **seed has its own body**
- ➔ 1 Corinthians 15:47 **First man** made from dust
- ➔ 2 Corinthians 11:3 **Eve** was deceived

In this lesson, I am confining myself to the book of Genesis, and to the frequent references there are to people and events recorded there. If you did not have a working knowledge of the book of Genesis, these texts would mean very little, if anything, to you.

God. We are now in at least the third generation who, for the most part, has not been exposed to the Word of God.

However, when it comes to the writers of Scripture, it is clear that they depended on the people having a working knowledge of Jewish Scriptures. In this lesson, I am confining myself to the book of Genesis, and to the frequent references there are to people and events recorded there. If you did not have a working knowledge of the book of Genesis, these texts would mean very little, if anything, to you. As, at your leisure, you peruse these references you will find they are all pivotal in nature, dealing with matters with which there can be no allowance of indifference of opinion.

- ➔ Luke 10:12 **Sodom**
- ➔ Luke 11:51 **Abel** the first slain prophet
- ➔ Luke 13:16 Daughter of **Abraham**
- ➔ Luke 16:22–31 **Abraham**
- ➔ Luke 17:28–29 Days of **Lot**
- ➔ Luke 17:32 **Lot's** wife
- ➔ Luke 20:25 Man in the **image of God**
- ➔ John 1:1–God pre-existed and **created**
- ➔ John 1:51 Reference to **Jacob's** ladder
- ➔ John 4:5–6, 11–12 **Jacob's** well

- Galatians 3:6
- ➔ Romans 14:3 **Abraham** believed God.
- ➔ Galatians 4:4 **Seed of the woman**
- ➔ Galatians 4:22–30 **Abraham's** two sons
- ➔ Ephesians 3:9 God **created** all things
- ➔ Colossians 1:16 All things were **created** by the Son
- ➔ Colossians 3:10 **Image of the Creator**
- ➔ 1 Timothy 2:13–14 **Man created** first
- ➔ 1 Timothy 2:14 **Woman deceived**
- ➔ 1 Timothy 4:3–5 God created everything good
- ➔ Hebrews 1:10 God **created** heaven and earth
- ➔ Hebrews 6:20–7:17 Order of **Melchizedek**
- ➔ Hebrews 11:3 **Universe** formed by God's command
- ➔ Hebrews 11:4 **Abel's** acceptable sacrifice
- ➔ Hebrews 11:5 **Enoch** taken away
- ➔ Hebrews 11:7 **Noah's** ark
- ➔ Hebrews 11:8–12 **Abraham**
- ➔ Hebrews 11:17–22 **Abraham's** sacrifice of **Isaac** and **Abraham's** descendants
- ➔ Hebrews 12:16–17 Godless **Esau**
- ➔ Hebrews 12:24 Blood of **Abel**
- ➔ James 2:21–23 **Abraham's** sacrifice of

Isaac

- ➔ 1 Peter 3:6 **Sarah** submitted to **Abraham**
- ➔ 1 Peter 3:20 **Eight** saved in the ark
- ➔ 2 Peter 2:6– **Sodom and Gomorrah** punished and **Lot** saved
- ➔ 2 Peter 3:5–6 **Earth standing out of** and **destroyed by water**
- ➔ 1 John 3:11–12 Cain killed **Abel**
- ➔ Jude 1:11 **Cain**
- ➔ Jude 1:14 **Enoch** the seventh from **Adam**
- ➔ Revelation 4:3 **Rainbow** surrounding

upon the statements and events that are recorded in Genesis. Through Genesis we become acquainted with Satan's tactics, and how he capitalizes on every opportunity given to him. The root of sin, its spreading nature, and God's reaction to it is formed by these statements. The reality and nature of the judgment of God is seen in the expulsion of the guilty pair from Eden, the cursing of the entire natural order – all judgment being without any leniency of compromise. His judgment is discerned more fully in the case of Cain, the flood, the scattering of Babel, and the destruction of Sodom and Gomorrah. The case for His people by using the wicked to care for them is seen in the record of Joseph.

There is language associated with heaven and the inheritance of the saints

The reality and nature of the judgment of God is seen in the expulsion of the guilty pair from Eden, the cursing of the entire natural order – all judgment being without any leniency of compromise. His judgment is discerned more fully in the case of Cain, the flood, the scattering of Babel, and the destruction of Sodom and Gomorrah.

the throne in Heaven

- ➔ Revelation 5:5 Lion of **Judah**
- ➔ Revelation 10:6 The **devil** is the ancient serpent
- ➔ Revelation 22:1–6 River of water of life and **tree of life**

Solid spiritual reasoning is based

seen in the "tree of life," the "rainbow," and a refreshing river that flows through the glory. The destruction of the world is foreshadowed in the judgment of the flood, as well as the safety of the elected one.

I earnestly bid you to become acquainted with this book, and take hold of its introduction to God, Satan, sin, judgment, and the sure fulfillment of the promises of God.

THE AUTHOR OF GENESIS

NOT SPECIFICALLY REVEALED

The Scriptures do not specifically identify the person who wrote the book of Genesis. Some have chosen to dispute about this matter, but it seems to me that a dispute about something that is not known falls short of wisdom. It tends to elevate men, and, in a sense, casts a shadow upon the Scriptures themselves, as well as the God who moved them by the Holy Spirit

to write them (2 Tim 3:16; 2 Pet 1:21). **When approaching the Scriptures – any Scripture – it is imperative that men see them as the very Word of God.** If this is not done, understanding becomes impossible.

Thus, in the ultimate sense of the word, **God is the author of Genesis** – like He is of First and Second Samuel, the Kings, the Chronicles, Job Esther, Ruth, Jonah,

Matthew, Mark, Hebrews, and any other unautographed book of Scripture. All such books are like a test of the faith of those who read them. **Their authenticity is discovered in their harmony with the rest of Revelation, their representation of God Himself, and their reflection of the Divine manner.** Divine authorship is also confirmed in the continuance of Scripture, even though history is cluttered with vain attempts to

remove it, corrupt it, and cast it in a bad light.

HOW DO WE KNOW IT IS GOD'S WORD?

First, the appeals of Jesus and the apostles to this book confirms it is of God. Neither Jesus, the apostles, or any other inspired writer, appealed to the writings of

of God – to keep it with the people. With all of their moral and spiritual failings, they did manage to do this to such an extent, that no one at the time of John the Baptist and Jesus questioned the authenticity of the Scriptures.

Paul summarized the key matters

The fact that so many references are made to Genesis, and that key teachings rely upon its presence forever removes any question about it being the Word of God.

mere men to buttress what they were saying. **The fact that so many references are made to Genesis, and that key teachings rely upon its presence forever removes any question about it being the Word of God.** Such key themes as the day of judgment, justification by faith, the person and nature of the devil, and the fallenness of humanity is traced back to this book. Here we learn of the validity and surety of the promises of God. His reaction to faith, disobedience, violence, sexual corruption, and human enterprises that attempt to exclude Him are made known in this book.

The many doctrinal appeals to the creation of the heavens and the earth are all based upon the truth revealed in Genesis (Mk 10:6; 13:19; Acts 4:24; 7:50; 14:15; 17:24-26; Rom 1:20; 11:36; 1 Cor 8:6; 11:12; 2 Cor 4:6; 5:5,18; Eph 3:9; 1 Tim 6:13; Heb 1:1,2; 2:10; 3:4; 11:3,10; Rev 4:11; 10:6; 14:7).

Of course, all of this is unknown to those who lack a fundamental understanding of the content and thrust of the Word of God.

THE ROLE OF THE JEWS

In the consideration of this matter, it is important to see the role of the Jews. They hold the distinction of being the only body of people in the flesh that has been chosen by God, and to whom Divine commitments were given. Certain privileges were given to them that were not given to any other people in the flesh. An especially strong statement is made concerning their role in the Divine economy. *"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God"* (Rom 3:2). They were, in fact, custodians of the Word

involved in these words: *"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen"* (Rom 9:4-5).

From the very beginning, the trustworthiness of the Jews in preserving the Word of God and passing from generation to generation was confirmed. Take, for example, things vouchsafed to Abraham. Among them were the following:

- Abraham's progeny would be strangers in a land that was not their own, and would serve those foreign people (Gen 15:13a).
- That people would afflict Abraham's seed for four hundred years (Gen 15:13b).
- God would judge that nation for what it did to His people (Gen 15:14a).
- Afterward, Abraham's seed would come out of that land with great substance (Gen 15:14b)
- God made a covenant with Abraham that He would give his seed the land of Canaan, *"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites"* (Gen 15:18-21).

So far as the record is concerned, none of these commitments were reduced to writing. **They would be known by verbal testimony, passed from one generation to another.** Would some generation neglect them and not pass them along? Remember, this is a nation cultured by God to bring forth the Son of God. All of the Scriptures prior to Christ would be written by Jewish prophets, and would be built upon the promises God delivered to Abraham.

About five hundred years later, these promises were known by leading Israelites. Before he died, Joseph told the Israelites, while yet bondslaves in Egypt, *"God will surely visit you, and ye shall carry up my bones from hence"* (Gen 50:25). The word of the Lord had been faithfully kept and passed to Isaac, Jacob, and Joseph. It had not been altered one whit.

I do not believe this could take place in our day and among the current church generation, and surely not among the unchurched. This is a generation that is too self centered, has too little regard for God, and does not ponder the promises of God.

Later God said of Abraham, *"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him"* (Gen 18:19).

THE CASE FOR MOSES

This is my personal judgment; but not all judgment is bad. There is a judgment that leads people to a sound conclusion. It may not be bound on other people, but if the sense of it is seen, there is no reason to oppose it.

The entirety of the Scriptures up to the time of Christ and the apostles is referred to in a number of ways.

- *"The Book"* (Psa 40:7)
- *"The Book of the Lord"* (Isa 34:16)
- *"The Book of the Law"* (Neh 8:3)
- *"The good Word of God"* (Heb 6:5).
- *"Holy Scriptures"* (Rom 1:2; 2 Tim 3:15).
- *"The Law of the Lord"* (Psa 1:2; Isa 30:9).

- ➡ "Oracles of God" (Rom 3:2).
- ➡ "The Scriptures" (1 Cor 15:3).
- ➡ "Sword of the Spirit" (Eph 6:17).
- ➡ "Word" (James 1:21).
- ➡ "The Word" (James 1:22-23' 1 Pet 2:2).
- ➡ "The Word of God" (Lk 11:28; Heb 4:12).
- ➡ "The Word of truth" (2 Tim 2:15; James 1:18).

All of these expressions emphasize the absolute unity of Scripture. In its totality, with the addition of the Gospels, Acts, the Epistles, and the Revelation, around forty different men wrote the Scriptures, spread over a period of 1,600 years. Yet, there is a blending of Scripture that cannot be successfully denied. When it is seen, the harmony of Scripture produces all manner of fruit among within the believer.

There are also various groups that are identified in the writings from Genesis through Revelation. These include the following.

- ➡ "Moses and the Prophets" (Lk 16:29,31).
- ➡ "Moses and all the Prophets" (Lk

24:27).

- ➡ "The Law of Moses and . . . the Prophets" (Lk 24:44; Acts 28:23).
- ➡ "Moses in the Law, and the Prophets" (John 1:45).
- ➡ "The Prophets and Moses" (Acts 26:22).
- ➡ "The Law of Moses, and . . . the Prophets, and . . . the Psalms" (Lk 24:44).

Count	Author	Psalms Written
73	David	
48	Anonymous	
2	Solomon-Psalms:	72, 127
12	Asaph-the Levite:	50, 73-83
12	Korah-family of singers:	42-49, 84, 85, 87, 88
1	Heman-court musician:	88
1	Ethan-court musician:	89
1	Moses:	90

This would favor Moses being the author of the book, for no other independent book or books are mentioned, saving for the book of Psalms, which is a compilation of several different writers, with the majority being written by David.

REFERENCES TO JESUS IN GENESIS

Several indirect references are made to the Lord Jesus in the book of Genesis.

- ➡ The creation itself (Gen 1:1; John 1:9; Col 1:16).
- ➡ The Seed of the woman (Gen 3:15; Gal 4:4)
- ➡ All nations of the earth be blessed in Abraham's "Seed" (Gen 22:28; Gal 3:8,16).
- ➡ To Him would be the gathering of the people (Gen 49:10; John 12:32).

I will not spend additional time on these introductory remarks, except to say that we will proceed in our review of Genesis with a settled confidence that Moses is its author. **We do not know the times during which the revelations of people and events prior to Moses were given to him. However, it could very well have been included in the things made known to Moses when he was on the Mount with God for forty days.** That period of time would have allowed for the revelation of the Law, the Priesthood, all of the ceremonies, and a summation of important people and events from prior periods, including the initial events in Genesis, and the experiences of the patriarch Job.

However you view it, this is a most remarkable book.

IN THE BEGINNING

"In the beginning." Other versions read, "at the first," ^{BBE} "When God began," ^{TNK} "first this." ^{MESSAGE}

This is more than a mere sequential view of things. It is a starting point for sound reasoning. It is the place of Kingdom orientation. **The first thing humanity is required to consider is what the Lord has done!**

WHAT ABOUT BEFORE "THE BEGINNING?"

In matters relating to spiritual thought, the Person of God, the Kingdom of, and things pertaining to "life and godliness" (2 Pet 1:3), **Genesis 1:1 is where our thinking begins.** Very little has been revealed about anything or anyone prior to

this verse. Some statements are made, but are attended with very few details. Here are a few of such matters.

- ➡ The fall of Satan due to pride (Isa 14:12; Ezek 28:15-18).
- ➡ The expulsion of angels who "kept not their first estate" (Jude 1:6).
- ➡ In His pre-incarnate form, Jesus was "with" God "before the world was" (John 17:5).
- ➡ The fact that in His pre-incarnate form God loved Jesus – "before the foundation of the earth" (John 17:24).

- ➡ The choosing of those who would be "holy and without blame before Him in love," "before the foundation of the world" (Eph 1:4).
- ➡ The foreordaining of Jesus as the sacrificial Lamb "before the foundation of the world" (1 Pet 1:20).
- ➡ The wisdom in which God ordained His children "unto glory," was "before the world" (1 Cor 2:7).
- ➡ God's own "purpose and grace" that involved saving us and calling was "was given us in Christ Jesus before the world began" (2 Tim 1:9).

➔ God promised eternal life *"before the world began"* (Tit 1:2).

Whether or not this fits into human conceptions of God, or some form of theology, or salvation, or man's will, is completely inconsequential. These affirmations are clear, both in the original language, and in every standard version of Scripture. **Their meaning is clear enough to confirm that the creation of the world was not an afterthought, or an experiment of sorts, or the response to some pre-creation dilemma.**

The creation is the place sound spiritual reasoning begins. It proceeds in the full persuasion that a purpose was being developed that antedated the creation itself. That suggests, and is confirmed by the Prophets, the Lord Jesus, and the Apostles, that the creation was not only accomplished within the framework of Divine purpose, but that the purpose itself cannot be changed, updated, or discarded as no longer applicable. We know this because of further revelations concerning the nature of God – namely that He does not, and cannot, change. This we read:

- ➔ *"I am the Lord, I change not"* (Mal 3:6).
- ➔ *"God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"* (Num 23:19).
- ➔ *"And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent"* (1 Sam 15:29).
- ➔ *"They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: But thou art the same, and Thy years shall have no end"* (Psa 102:26-27).
- ➔ *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"* (James 1:17).

In view of this, the notion of a former populated world that was destroyed and replaced with the one that now exists, is nothing more than theological babel and foolish talk. **Additionally, a view of God that has Him changing His purpose, adjusting what He is doing, or in any way adapting to**

unforeseen circumstances is equally foolish. It is never right to pawn off speculation as though it was revelation, or to sift our understanding through such imaginations.

THE BEGINNING AS A POINT OF REASONING

Throughout the teaching of Jesus

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and the apostles, they took the people back to the time of the beginning. When it comes

to spiritual reasoning, that is where you get your bearings, or arrange your priorities of thought.

THE TEACHING OF JESUS

When dealing with questions and contemporary issues, Jesus referred to *"the beginning,"* as stated in Genesis 1:1.

- ➔ **CONCERNING DIVORCE:** *"Have ye not read, that he which made them at the beginning made them male and female"* (Matt 19:4; Mk 10:6).
- ➔ **CONCERNING DIVORCE:** *"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so"* (Matt 19:8).
- ➔ **CONCERNING THE JUDGMENT OF JERUSALEM:** *"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"* (Matt 24:21; Mk 13:19).
- ➔ **CONCERNING JESUS' PERSONAL EXISTENCE BEFORE HE WAS BORN:** *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God"* (John 1:1-2).
- ➔ **CONCERNING THE CHARACTER OF SATAN.** *"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he*

speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

APOSTOLIC DOCTRINE

Apostolic doctrine also brings in the matter of this *"beginning"* – we God made the heavens and the earth.

- ➔ **THE FOREKNOWLEDGE OF GOD.** *"Known unto God are all his works from the beginning of the world"* (Acts 15:18).
- ➔ **THE PURPOSE OF GOD.** *"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ"* (Eph 3:9).
- ➔ **GOD CHOOSING MEN UNTO SALVATION.** *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"* (2 Thess 2:13).
- ➔ **EXPOUNDING CHRIST.** *"But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands"* (Heb 1:8-10).
- ➔ **THE ERRONEOUS THINKING OF FALSE PROPHETS.** *"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the*

word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet 3:3-7).

➔ **EXPOUNDING JESUS CHRIST.** *"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1).*

➔ **CHRIST'S IDENTITY.** *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev 1:8; 3:14; 21:6; 22:13).*

WHAT ARE THE MARKS OF THE BEGINNING

Prior to *"the beginning,"* so far as the cosmos is concerned, **there was darkness and disorder** – yet that condition is not identified with having a revealed *"beginning."* The word *"beginning,"* when

wife."

"The Beginning" involves existence, but that is not its primary component. The fundamental thing about *"the beginning"* is Divine purpose, not natural existence. That purpose will, in some initial way, be seen in *"the beginning,"* for without the purpose, there would be no need for a beginning. This being true, to distort the understanding of *"the beginning"* is to obscure Divine purpose, and warp the perception concerning the Person and will of the Almighty.

So far as Scripture is concerned, a theoretically random start is not a *"beginning."* Something that does not noticeably progress to an intended conclusion cannot properly be identified with a *"beginning."*

A proper understanding of *"the beginning"* sets the framework for the rest of Scripture. Moses, the Prophets, the Psalms, the Gospels, Acts of the Apostles, the Epistles and the Revelation are then seen as the working of the purpose for which *"the beginning"* was launched.

which an eternal purpose will be commenced within the framework of time. It is the beginning of a revelation of God's Person that is of a different order – His mercy and grace in particular. It is *"the beginning"* of the manifestation of a purpose that is so large it dwarfs the immense universe in which we find ourselves, and transcends every intelligent concept of time. Here, in *"the beginning,"* we are introduced to a purposing and working God, and a precise, orderly, and perfectly synchronized work. Here is where sound and cogent perceptions of God are developed: His will, power, and character are made known.

In order for the evolutionist, whether atheistic or theistic, to justify his postulates, he must get rid of the book of Genesis. If it is true that *"the earth is the Lord's, and the fulness thereof"* (Psa 24:1), and that He is *"the Creator of the ends of the earth"* (Isa 40:28), then the very idea of eons of time being required to launch the creation of the earth is nothing more than a reproach to the God of heaven.

If there was a mountain of imagined evidence that justified a *"beginning"* that could not have occurred in six twenty-four hour days, it should only be fit for a fiery consumption, like the occultic books of Ephesus (Acts 19:19). If God's Word is true, contradicting humanistic views cannot possibly be true. **Doctrine is not an area into which human opinion may be injected.** It is disruptive to sound thinking.

TRAITS OF VALID BEGINNINGS

Two traits of valid beginnings are to be noted in Genesis – these Divine beginnings. **First, they are orderly,** eliminating any previous chaos. **Secondly, they are characterized by life.** This is because beginnings are not an end of themselves. They rather set in process things and populations that are intended to continue, moving toward the fulfillment of a revealed objective.

The word "beginning," when properly seen, identifies when God began, according to His own purpose, a particular work. That is true of the natural creation, the creation of a nation, His great salvation, and creation of a people for Himself – the church, the body of Christ, and "the Lamb's wife."

properly seen, identifies **when God began, according to His own purpose, a particular work.** That is true of the natural creation, the creation of a nation, His great salvation, and creation of a people for Himself – the church, the body of Christ, and *"the Lamb's*

THE BEGINNING OF . . .

From the higher perspective, *"the beginning"* is the initiation of God's *"great salvation."* **It is the time when the physical arena in which the mystery of His will be launched is prepared, the environment in**

GOD

"In the beginning, GOD . . ." The Hebrew text and the Greek text, read *"THE God,"* as compared with how it would read without the article; i.e., "a God."

GOD IS ONE

The word translated *"God,"* in both Hebrew and Greek, is in the plural form. Yet "Gods" would not be a proper translation, for there is truly *"One God"* (Mal 2:10; Mk

12:32; Rom 3:20); 1 Cor 8:6; Eph 4:61 Tim 2:5; James 2:19). This is **not** a kind of summation that takes all of the gods invented by men and gathers them under one title – as Pantheism, which "equates God

with all the forces and laws of nature," and that legitimatizes "the worship of all gods (as at certain periods of the Roman empire)." MERRIAM-WEBSTER

There are at least two reasons for the use of the plural form.

- ➔ **First, this accents the fulness of Deity** – that in *"the true God"* (2 Chron 5:13; Jer 10:10; John 17:3), every essential Divine trait and quality is found.
- ➔ **Second, this is an introduction to the multiple Persons that co-exist as "God."** Both in Hebrew and Greek, *"God"* (Hebrew: **אֱלֹהִים** –'elohiym; Greek: **ὁ θεός**– the Theos), is in the plural form. Admittedly, this is confusing to some, but there really is no need for this to be the case.

We will find that creation was a work in which all of these personalities joined. That is why, when God spoke, and prior to the creation of man, He said, *"Let US make man in OUR image, after OUR likeness"* (Gen 1:26). Following the sin, it is written, *"And the LORD God said, Behold, the man is become as one of US, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD*

their word; That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in US: that the world may believe that thou hast sent Me" (John 17:19-21).

We now refer to these three Persons as *"the Father," "the Son," and "the Holy Spirit"* (Matt 28:19). At the core of their Persons, they are One God. Concerning their individuality and ministries, it is written, *"For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are One"* NKJV (1 John 5:7).

Here *"One"* is not intended to be a mathematical expression, but rather speaks of accord and unity. It is also used in this sense when speaking of husband and wife. They are *"ONE flesh"* (Gen 2:24; Matt 19:5-6; 1 Cor 6:16; Eph 5:21). The person who is *"joined unto the Lord is ONE spirit"* (1 Cor 6:17). The same is true in the body of Christ: *"For as the body is ONE, and hath many members, and all the members of that one body, being many, are ONE body: so also is Christ"* (1 Cor 12:12).

Thus, at the very threshold of revelation, we are introduced to a God that involves multiple personalities, perfectly

character, or in variance to His purpose.

There are different intellectual templates through which men read and study the Scriptures. Many of them have some measured value, but do not go deep enough into the character and purpose of God. Some of them are as follows.



- ➔ **THE RESPONSIBILITY OF MEN.** Here mankind itself becomes the focus, and what God requires of him. Whatever is not immediately associated with human responsibility is perceived as secondary, and possibly altogether irrelevant.

- ➔ **THE "ROADMAP TO HEAVEN" VIEW.** This is similar the first view, enlarging the view to include the consummation of life. Everything is seen from this perspective, which again, is centered in humanity itself.

- ➔ **HOW TO LIVE WISELY IN THIS WORLD.** This is a highly valued view in this generation. The book of Proverb is thus seen as more valuable than books like Romans, Ephesians, and the Revelation. Once again, humanity is the focus.

- ➔ **HOW TO BE SUCCESSFUL IN THIS WORLD.** This is another growing favorite, especially where affluence is more easily obtained. Again, the focus is on the people instead of the God who made them.

- ➔ **THE "GREAT COMMISSION VIEW."** This is a view that promotes numerical growth, which is seen as the premier activity of the church, which is the body of Christ. Even though no church was taught that this was the most significant work of the church, it is a highly treasured view, and is heartily embraced at large

The words "in the beginning God" sets the tone for sound thinking. Acceptable rationale, or principle thinking, must commence with the acknowledgment of God, His character, and His Purpose. Further, His character is perfectly displayed in His purpose, and His purpose drives everything that He says and does.

God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen 3:22-23). Later, when the city and tower of Babel was being built God said, *"Go to, let US go down, and there confound their language . . ."* (Gen 11:7).

In Isaiah's vision of the Lord, He *"heard the voice of the Lord, saying, Whom shall I send, and who will go for US? Then said I, Here am I; send me"* (Isa 6:8).

In Jesus Gethsemane prayer He said, *"And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through*

united in nature, character, and objective. This puts the lie to the *"Jesus only"*: doctrine that affirms there is only one personality in the Godhead, working in three different capacities: like John the carpenter, John the plumber, and John the printer.

SOUND THINKING BEGINS WITH GOD
The words "in the beginning God" sets the tone for sound thinking. Acceptable rationale, or principle thinking, must commence with the acknowledgment of God, His character, and His Purpose. Further, His character is perfectly displayed in His purpose, and His purpose drives everything that He says and does. He never speaks or acts out of harmony with His

without question. Again, men are the heart of the emphasis. Favored aphorisms of those embracing this view are. "We are saved to save and won to win." "The church is all about saving souls." "Saving souls, that is what it is all about."

- ➔ **THE "WHAT MUST I DO TO BE SAVED" VIEW.** This is closely related to the previous view. The Scriptures are read to perceive some "plan" that, with minimal effort, will waft one at last into heaven. There are almost as many "plans" as there are denominations, and each insists they are right.
- ➔ **HOW TO HAVE A HAPPY DOMESTIC LIFE.** Although, percentage wise, very little

3. Breakthrough Bible; for Young Catholics
4. Charles Stanley Life Principles Bible
5. Discipleship Study Bible
6. Doctor's Bible
7. Evidence Bible
8. Extreme Faith Youth Bible
9. Fireman's Bible
10. MacArthur Study Bible
11. Ryie Study Bible
12. Life Application Study Bible
13. Life in the Spirit Study Bible
14. Life Recovery Bible
15. Lucado Life Lessons Study Bible
16. Nurse's Bible
17. Policeman's Bible
18. Renovare Spiritual Formation Study Bible
19. Sailor's Bible

The Word "*God*" appears 4,031 times in Scripture. "*Lord*" appears 993 times. There are at least 5,225 references to Deity in pronoun form (He," "Him," and "His"). The references to Deity expressed as "You" ("Thou" or "Thee"), are found 2,872 times in Scripture. Considering this is by no means a complete listing, but only introductory, **that is 13,121 references to Deity.** By way of comparison, "man" and "men" appear 3646 times. Judging from the frequency of references, who is the focus of Scripture – God, or man?

Genesis is man's first written exposure to "*the true God*" (2 Chron 15:3; Jer 10:10; John 17:3; 1 Thess 1:9; 1 John 5:20). This introduction will shape how we think of Him. It is an intended shaping, determined by God Himself.

At the time of Genesis 1:1, there is no human to nourish, help, or sustain. There is no one that can be delivered. Our first exposure to God will **not** be in the capacity of a "*Helper*" (Psa 10:14; 30:10), a "*Shield*" for the feeble (Psa 3:3; 30:5), or One who defeats the foe (Psa 18:39; 24:8) – although He is all of that. He will **not** be seen as a Covenant maker (Deut 29:12; Psa 89:3), One who is merciful and gracious, and abundant in goodness and truth (Ex 34:6). He will **not** be revealed as "*the God of salvation*" (Psa 68:20), or One who renders "*vengeance*" to His "*enemies*" (Deut 32:41). Those are all revelations that come later, and will be the better understood in the context of this earlier revelation of Himself.

God must be seen as Himself – independent of human circumstances. We dare not sift our initial thoughts of the great God of heaven through a consideration that is centered in ourselves. **God is God whether there is humanity or not** – and it is man's business to praise Him for who He is, and not just what He has done for humanity in general or ourselves personally.

In a commentary on faith, the Holy Spirit makes clear that the first and primary consideration is **who** God is. What He does in regards to seeking souls comes after that. "*But without faith it is impossible to please Him: for he that cometh to God must believe that HE IS, and that He is a rewarder of them that diligently seek Him*" (Heb 11:6) – note: not that seek a blessing from Him, but who **SEEK HIM!** The first and primary quest of men is to "*seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us*"

The point is that the Scriptures are being approached primarily with humanity in mind. It appears as though God, Christ Jesus, the and the Holy Spirit have not yet entered the ranks of preeminent matters – nor has the "eternal purpose" of God

Scripture is devoted to the exposition of married life, this is a theme that is regularly set before the people. The number of professed Christian experts in this field are nearly beyond number. The results their efforts, however, falls far short of any legitimate spiritual work. One again, humanity is the chosen emphasis.

- ➔ **WHAT THE BIBLE HAS TO SAY TO MEN.** This not humanity in general, but rather is confined to males.
- ➔ **WHAT THE BIBLE HAS TO SAY TO WOMAN.** This is not humanity in general, but rather is confined to females.
- ➔ **THE ROLES OF MEN AND WOMEN.** This gas to do with roles both in the home and in the church.

These are just a few representations of how the Word of God is being approached, and represent Scriptural themes that are consider to be primary.

Current specialty Bibles that reflect certain theological and sectyarian priorities include the following:

1. Apologetics Bible
2. Archaeological Study Bible

20. Stewardship Study Bible
21. Teen Study Bible
22. The Couples Devotion Bible
23. The Family Walk Devotional Bible
24. The Men's Devotional Bible
25. The Minister's Bible
26. The New Believer's Bible
27. The One Year Bible
28. The Promise Keepers Study Bible
29. The Serenity Bible
30. The Soldier's Bible
31. The Spirit-Filled Bible
32. Truthquest Inductive Student Bible
33. Women's Devotional Bible
34. Woman of Faith Study Bible
35. Woman, Thou Art Loosed Bible

That is just a sampling. Barnes and Noble lists 1,369 different speciality Bibles.

The point is that the Scriptures are being approached primarily with humanity in mind. It appears as though God, Christ Jesus, the and the Holy Spirit have not yet entered the ranks of preeminent matters – nor has the "*eternal purpose*" of God (Eph 3:11). **Yet, from the very first verse of Scripture, God is absolutely preeminent, and His will is really the only will intended to be carried out to the fullest extent.**

"GOD" IN THE SCRIPTURES

(Acts 17:27). God has strategically placed man geographically and in time to give him the advantage in this quest: *"He determined the times set for them and the exact places where they should live"* ^{NIV} for this intent (Acts 17:26).

It is good for eager missionaries who easily speak of those who have "never had

an opportunity to hear the Gospel" to recall these things. **No man or group of men on the earth can give a valid excuse for not engaging in a fervent quest to find and knot the Lord.** Although they may not be able to see it, their lives have been so ordered by God as to encourage this endeavor.

However, when it comes to the objective and fact of creation, man is not in the equation. The purpose was conceived of God in Himself, which is the Divine manner. As it is written, *"according to his good pleasure which he hath purposed in himself"* (Eph 1:9). His objective was His own glory, and the display of His infinite wisdom.

CREATED THE HEAVEN AND THE EARTH

"... God created the heaven and the earth" (Gen 1:1). Other versions read, *"made the heaven and the earth,"* ^{BBE} *"preparing the heavens and the earth,"* ^{YL} and *"(prepared, formed, fashioned, and) created the heavens and the earth."* ^{AMPLIFIED}

The Hebrews word translated *"created"* (~~XXXX~~) means *"create,"* and is said to only pertain to God – i.e. *"Always with God as the Subject."* ^{STRONG'S}. This word is used seven times in Genesis, and, in keeping with the definition of the word, is always applied to what God created – heaven-earth, great whales, man, total creation, male and female, beasts, creeping things, and fowls of the air (Gen 1:1,21,27; 2:3,4; 5:1,1; 6:7). In Exodus it is used to describe the marvels God would do in Egypt (Ex 34:10). In Numbers it has to do with God doing *"a new thing,"* causing the earth to open up and swallow a rejected people (Num 16:30).

Repeated references are also made to the creation records in Genesis, chapters one and two (Deut 4:32; Psa 89:12; 148:5; Eccl 12:1; Isa 40:26,28; 42:5; 45:12,18). **This, then, is a pivotal consideration – the creation.** It is not something concerning which various views and opinions can be held.

THE HEAVEN AND THE EARTH

Other versions read, *"heavens and earth,"* ^{NKJV} *"the universe,"* ^{GNB} *"all you see, all you don't see."* ^{MESSAGE}

The word *"heaven"* is used to describe the total natural domain above the earth. The word *"heavens"* is descriptive of a multitude of sub-systems that exist in that domain (galaxies, etc.).

The *"heavens"* are the realm of the sun, moon, stars, and other heavenly bodies. **It's immensity is staggering for both**

size and complexity. Being above, physically speaking, it is infinitely greater than what is beneath – the earth. It is the sphere that controls much of what takes place upon the earth. This is the celestial realm, while earth is the terrestrial. The bodies that exist in both of these spheres are unique to them.

previous presence: *"For the invisible things of Him from the **creation** of the world are clearly seen."* (Rom 1:20)

➔ **"MADE"** This emphasizes the orderliness and objective of the creation: *"God made the firmament: **God made the***

Being above, physically speaking, it is infinitely greater than what is beneath – the earth. It is the sphere that controls much of what takes place upon the earth. This is the celestial realm, while earth is the terrestrial.

As it is written, *"There are also **celestial** bodies, and bodies **terrestrial**: but the glory of the **celestial** is one, and the glory of the **terrestrial** is another"* (1 Cor 15:40).

This text speaks of the natural heaven, or heavens, not the "heaven" in which the Lord dwells (Josh 2:11; 2 Chron 20:6; Psa 73:25; Eccl 5:2; Dan 2:28; Matt 6:9).

VARIOUS WAYS OF DECLARING THE ACT OF CREATION

In describing the creation of the heaven and the earth, various expressions are employed in Scripture. Each of them bring out a certain facet of this Divine work.

➔ **"CREATED"** This accents calling the thing created into being – causing it to appear. It is something only God can do: *"God **created.**"* (Gen 1:1,21,27; 2:3,4; Isa 40:26; 42:5; 45:18; Rev 4:11; 10:6)

➔ **"CREATION"** This is an umbrella term that describes the entire cosmos and everything in it. In its genesis, its total existence was owing to God, with no

firmament." (Gen 1:7,16,25,31; 2:2,3,4,9,22; Ex 20:11; 2 Kgs 19:15; 1 Chron 16:26; Neh 9:6; Isa 33:6; Acts 4:24; 7:50; 14:15; 17:24; Rev 14:7)

➔ **"MADE BY HIS POWER"** The creation is of such a nature that it required Divine power or aptitude. It could not come into being by itself, or by some accidental process: *"He hath **made** the earth by His power."* (Jer 10:12; 32:17; 51:15)

➔ **"FORMED"** Here again the creation of the heaven and earth is the result of a master Craftsman: *"His hands **formed** the dry ground."* (Gen 2:7,8,19; Psa 95:5; Prov 26:10)

➔ **"THE WORK OF THY FINGERS"** The personal attention of God was given to the creation of the entire natural order: *"Thy heavens, **the work of Thy fingers.**"* (Psa 8:3)

➔ **"THE WORK OF THY HANDS"** Again accenting the personal attention of God: *"the heavens are **the work of Thy hands.**"* (Psa 102:25; 143:5)

- ➔ **"SPOKE" AND "COMMANDED"** The vast majority of the creation was called into existence, or spoken into existence by the Word of the Lord: *"Let there be . . ."* God did not set a creative process in order by His Word, but actually created the finished product by what He said: *"He spoke and it was done; He commanded and it stood fast."* (Psa 33:9).
- ➔ **"PREPARED"** This accents that *"the worlds"* (Heb 1:2; 11:3) were created for a purpose – a Divinely appointed use:

chance were involved in the formation of the universe and its inhabitants. *"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly."* (Gen 1:12,21)

- ➔ **"LAID THE FOUNDATION"** Thus the deliberateness of the creation is seen: *"Thou Lord in the beginning hast laid the foundation of the earth."* (Heb 1:10)
- ➔ **"ESTABLISHED"** This carries much the same ideas as *"founded."* *"Thou hast established the earth."* (Psa 119:90;

any improvement or modification in the substance of creation. *"The Lord by wisdom hath founded the earth."* (Prov 3:19)

- ➔ **"CAUSED"** This is another word that destroys the idea of a happenstance creation and gradual evolution: *"and He causeth the vapors to ascend from the ends of the earth."* (Jer 10:13)
- ➔ **"COMMANDED"** The creation was a response to the command of the Lord. His Word brought matter and everything associated with it, into existence, and in a form that immediately related to His objectives. *"God, who commanded the light to shine out of darkness."* (2 Cor 4:6)
- ➔ **"BUILT"** This is why the creation is referred to as God's *"handiwork"* (Psa 19:1). *"He that built all things is God."* (Psa 19:1). (Heb 3:4)

- ➔ **"FRAMED BY THE WORD OF GOD"** God's word did not summon a process into existence that, after a length period of time, resulted in what He had designed and ordained: *"the worlds were framed by the word of God."* (Heb 11:3)
- THE CREATION WAS NOT A GATHERING TOGETHER OF PREVIOUSLY EXISTING MATTER**

The components of matter did not exist prior to the creation. God made everything in creation from what does not appear. The revealed statement on this is, *"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear"* (Heb 11:3). Other versions read, *"what is seen was not made out of things which are visible,"* NASB *"out of existing phenomena."* CJB

The idea of *"invisible,"* or things that do not *"appear,"* is not an introduction to the invisible world of protons, neutrons and electrons. **They are extremely small, but are not invisible.** They can be clearly seen under a microscope, where are enlarged thousands of times. **Things that cannot be seen are, in fact, nonexistent things.** The creative word of God called them into existence.

THE CREATION

Thirty three verses are devoted to the creation of the entire natural order, including the creation of Adam and Eve, and the seventh day rest of the Almighty (Gen 1:1; 2:2) – **six days in which everything natural had its Divine genesis.** That includes the



"Thou hast prepared he light and the sun." (Psa 74:16; Prov 8:27)

- ➔ **"FOUNDED"** This accents the fact that the creation will remain until the objective to be served by it has been completed: *"as for the world and the fulness thereof, Thou hast founded them."* (Psa 89:11)
- ➔ **"BROUGHT FORTH"** Here we have the emphasis based on the carrying out of the will of God. This, of course, decimates the idea that randomness and

148:6; Prov 8:28)

- ➔ **"MADE" "BY WISDOM"** This confirms that the heaven and earth were brought into existence according to Divine purpose, with everything required for their function being built into them from the beginning. *"To Him that by wisdom made the heavens."* (Psa 136:5)
- ➔ **"FOUNDED . . . BY WISDOM"** Thus full provision was made for the creation to continue to serve its purpose without

state of things when creation began, and the conclusion of the creative work itself. There are twenty-five direct references to the creation in Scripture; some of them to the totality of the creation, and some to a part of it (Gen 1:1,21,27; 2:3,4; 5:1,2; 6:7; Deut 4:32; Psa 89:12; 148:5; Isa 40:26; 41:20; 42:5; 45:6,12,18; Mal 2:10; Mk 13:19; 1 Cor 11:9; Eph 3:9; Col 1:16; 1 Tim 4:3; Rev 4:11; Rev 10:6).

Particularly in the Psalms, prophets, Gospels, Epistles, and Revelation, there is a particular manner of reasoning that is based upon the fact of the creation. I will develop these more in detail as we proceed through this lesson.

Suffice it to say, the Word of God does not allow for varying views of the creation of the heavens and the earth. The Scriptures not only declare the fact of the creation, but the manner in which it was created – “To Him that **by wisdom** made the heavens: for His mercy endureth for ever” (Psa 136:5).

Also, a point is made of God creating other things – and it is based upon a proper concept of the creation of the natural order. God is said to create the following.

OTHER THINGS CREATED

There are a number of things God is said to create after the creation of Genesis one. However, they are created after the order established in the creation of the heaven and the earth. From the standpoint of human experience, they are totally new. Nothing was borrowed from existing natural things to make these new things. They are also related to His Word.

If we distort the meaning of “created” in Genesis, that distortion will ripple throughout the entirety of one’s theology.

- ➔ **“A CLEAN HEART”** – “*Create in me a clean heart, O God; and renew a right spirit within me*” (Psa 51:10). A “clean heart” speaks of a purged conscience, the absence of ignoble motives, and the presence of a dominating love of God. This heart cannot be developed by men. It must be created by God.
- ➔ **A “PEOPLE”** – “*This shall be written for the generation to come: and the people which shall be created shall praise the LORD*” (Psa 102:18). God created the nation of Israel, making a people for Himself. But this was not the ultimate people, for they were still dominated by

the fallen nature. Their creation, however, proved that God could create and isolate a people among whom He would work. In their case, the objective was to bring forth the Messiah. There have been vast periods of time in the history of the world when very few godly people were apparent. The times of Enoch and Noah fall into this category, as well as the days of Malachi – and even the time during which Jesus walked among men (Lk 7:31-34). Now, however, in Christ Jesus, God is creating a people that, out of their own desire, praise Him with truth and consistency.

- ➔ **RENEWAL** is described as a creation – “*There go the ships: there is that leviathan, whom thou hast made to play*

experienced by the individual before.

- ➔ **THE BLACKSMITH** – “*Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy*” (Isa 54:16). God has created the blacksmith, who can harness the fire that frightens others, and fashion useful tools within that very fire. This is not an aptitude that was developed by men, but one what was created by God.
- ➔ **THE FRUIT OF THE LIPS** – “*I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him*” (Isa 57:19). This is fruit that cannot be originated by

There are a number of things God is said to create after the creation of Genesis one. However, they are created after the order established in the creation of the heaven and the earth. From the standpoint of human experience, they are totally new. Nothing was borrowed from existing natural things to make these new things. They are also related to His Word.

therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth” (Psa 104:30). Here the great sea monsters who appear to be so self sufficient, are said to be continually created and sustained.

- ➔ **A SAFE ENVIRONMENT AND MEANS OF DIRECTION** for His people – “*And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence*” (Isa 4:5). Often, according to appearance, no escape route appears available, and no means of direction. The poverty of nature becomes apparent. It is then that God creates a pathway and leads His people in it. New resources are made available that may never have been

man. Where there is legitimate praise of God, it has been created by Himself.

- ➔ **A NEW HEAVENS AND A NEW EARTH** – “*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind*” (Isa 65:17). The present creation has been defiled by the sin of man – contaminated, and brought to a state from which it cannot recover. But all is not lost. God will create a new heavens and a new earth of such grandeur that the former will not be remembered nor come into mind.
- ➔ **A REJOICING AND A JOY** – “*But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy*” (Isa 65:18). The spirit of rejoicing has often been apparently silenced among those who bear the name of the Lord. There have been times when, because of their sin, those aligned with God have said, “*We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a*

song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" (Psa 137:2-4). Even under such repressive experiences, God can "create a rejoicing" among His people, causing them to leap with joy for the glory of His favor and countenance.

➔ **A SPIRITUALLY NEW CREATION** – "Therefore if any man be in Christ, he is a **new creature** [creation] ^{NKJV}: old things are passed away; behold, all things are become new" (2 Cor 5:17). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a **new creature**" [creation] ^{NKJV} (Gal 6:15). The fallenness of man is something with which professing Christians have wrestled. Both the reality and extent of the fall has been the subject of much debate and contention. Yet, every honest and good heart realizes that something of immense proportions took place when sin entered into the world (Rom 5:12). However, even under such challenging circumstances God brings a "new creation" in which everything becomes new – something He alone can do.

➔ **THE SAVED ONES** – "For we are his workmanship, **created** in Christ Jesus unto good works, which God hath before

ordained that we should walk in them" (Eph 2:10). The domain of the first creation was one in which chaos and disorder were found, The realm of the "new creation" is the Lord Jesus, where everything is conducive to life and order.

➔ **THE "NEW MAN"** – "And that ye put on the new man, which after God is **created** in righteousness and true holiness" (Eph 4:24). "And have put on the new man, which is renewed in knowledge after the image of him that **created** him" (Col 3:10). Sin caused corruption, which eventuates in death. There was no component of the natural order, either within man, or external to him, that could be used to initiate the creation of this "new man." Nothing in Adam could be salvaged. Everything had to be made new – and that is precisely what happens in the creation of the "new man," which is "created in righteousness and true holiness."

MADE INTELLIGIBLE BY THE UNDERSTANDING OF THE INITIAL CREATION

All of this can be confidently grasped by accepting in faith the Genesis account of creation. Thus it is written, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do

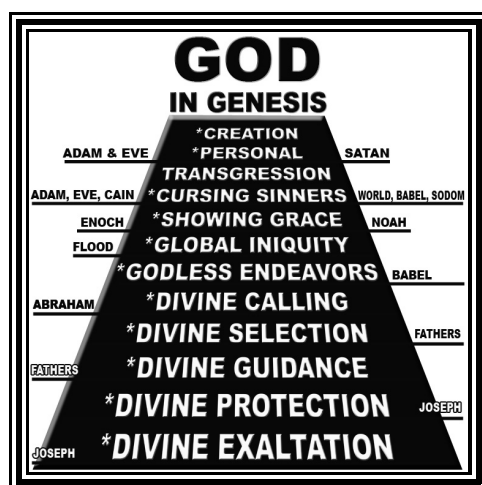
appear" (Heb 11:3). **Distort that understanding, and you have pushed the truth of salvation beyond reach.**

The notion of salvation being a kind of reformation of human conduct remains dominate in the professed Christian community. Considering how much has been written in Scripture on this subject, this is an inexcusable and intolerable circumstance. Much of this confusion has been imperceptibly caused by a distorted view of the first chapter of Genesis.

CAN GOD CURSE WHAT HE HAS MADE?

Can God curse what He has made and blessed? For some, the answer is a firm "No!" All of the people who affirm it is impossible to fall away from Divine favor take such a view. But it is a foolish and absurd position, contradicting the teaching of Genesis, together with Moses, the Prophets, John the Baptist, Jesus, and the Apostles, as well. **We find an answer to this question in the creation itself.** God created the heaven and earth, then cursed them upon the fall of man, consigning the entirety of it to mortality (Gen 3:17; Rom 8:20–22). God created and blessed) mankind (Gen 1:22,26, then, upon their transgression, cursed them to mortality and things that accompany it (Gen 3:16-19; Rom 5:17-19). Let every soul take heed to these matters!

CONCLUSION



Thus we have dealt briefly with the summary affirmation of Genesis 1:1. In this verse God has set the tone for the rest of Scripture, which is a record of the reality

and nature of His purpose, and the manner in which it is worked out. In the execution of His purpose, He determines the manner and place in which this will be accomplished, and the participants in the objective.

As we walk through Genesis there is a gradual unfolding of the nature and purpose of Almighty God. Taken seriously, this unique volume enables us to become better acquainted with God.

We will also behold the initial state of the environment in which He chooses to work, and how He prepares it for that work. We will see how the success of Satan impacts upon the environment, and how that is addressed by the Lord of glory. **If we take this book seriously, it will contribute to the development of a hatred for iniquity, and a love for righteousness.** It will foster a

certain disdain for Satan and his artifices. A respectful value will be placed upon those who take God at His Word, and do what He commands them to do.

We will see religious hatred, and the aggressive attempt to remove the godly. We will be given to see the rapid spread of iniquity, until the whole world is devastated by its wake. We will be exposed to whole cities that so incensed the Lord He destroyed them. The reaction of God to such circumstances will be made quite clear.

Early in human history, two men will surface who actually walked in agreement with God. We will read of a man who "found grace in eyes of the Lord." Another was summoned by a special call. Still another, though oppressed by his brethren, was exalted to the place of prominence in

the world's most dominant nation.

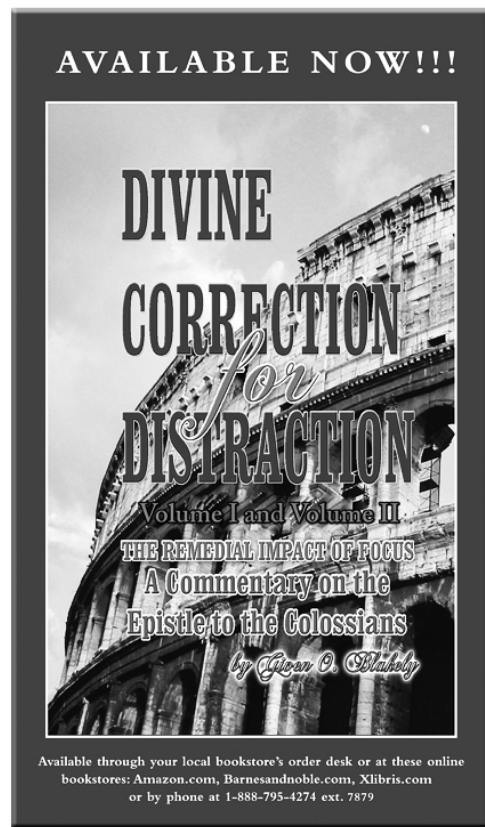
All of this is significant because God does not change. He reacts to sin no differently today than He did to it in the record of Genesis. Just as in this record, those who can be trusted with little will be

given much. There still are people who please God, like Enoch did. As with Noah, the Lord still treats with favor those who fear Him and do what He says to do. God is no more pleased today with efforts that ignore His Presence and Person than He was at Babel.

Let us remain alert throughout this book, beholding the nature of God in His works, and the unthwartable determination of God to fulfill His purpose. See how no one can bless those whom God curses, and none can curse those He chooses to bless. God's Sovereignty is at the heart of Genesis.

Our next Hungry Saints Meeting will be held on Friday, 12/3/10. We will continue our new series of lessons on the book of GENESIS. The second lesson will cover verses 1-13 of chapter one. "THE FIRST THREE DAYS." These lessons will be more of a summary nature, touching upon key people and events that will confirm us the "eternal" purpose that is now revealed to us in Christ Jesus. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

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406 South Sergeant Street, Joplin, MO 64801

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ADAH's Webpage: <http://wotruth.com/adah.htm> -- EVA's Webpage: <http://wotruth.com/Eva.htm>

Benjamin (Bensvison@aol.com), Eva (Evablakely@aol.com)

Adah Hutchcraft (adahhutchcraft@hotmail.com), Jason Hutchcraft (hutchcraftj@hotmail.com)

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