

Genesis
“Jesus The Elector”

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Ordinary history is recorded in a way that reveals the achievements and progress of people.

The Bible’s chief aim however is to record the progress of God’s revelation of Himself to man. In Genesis we see how God showed His character and nature of holiness, justice, love and mercy. It can be summed up this way *“the Bible is the revelation of God to man and the relation of man to God!”*

The word Genesis comes from the Greek word that simply means *“origin”* or source.

The Hebrew word is *“Bereshith”* which simply means *“In the beginning”*. This is the first of a fivefold work **compiled by Moses** called “Penta” = “five” “teuch” = books.

Several things to note:

1. **It is written to a people who believed in God:** It’s aim therefore was not to prove what it puts forth as truth it already presupposes that those who read it’s pages believe.
2. **It was written to a group that believed that their God was, One, personal, all knowing, all powerful, everywhere at once and eternal:** Thus it seeks not to prove these points to those who refuse to believe.

3. **It presents this God as the only Creator without explanation, apology or**

argument: The creation account is practical and stated as fact because it's aim is to further the faith of it's readers. That's not to say that is contrary to science.

1: -2:3 The Creation Account

Here in these 10 words, (7 in Hebrew) we have something quite remarkable when compared to all the other opinions to the origin of the universe. All other philosophies start with what the senses can detect (time, space and matter) then attempt to understand how those things might have become what we now sense. Evolution has time, space and matter existing from nothing and then evolving into complex systems. But it fails to answer the question, "*How did it all get here to begin with?*" The perspective of Genesis is not to be a text book of science or as someone well said, "*it's purpose is not to tell us how the heavens go but rather how to go to heaven!*" Yet before these three things existed we are told of the existence of the Creator, (the uni-plural form of the name Elohim). The "*im*" in "Elohim" makes the name plural but it's meaning singular. This name describes God as eternal existing before the universe as all-powerful, all-knowing and everywhere at once. Therefore nothing is impossible for God! We are told right here that God created something out of nothing. When we create something we do so by assembling together existing materials but that is not the way that God created. The Bible speaks of the intelligent design of the world not random chance but rather a special creation by a personal God! On the first day of creation God specifically created a habitation (light) by which He would bring forth man. On the second day of creation, God created a hydraulic cycle to cause water to be condensed into vapor, then vapor would then be redistributed back into rain, ice or snow. So just as light is absolutely

necessary for life so too is water. And before He brought forth this man, Adam, He knew that given a choice this man would choose disobedience. He also knew that He would provide a way back for His fallen creation. The way in which He would do so would be by His Son who was the instrument of creation. The way in which His Son would come would be through a man named Abraham. Through his family, God would bring forth a nation and through that nation in a lonely stable a Child would be born. **Again I remind you that God was creating all of this for an to dwell in, that was His purpose and plan.**

Vs. 9-10 The phrase “after it’s kind” is repeated 9 times in this chapter. Each type of vegetation would have it’s own complex DNA which would only allow itself to reproduce after it’s own species. Folks, this is just a fact of nature and by this evolution can not be possible! You can have a wide variety of dogs and a wide variety of monkeys but you will not find single “dogkey”! **Now this tells us that we are not an accident that our life and existence is part of His wonderful plan. And that somehow you and I fit into His design.**

Vs. 26 The first difference we see in the creation of mankind is that there is a divine consultation about this creation. The word used here for God is “*Elohim*” which is plural meaning three or more. Notice the use of the plural with the singular, “us and our (plural) with image and likeness (singular)” which is the strongest yet of the trinity in scripture, God existing is a three-fold unity.

II 2:4-4:26 The History Of The First Family

The word history is literally *generations* and is where we get the title of the book. It will also serve as a key to the eight divisions in the book. From here on out when you see these words they will be followed by the name of a particular patriarch. **These names are of the men that wrote each section recording these generations. They would then pass down the tablets to the next generation that again would record the history of their generations.** This happened up to the time when all of the tablets came into the hands of Moses who wrote the final chapters (37:3-50) of Genesis as well as organizing and editing all of the proceeding generations.

2:1-2 When we come to the 7th day we are told that things were “*finished or ended*” the meaning of the word “*finished*” speaks to you and I about God’s work toward us. To this first family **God wanted them to remember four things:**

- a. Vs. 4-7 Mankind is to remember their frame “dust”.
- b. Vs. 8-14 Mankind is to remember how dependent they are upon God’s provision.
- c. Vs. 15-17 Mankind is to remember that it is God who gives them purpose and that this purpose is best found in obedience to His word.
- d. Vs. 18-25 Mankind is to remember that it is His grace that blesses us with each other.

In **Chapter three** Adam and Eve go from “*perfect in paradise*” to “*lost in the wilderness of sin*” without ever changing physical locations. There are three main personalities in this chapter two of which we are already familiar with, Mankind and the Lord God. The third is this mysterious person called the serpent. We are give **four ways Satan attacked God in his deception of Eve:** (verses 1, 4-5)

- a. Vs. 1a “*Has God indeed said,*”: **Attack upon the Word of God.**

- b. Vs. 1b “*You should not eat of every tree of the garden?*”: **Attack upon the grace of God.**
- c. Vs. 4 “*You will not surely die.*”: **Attack upon God’s righteousness.** “*Those consequences will never happen!*”
- d. Vs. 5 “*For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.*” **Attack upon the holiness of God.** Satan is declaring that God’s motives are impure.

3:6b It is at this point that according to Romans 5:12 that “*through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.*” Every corpse and graveyard owes its existence to this section of scripture before us.

3:8-9, 11 While they were hiding in their sin God:

- a. Vs. 8 **Had not changed His relationship towards them!**
- b. Vs. 9-11 **It is His love that seeks us out.** Adam did not understand that the One that walked in the garden of God’s grace seeking him out would one day shed blood in the garden of grace to redeem him back!

In **chapter four** the focus is not upon the effects of sin upon the individual life and God’s grace it is upon the effects of sin upon the *social life or community* and God’s provision of grace.

Vs. 1b As Cain lay in Eve’s arms she names him “*acquisition, acquired or gotten*”, Cain. We are told the reason for the names as, *I have acquired a man from the LORD.*” The literal translation puts it, “*I have gotten the man that the LORD promised.*” It seems that Adam and Eve believed that Cain was the “seed” promised in 3:15 where God said He would “*put enmity between you and the woman, And between your seed and her Seed; He shall bruise your head,*

And you shall bruise His heel.” So perhaps they thought that Cain was that promised “*seed*” who would deliver them out from under the curse of sin.

III 5:1-6:8 The History Of Early Man

From the ungodly line of Cain to the godly line of Seth we see a contrast between the two. Jesus spoke of these two opposing saying, “*If you were Abraham’s children, you would do the works of Abraham, (faith in Christ)*”. All of humanity falls into one of these two groups but all of us start out in the ungodly line of Cain and are “**reborn**” into the godly line of Seth, (John 3:16, Eph. 2:1-10). **In the godly line of Seth we read how at that time they “*began to call on the name of the Lord.*”**

In the genealogy of the godly name there is a message in the meaning of the names:

<u>Hebrew</u>	<u>English</u>
Adam	Man
Seth	Appointed
Enosh	Mortal
Cainan	Sorrow
Mahalaleel	The blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	Despairing
Noah	Rest

If you were to put it into a normal sentence structure: “Man is appointed mortal sorrow; but the blessed God shall come down teaching that His death shall bring the despairing rest!”

Chapter 6:8 Although wickedness was great on the earth there was a man named “Noah” who looked into the eyes of the Lord and not into the eyes of the world. Notice that it says that he

“found grace” and did not earn it! The truth is that grace found Noah as it had been searching the earth to reveal its self to everyone whose heart is fixed upon the Lord!

IV. 6:9 -9:29 The History Of Noah

6:10-12 Noah led his wife, three sons and their wives to find grace as well. One hundred twenty years passed from the time that God first spoke to Noah concerning the flood and during those years he raised three sons, saw them marry, built a massive ship on dry land and stored all the supplies that would necessary to care for the living cargo.

8:1 As they all were on the Ark, notice that before there was any change in Noah’s situation it says, *God remembered Noah*”. God remembered Noah in grace before His ever dealt with the outward surroundings.

8:13 Noah spend his 600th year in the ark but at the beginning of his 601st year of life was a brand new start. The old life had perished under the water and the new life was going to have to be lived in complete dependence upon God and His grace.

8:20-22 Noah sacrificed 1/7th of his flocks and herds so the first thing that Noah does outside the ark is praise and thank God. They owed their lives not to good shipbuilding, favorable stars and the right alignment of the planets, but rather to the proper worship of God.

9:1-17 Here we have the first of the major covenants mentioned in the O.T. (**Noah’s, Abraham’s, Israel’s and David’s**). The eighth and final provision of God’s covenant with Noah is seen in a sign of assurance, the rainbow. So we have a beautiful spectrum of color of God’s grace against the dark skies of human sin. The rainbow reminds us that God’s love breaks through even the darkest of our sin. Did you know that where ever there is rain there is always a

rainbow you just have to be in the right spot to see it? And from heaven you will always see a rainbow? We need to always be reminded that God always covers us in His glorious grace.

Vs. 28-29 Noah lived 950 years, 20 more than Adam but 19 less than Methuselah and preached 350 years more to his descendants. He saw two worlds and this ministers to me because we Christians are like Noah as well as we have seen two worlds and are according to Hebrews 11:10 “*waiting for the city which has foundations, whose builder and maker is God.*” In the end (9:18-23) we see that as great as God’s work is it did not change the flesh of Noah. The old nature is incurable the only treatment listed for it is to “*reckon it to be dead*”.

V. 10:1-11:9 The History Of The Descendants Of Noah

This section has been commonly called the **table of nations**. It seems the Shem, the middle son of Noah, under took the task of **listing the 70 nations that came from his two brothers and himself**.

10:21 Shem is distinguished by his relationship to **his third son’s grandchild Ay’-ber**. It is from his name that we get the word **Hebrew** from and from him Abraham through whom all the families of the earth would be blessed (12:3) six generations beyond Ay’-ber.

The first 11 chapters of Genesis cover a span of over 2000 years and five important events:

- Creation
- The fall of mankind
- The flood
- The tower of Babel
- The birth of Abram

From chapter 12 to the end of chapter 50 only 350 years are covered. The last two of the five events “*the tower of Babel and the birth of Abram*”, serve as a bridge between the first half of the book and the second half.

VI. 11:10-25:11 The History Of Abraham

Here in this section we are given Abram's ancestry.

11:10-26 Reveals Abram's ancestry by which we will be able to trace God's heart to save a fallen race. Noah was the 10th generation from Abram; Abram was the 10th generation from Shem.

11:29-32 Abram married a woman named "Sarai" (princess) and we are told that she is barren which will play an important part in the story of latter chapters. Abram's life of faith becomes an example of how we ought to live in Christ; ten times in the NT we read that Abram's strength lie in his trust in God.

17:12 *"What Sarah wanted the most in life (the child of promise) she doubted could ever take place in the energy of the Spirit but she believed it could be produced in the energy of the flesh."* Let this passage serve as a reminder that most of our failures occur when we find it easier to believe that we can obtain the promises of God through the energy of the flesh then simply trusting God to be able to do what only He alone has promised.

22:11-18 Abraham is taking his son, his only beloved son Isaac up to Calvary with wood upon his back to be a sin offering in obedience to the Lord. The Lord says, *"Abraham, Abraham, don't touch your son for I know what lies upon the throne of our heart! And one day the world will know what lies on the throne of My Fathers' and My heart!"* *"God takes the heart before He takes the action", He takes the "will for the deed".* **A lot of folks want to know the will of God before they act. God looks at it from the opposite way, He wants to see if we will act before He will let us know which way we are to do so!**

Abraham had said to Isaac that “*God will see the lamb for Himself*” **Yet there was a ram in the thicket but there was also a Lamb there who would take away the sin of not just Abraham and Isaac but the whole world!**

VII. 25:12-36:43 The History Of Isaac And His Family

The events of Isaac’s life are summed up in this section and his life looks a lot like that of his father. There is something interesting in observing these three patriarchs **Abraham, Isaac and Jacob**, as it relates to our lives. Their lives seem to be centered around three distinct activities that each is known for: “**Building alters, digging wells and pitching tents!**”

- **Abraham:** “*Builds alters*”, four times we are told that he does so. Altars were places of worship and Abraham’s life was centered on the worship of God. Yet he only dug 1 well and pitched 2 tents, (*accept for 26:15 where it is obvious that he dug many wells!*)
- **Isaac:** “*Digs wells*,” five times we are told that Isaac dug wells. In John 4:1-4 Jesus told the woman, “*Whoever drinks of the water that I shall give him shall never thirst!*” Wells in scripture point to God’s provisions for a healthy spiritual life. Isaac is a man that emulates the spiritual life of faith of his father. Yet we are told that Isaac builds only one altar and only pitches his tent twice.
- **Jacob:** “*pitched tents*,” 4 times we are told that he pitched his tent. Tents symbolize a person’s abode during their spiritual journey. Jacob goes down as a guy who no matter where he is he has made his home in the Lord. Yet, as far as the other three activities of his forefathers, he built only one altar and dug no wells.

Here’s my point, we ought to be “*altar builders, well diggers and tent pitchers*” in our lives, folks who:

- **Long to sit at the feet of the Lord to worship Him.**
- **Come and dig deep in His word to be refreshed by Him.**
- **And find that wherever He has placed us we are at home.**

27:6-8 Isaac and Rebekah have twin sons and there was problems with those two while they were still in the womb. But as parents we see that something is wrong with their thinking is in the words of verse 1 and 6 where they think of their children in terms of “*my son, her son!*” This shows that they were prone to think of the two boys’ as Esau being Isaac’s boy and Jacob being Rebekah’s boy. The truth of the matter is that they were neither. **Jacob and his family spent 10 years, 30 miles from where God had called him to be all along.** By all practical purposes they were only a day’s walk from obedience and surrender.

VIII. 37:1-50:26 The History Of Jacob And His Family

The last section of this book will take 14 chapters and take us to how Israel ends up in Egypt. 37:2 The second verse of this chapter gives a change of writers from Jacob to that of his first son through Rachel, Joseph. Through out Joseph’s 110 years he remains consistent in character in spite of his circumstances. Success didn’t weaken his character nor did adversity harden his heart. **Joseph’s life is a balanced life that triumphed in his faith no matter what he faced. In the final chapter of this book as we hear his words of how Joseph maintained this balance, “*But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.”*** Joseph saw all that happened towards towards him from the perspective of what he knew to be true about God. Joseph used God’s character to interpret his situation rather than the situation to interpret God’s character!

In Chapter 41 The Lord's work in the life of Joseph over 13 years was not about his promotion to Prime Minister of all of Egypt, **the prize was the process that transformed his character. Those 13 years transformed Joseph where he was grateful and not hateful of his experience.** To so create a man who could interpret dreams and to steer a course through those dreams is not as difficult as it is to find a man who with such abilities would not be lifted up in pride at God's work through him!

In the end it took Jacob his whole life to realize that what matters most is not what we have done for God but what He has by His grace done for us! The end of Genesis is caricatured by two funerals and it is a fitting end to the book. In the beginning of Genesis we saw the creation of man as he was brought forth in perfection and paradise that which God had for him. Yet man chose to walk away from God to rule his own life, he didn't need God, he didn't want to listen to God. The outcome of which is that he dies. Yet there is also another journey that starts in this book, a journey of reconciliation. It is interesting that although the book ends with two men in their coffins (*one in the land of promise the other in Egypt with instructions to be taken with them when the nation leaves*) it none the less ends with a hope of future restoration. A restoration not built upon man's faithfulness but God's! In the final chapters of another book we see that the journey will one day be completed as we read in Rev. 21:4 *"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*

