



Survey of the Book of Genesis

The book of **Genesis**, the first book of the Bible, derives its name from the Greek word *geneseos*, meaning "origin" or "beginning." It is a foundational text that lays the groundwork for the entire biblical narrative. This survey provides an overview of its structure, key themes, and theological significance.

The human author of Genesis is Moses. As a matter of fact, Moses wrote nearly 20% of the Bible. He wrote the first five books which are called the Pentateuch. The word Pentateuch means five books or five rolls. This portion of the Scripture is also called the Law of Moses or The Torah. The Lord Jesus affirmed the authorship of Moses (Mark 12:26; Luke 24:44; John 5:45-47, 7:19).

The book of Genesis is a book of beginnings. **No beginning, however, is ascribed to God for He had no beginning.** Genesis is the seed bed of the Bible. Some of the beginnings we find are those of Creation, the human race, marriage, the family, nations, civilizations, history, government, sin, sacrifice, worship, the call of God, language, literature, music, art, science, poetry to name only a few.

Key Word: Beginning

Key Verse: Genesis 1:1

STRUCTURE OF GENESIS

Genesis is naturally divided into two major sections:

1. **Chapters 1–11: Primeval History**

○ **Creation (1:1–2:25)**

God creates the heavens, the earth, and all life in six days and rests on the seventh day. Humanity is created in God's image as the pinnacle of creation (Genesis 1:27).

- **The Fall (3:1–24)**
Adam and Eve's disobedience introduces sin and death into the world, leading to humanity's separation from God.
- **Cain and Abel (4:1–16)**
The first murder occurs as Cain kills his brother Abel, showcasing the spread of sin.
- **The Flood (6:1–9:29)**
Humanity's wickedness prompts God to judge the earth with a flood, sparing only Noah, his family, and the animals in the ark.
- **The Tower of Babel (11:1–9)**
Humanity's prideful attempt to build a tower to heaven results in God confusing their language and scattering them across the earth.

2. **Chapters 12–50: Patriarchal History**

- **The Call of Abraham (12:1–25:11)**
God calls Abram (later Abraham), promising to make him a great nation and to bless all families of the earth through him (Genesis 12:1-3).
- **Isaac (25:19–26:35)**
Isaac, the son of promise, continues the covenant blessings, but his story is relatively brief.
- **Jacob (27:1–36:43)**
Jacob, later renamed Israel, is central to God's plan. He fathers twelve sons, who become the heads of the tribes of Israel.
- **Joseph (37:1–50:26)**
The life of Joseph illustrates God's providence, as Joseph rises to power in Egypt and becomes the means of preserving his family during a famine.

Key Themes in Genesis

1. **The Sovereignty of God**
Genesis begins with the affirmation that God is the Creator and Sustainer of all things (Genesis 1:1). His sovereign hand guides history, from creation to the preservation of the patriarchal line.
2. **The Sinfulness of Man**
The fall of Adam and Eve reveals the depth of human rebellion against God. The subsequent narratives—Cain and Abel, the flood, and the Tower of Babel—highlight humanity's continued sinfulness and need for redemption.
3. **The Covenant of Grace**
The Abrahamic Covenant (Genesis 12:1-3; 15:1-21; 17:1-14) is a central theme, promising land, seed, and blessing. This covenant sets the stage for the rest of Scripture and points to the ultimate fulfillment in Jesus Christ.
4. **God's Providence**
The story of Joseph demonstrates God's providence in using evil intentions for good (Genesis 50:20). It is a reminder of God's control over all circumstances to fulfill His purposes.
5. **Blessing and Election**
God chooses individuals—Abraham, Isaac, Jacob, and Joseph—to accomplish His divine

plan, underscoring His sovereignty in election and His commitment to bless the nations through His chosen people.

Theological Significance

Genesis is foundational to understanding the rest of Scripture. It explains the origin of the universe, humanity, sin, and God's plan for redemption. Key doctrines such as the Imago Dei (the image of God), the consequences of sin, and the unfolding of God's redemptive plan are introduced here.

Christ in Genesis

Genesis foreshadows Christ in several ways:

- **The Seed of the Woman (Genesis 3:15):** The first promise of a Savior who will crush the serpent's head points to Jesus Christ.
- **Melchizedek (Genesis 14:18-20):** This mysterious priest-king foreshadows Christ as our eternal High Priest (Hebrews 7).
- **The Sacrifice of Isaac (Genesis 22):** Abraham's willingness to sacrifice Isaac prefigures God's sacrifice of His only Son.

TIMELINE OF GENESIS

The following timeline of the events in the book of Genesis is based on a literal interpretation of the text, primarily informed by genealogies and historical analysis. This timeline assumes a young-earth creationist perspective (approximately 6,000 years ago).

Creation to the Flood (Genesis 1–6)

1. **Creation Week** (Genesis 1–2)
 - Day 1: Creation of light, separation of light and darkness.
 - Day 2: Creation of the firmament (heavens).
 - Day 3: Creation of dry land, seas, and vegetation.
 - Day 4: Creation of the sun, moon, and stars.
 - Day 5: Creation of sea creatures and birds.
 - Day 6: Creation of land animals and mankind (Adam).
 - Day 7: God rests, establishing the Sabbath.
2. **Fall of Man** (Genesis 3)
 - Adam and Eve sin by eating the forbidden fruit.
 - The curse is pronounced, and they are expelled from Eden.
3. **Cain and Abel** (Genesis 4)
 - Cain murders Abel, and God marks Cain as a fugitive.
4. **Genealogies from Adam to Noah** (Genesis 5)
 - Lifespans of early patriarchs (Adam to Noah) are recorded, totaling approximately 1,656 years from creation to the flood.
5. **Increasing Wickedness** (Genesis 6:1–8)

- Humanity becomes corrupt, and God determines to bring judgment through a global flood.

The Flood and Post-Flood Era (Genesis 6–11)

1. **The Flood** (Genesis 6:9–9:17)
 - God instructs Noah to build the ark.
 - Noah and his family (8 people total) enter the ark.
 - The floodwaters cover the earth for 40 days and nights.
 - The waters recede, and Noah's family exits the ark after over a year.
2. **God's Covenant with Noah** (Genesis 9)
 - The rainbow is given as a sign of God's promise never to flood the earth again.
3. **Genealogy of Noah's Sons** (Genesis 10)
 - The descendants of Shem, Ham, and Japheth spread across the earth.
4. **The Tower of Babel** (Genesis 11:1–9)
 - Humanity attempts to build a tower to reach heaven.
 - God confuses their language, causing them to scatter across the earth.

The Patriarchal Period (Genesis 11–50)

1. **Genealogy from Shem to Abraham** (Genesis 11:10–32)
 - About 390 years pass from the flood to the birth of Abraham.
2. **Call of Abram** (Genesis 12:1–9)
 - God calls Abram to leave Ur and travel to Canaan.
 - The Abrahamic Covenant is established.
3. **Abram and Lot Separate** (Genesis 13)
 - Lot chooses to live near Sodom.
4. **Abrahamic Covenant Reaffirmed** (Genesis 15)
 - God promises Abram numerous descendants and the land of Canaan.
5. **Birth of Ishmael** (Genesis 16)
 - Sarai and Abram attempt to fulfill God's promise through Hagar, Sarai's maid.
6. **God Renames Abram and Sarai** (Genesis 17)
 - Abram becomes Abraham, and Sarai becomes Sarah.
 - The covenant of circumcision is instituted.
7. **Destruction of Sodom and Gomorrah** (Genesis 18–19)
 - God destroys the cities for their wickedness, but Lot and his daughters escape.
8. **Birth of Isaac** (Genesis 21)
 - Isaac, the son of promise, is born to Abraham and Sarah in their old age.
9. **Sacrifice of Isaac** (Genesis 22)
 - God tests Abraham's faith by commanding him to offer Isaac as a sacrifice, but God provides a ram as a substitute.
10. **Death of Sarah** (Genesis 23)
 - Abraham purchases the cave of Machpelah as a burial site.
11. **Isaac Marries Rebekah** (Genesis 24)
 - Abraham's servant finds Rebekah, who becomes Isaac's wife.
12. **Birth of Esau and Jacob** (Genesis 25)
 - Isaac and Rebekah have twin sons; Jacob is chosen as the heir of the covenant.

13. **Jacob Deceives Esau and Isaac** (Genesis 27)
 - Jacob receives Isaac's blessing through deception.
14. **Jacob Flees to Laban** (Genesis 28–31)
 - Jacob marries Leah and Rachel and fathers 12 sons and one daughter.
15. **Jacob Wrestles with God** (Genesis 32)
 - Jacob's name is changed to Israel.
16. **Joseph's Story** (Genesis 37–50)
 - Joseph is sold into slavery by his brothers and taken to Egypt.
 - Joseph rises to power in Egypt and saves his family during a famine.
 - Jacob and his family move to Egypt, where they settle in Goshen.
17. **Death of Jacob and Joseph** (Genesis 49–50)
 - Jacob blesses his sons and dies.
 - Joseph dies, reminding his brothers of God's promise to bring them back to Canaan.

Key Timeframes in Genesis

1. **Creation to the Flood:** ~1,656 years.
2. **Flood to Abraham:** ~390 years.
3. **Abraham to Joseph's Death:** ~290 years.

This timeline emphasizes God's sovereignty and faithfulness, showing His redemptive plan through the patriarchs and His ultimate preparation for the nation of Israel.

THE DAYS OF CREATION

Day 1: Light and Darkness

- **Genesis 1:3-5**

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."

Day 2: The Firmament

- **Genesis 1:6-8**

"And God said, Let there be a firmament amid the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

Day 3: Land, Seas, and Vegetation

- **Genesis 1:9-13**

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree

yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Day 4: Sun, Moon, and Stars

- **Genesis 1:14-19**

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

Day 5: Birds and Marine Life

- **Genesis 1:20-23**

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

Day 6: Land Animals and Mankind

- **Genesis 1:24-31**

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in His own image, in the image of God created He him; male and female created He them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that

creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Day 7: The Sabbath Rest

- **Genesis 2:1-3**

"Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

This orderly progression of creation reflects God's power, wisdom, and purpose, culminating in mankind, made in His image, and the sanctification of the seventh day.

THE SONS OF ADAM

The story of **Cain, Abel, and Seth** in the book of Genesis carries profound theological and practical significance. It addresses themes such as sin, faith, worship, and the continuation of God's redemptive plan. Each of these individuals plays a critical role in the unfolding biblical narrative.

Cain: The Firstborn and the Way of Sin

- **Genesis 4:1-16** introduces Cain as the firstborn son of Adam and Eve. Cain's name means "acquired" or "gotten" (Genesis 4:1), reflecting Eve's hope in God's promise of a Redeemer (Genesis 3:15). However, Cain's life becomes a tragic example of sin's power and consequences.

Significance of Cain:

1. **The Corruption of Worship:**

Cain brought an offering of the "fruit of the ground" (Genesis 4:3), but God "had not respect unto Cain and to his offering" (Genesis 4:5). This rejection was likely due to Cain's lack of faith and improper heart attitude (Hebrews 11:4). Cain's offering represented human effort rather than God's prescribed method, illustrating the futility of works-based righteousness.

2. **The Progression of Sin:**

After God's rejection of his offering, Cain became "very wroth, and his countenance fell" (Genesis 4:5). Instead of repenting, he allowed anger and jealousy to consume him, leading to the murder of his brother Abel (Genesis 4:8). This marks the first act of human murder, highlighting how sin escalates when left unchecked (James 1:14-15).

3. **God's Mercy and Judgment:**

Though Cain was punished, God still showed him mercy by placing a mark upon him to

protect him from vengeance (Genesis 4:15). This demonstrates God's longsuffering even toward sinners.

4. **The Way of Cain:**

Cain became a symbol of rebellion against God. Jude 11 refers to "the way of Cain," representing those who reject God's authority and pursue self-centered paths.

Abel: The Faithful Worshipper

- Abel, the second son of Adam and Eve, is introduced briefly but with eternal significance. His name, meaning "breath" or "vapor," foreshadows his short life (Genesis 4:2).

Significance of Abel:

1. **Faithful Worship:**

Abel offered a "more excellent sacrifice" (Hebrews 11:4). He brought "of the firstlings of his flock and of the fat thereof" (Genesis 4:4), an offering that symbolized blood atonement. His sacrifice was accepted because it was made in faith, aligning with God's requirements (Leviticus 17:11).

2. **Righteousness through Faith:**

Abel is the first human in Scripture described as righteous (Matthew 23:35; Hebrews 11:4). His faith and obedience to God's will made him a model for true worship and trust in God.

3. **Martyrdom and a Foreshadowing of Christ:**

Abel's death at the hands of his brother makes him the first martyr. Jesus referred to him as a righteous man whose blood was shed unjustly (Matthew 23:35). His story points forward to Christ, the ultimate righteous sufferer whose blood speaks "better things than that of Abel" (Hebrews 12:24).

Seth: The Chosen Line of Redemption

- After the death of Abel and the estrangement of Cain, God gave Adam and Eve another son, Seth. His name means "appointed" or "substitute," reflecting his role in God's redemptive plan (Genesis 4:25).

Significance of Seth:

1. **The Continuation of the Godly Line:**

Seth became the father of a line of descendants who "called upon the name of the LORD" (Genesis 4:26). This indicates a revival of true worship and a turning back to God.

2. **The Line of the Redeemer:**

Seth's genealogy in Genesis 5 traces the line through which Noah, Abraham, and ultimately Jesus Christ would come (Luke 3:23-38). Seth's birth ensured the fulfillment of God's promise in Genesis 3:15 that the seed of the woman would crush the serpent's head.

3. **Contrast with Cain's Line:**

While Cain's descendants are marked by rebellion, technological advancements, and increasing wickedness (Genesis 4:17-24), Seth's line emphasizes faithfulness and worship.

This contrast sets the stage for the division between the "sons of God" and the "daughters of men" in Genesis 6.

Theological Themes

1. The Nature of Sin:

The stories of Cain, Abel, and Seth highlight the devastating effects of sin, beginning with the fall in Genesis 3 and spreading rapidly through humanity. Cain's story shows sin's mastery over the unrepentant heart, while Abel and Seth represent faithfulness and God's provision.

2. God's Sovereignty and Grace:

Despite human sinfulness, God preserved a line through Seth to accomplish His redemptive purposes. His promise of a Savior in Genesis 3:15 is seen working through history, ensuring that His plan is not thwarted.

3. True Worship:

Abel's example underscores the importance of approaching God on His terms, through faith and obedience. Seth's lineage continues this pattern, contrasting with the rebellion of Cain's line.

Conclusion

The lives of Cain, Abel, and Seth provide a microcosm of the human condition and God's redemptive plan. Cain demonstrates the destructiveness of sin and rebellion, Abel exemplifies faithful worship and righteousness, and Seth represents God's provision for the continuation of His promise. Together, their stories point to the ultimate fulfillment of redemption in Jesus Christ, whose blood cleanses from sin and reconciles humanity to God.

THE FALL OF MAN (GENESIS 3)

The account of [the fall of man in Genesis 3](#) is a pivotal event in Scripture, explaining the entrance of sin into the world and its devastating repercussions. It provides the theological foundation for understanding humanity's need for redemption and sets the stage for God's unfolding plan of salvation.

The Narrative of the Fall

1. The Subtle Temptation

- "Now the serpent was more subtil than any beast of the field which the LORD God had made" (Genesis 3:1). The serpent, a tool of Satan, introduced doubt about God's command by questioning, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1).
- Eve, deceived by the serpent, added to God's command, saying, "Neither shall ye touch it, lest ye die" (Genesis 3:3). This reveals humanity's tendency to distort God's Word.

2. The Act of Disobedience

- "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6).
- Adam and Eve's act of eating the forbidden fruit was direct disobedience to God's command (Genesis 2:16-17). Through this act, sin entered the human race.

3. **The Immediate Consequences**

- "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Genesis 3:7).
- The immediate awareness of their nakedness symbolized their loss of innocence and the rupture of their perfect relationship with God.

4. **God's Confrontation and Judgment**

- God sought Adam and Eve, calling, "Where art thou?" (Genesis 3:9). This demonstrates God's initiative in pursuing sinners.
- Adam blamed Eve, and Eve blamed the serpent (Genesis 3:12-13), reflecting humanity's tendency to shift responsibility for sin.

The Repercussions of the Fall

The fall of man had profound and far-reaching consequences for all of creation.

1. **Spiritual Death**

- "For in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). Adam and Eve's disobedience resulted in immediate spiritual death—a separation from God—and eventual physical death.

2. **Curses on Creation**

- **The Serpent:** "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Genesis 3:14).
- **The Woman:** "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Genesis 3:16). This curse affected childbirth and the relationship between husband and wife.
- **The Man:** "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Genesis 3:17). Labor became toilsome, and creation itself was subjected to futility (Romans 8:20).

3. **The Promise of Redemption**

- Amid the curses, God declared the first gospel message, known as the *protoevangelium*: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). This promise foretells the ultimate victory of Christ, the seed of the woman, over Satan.

4. **Expulsion from Eden**

- "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24). Humanity's expulsion from Eden symbolizes separation from God's presence and the loss of paradise.

5. **Inherited Sin Nature**

- Through Adam, sin spread to all his descendants: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that

all have sinned" (Romans 5:12). Every human is born with a sinful nature, incapable of achieving righteousness apart from God's grace.

Theological Significance

1. The Need for Redemption

The fall reveals humanity's inability to achieve righteousness through their own effort. It underscores the need for a Savior to reconcile sinners to God.

2. God's Mercy in Judgment

Despite the severity of the fall, God provided coverings of skins for Adam and Eve (Genesis 3:21), foreshadowing the sacrificial system and ultimately the atoning work of Christ.

3. God's Sovereign Plan

Even in the darkest moment of human history, God's redemptive plan was in motion. Genesis 3:15 points to the cross, where Jesus Christ would defeat sin, death, and Satan.

Conclusion

The fall of man in Genesis 3 explains the origin of sin and its devastating effects on humanity and creation. It also highlights God's mercy and His promise of redemption through the seed of the woman. This account is central to the entire biblical narrative, providing the foundation for understanding the gospel and God's ultimate plan to restore what was lost through Jesus Christ. As Romans 5:19 declares, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

THE LINE OF REDEMPTION STARTING WITH ADAM

The chosen line from **Adam** to **Judah's son Perez** in the lineage of Christ is meticulously recorded in the Scriptures, primarily in **Genesis** and other genealogical records such as **1 Chronicles** and the **Gospel of Matthew**. This lineage highlights God's sovereign plan of redemption and His fulfillment of the promise in Genesis 3:15 that the "seed of the woman" would crush the serpent's head.

Below is the chosen line as found in the **King James Version**:

From Adam to Judah's Son Perez:

1. Adam

The first man, created by God, through whom sin entered the world (Genesis 2:7, 5:1).

2. Seth

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth" (Genesis 5:3). Seth was appointed as the continuation of the godly line after Abel's death.

3. **Enos**

"And Seth lived an hundred and five years, and begat Enos" (Genesis 5:6). During Enos's time, men began to "call upon the name of the LORD" (Genesis 4:26).

4. **Cainan**

"And Enos lived ninety years, and begat Cainan" (Genesis 5:9).

5. **Mahalaleel**

"And Cainan lived seventy years, and begat Mahalaleel" (Genesis 5:12).

6. **Jared**

"And Mahalaleel lived sixty and five years, and begat Jared" (Genesis 5:15).

7. **Enoch**

"And Jared lived an hundred sixty and two years, and he begat Enoch" (Genesis 5:18). Enoch "walked with God: and he was not; for God took him" (Genesis 5:24).

8. **Methuselah**

"And Enoch lived sixty and five years, and begat Methuselah" (Genesis 5:21).

9. **Lamech**

"And Methuselah lived an hundred eighty and seven years, and begat Lamech" (Genesis 5:25).

10. **Noah**

"And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed" (Genesis 5:28-29).

11. **Shem**

"Noah begat three sons, Shem, Ham, and Japheth" (Genesis 5:32). Shem is the chosen line, as his descendants are blessed by God (Genesis 9:26-27).

12. **Arphaxad**

"And Shem lived an hundred years, and begat Arphaxad two years after the flood" (Genesis 11:10).

13. **Salah**

"And Arphaxad lived five and thirty years, and begat Salah" (Genesis 11:12).

14. **Eber**

"And Salah lived thirty years, and begat Eber" (Genesis 11:14). Eber is the ancestor of the Hebrews.

15. **Peleg**

"And Eber lived four and thirty years, and begat Peleg" (Genesis 11:16). Peleg's time is marked by the division of the earth (Genesis 10:25).

16. **Reu**

"And Peleg lived thirty years, and begat Reu" (Genesis 11:18).

17. **Serug**

"And Reu lived two and thirty years, and begat Serug" (Genesis 11:20).

18. **Nahor**

"And Serug lived thirty years, and begat Nahor" (Genesis 11:22).

19. **Terah**

"And Nahor lived nine and twenty years, and begat Terah" (Genesis 11:24). Terah is the father of Abram (later Abraham).

20. **Abraham**

"Abram" is called by God and given the covenant promise that through his seed all the

nations of the earth would be blessed (Genesis 12:1-3, 17:5).

21. **Isaac**

"And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac" (Genesis 21:3). Isaac is the child of promise through whom God's covenant continues (Genesis 17:19).

22. **Jacob**

"And Isaac called Jacob, and blessed him" (Genesis 28:1). Jacob, later renamed Israel, fathers twelve sons who become the patriarchs of the tribes of Israel (Genesis 35:10-12).

23. **Judah**

"Judah, thou art he whom thy brethren shall praise" (Genesis 49:8). Judah is chosen as the royal line through whom the Messiah will come (Genesis 49:10).

24. **Perez (Pharez)**

Perez, the son of Judah and Tamar, continues the line: "And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez" (Genesis 38:29).

Significance of the Chosen Line

1. **Fulfillment of the Promised Seed:**

This lineage is a direct fulfillment of God's promise in Genesis 3:15, preserving the line through which the Messiah, Jesus Christ, would come (Matthew 1:1-16).

2. **God's Sovereignty:**

Despite human failures and sins (e.g., Judah and Tamar), God's plan remains unshaken. His grace ensures the continuation of the chosen line.

3. **Christ as the Ultimate Fulfillment:**

This genealogy leads to the birth of Jesus Christ, who is the Savior of the world. Matthew 1:1 begins with, "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

This chosen line reflects God's faithfulness, His sovereign plan of redemption, and His grace working through generations to bring about the promised Messiah.

THE FLOOD: JUDGMENT AND REDEMPTION (GENESIS 6—9)

The account of the flood is one of the most significant events in Genesis, as it reveals God's holy judgment on sin, His sovereign control over creation, and His gracious provision for redemption. Found in **Genesis 6:1–9:29**, the flood stands as a pivotal moment in the biblical narrative, demonstrating both the severity of sin and the mercy of God.

The Narrative of the Flood

1. **The Wickedness of Humanity**

- "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). Humanity's pervasive corruption grieved God, and He resolved to judge the earth: "And it repented the LORD that He had made man on the earth, and it grieved Him at His heart" (Genesis 6:6).

2. **The Grace of God toward Noah**

- In the midst of widespread sin, Noah "found grace in the eyes of the LORD" (Genesis 6:8). Noah is described as "a just man and perfect in his generations, and Noah walked with God" (Genesis 6:9). This emphasizes God's sovereign grace in choosing Noah to preserve humanity.

3. **The Command to Build the Ark**

- God instructed Noah to build an ark, specifying its dimensions and materials (Genesis 6:14-16). The ark was to be a vessel of salvation, delivering Noah, his family, and representatives of all living creatures from the floodwaters.
 - "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee" (Genesis 6:18).

4. **The Floodwaters of Judgment**

- "And all the fountains of the great deep were broken up, and the windows of heaven were opened" (Genesis 7:11). For 40 days and 40 nights, rain fell upon the earth, and all life outside the ark perished (Genesis 7:21-23). The flood demonstrates God's holy judgment on sin.

5. **God's Covenant with Noah**

- After the floodwaters receded, Noah built an altar and offered sacrifices to the Lord, an act of worship and thanksgiving (Genesis 8:20).
 - God established a covenant with Noah, promising never to destroy the earth by a flood again and setting the rainbow as a sign of this covenant (Genesis 9:11-13).

Theological Significance of the Flood

1. **God's Judgment on Sin**

- The flood underscores God's holiness and His intolerance of sin. As Habakkuk 1:13 declares, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The destruction of all life outside the ark reveals the seriousness of sin and God's righteous judgment.

2. **God's Sovereign Grace**

- Noah's salvation was not due to his merit but to God's grace. The phrase "Noah found grace in the eyes of the LORD" (Genesis 6:8) reminds us that salvation is always because of the grace of God, not human effort.

3. **A Picture of Redemption**

- The ark is a type of Christ, symbolizing salvation through faith and obedience. Just as the ark provided physical deliverance from God's judgment, Jesus Christ provides spiritual deliverance from sin and eternal death.
 - "The like figure whereunto even baptism doth also now save us...by the resurrection of Jesus Christ" (1 Peter 3:21).

4. **The Covenant of God's Faithfulness**

- The rainbow serves as a sign of God's covenant with all living creatures, reminding us of His faithfulness to His promises: "And I will remember my covenant, which is

between me and you and every living creature of all flesh" (Genesis 9:15). This points forward to God's ultimate covenant in Christ.

5. **The Remnant Principle**

- The preservation of Noah and his family illustrates God's pattern of preserving a faithful remnant through whom He continues His redemptive work.

The Flood as a Picture of Redemption

1. **Judgment and Salvation**

- The flood vividly portrays the dual aspects of God's work: His righteous judgment on sin and His gracious provision of salvation. All outside the ark perished, but those within were spared, illustrating the exclusivity of salvation through God's appointed means.

2. **Christ as the Ark**

- Just as Noah entered the ark to escape God's wrath, believers are called to enter into Christ for salvation:
 - "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

3. **Baptismal Imagery**

- The flood is connected to baptism in 1 Peter 3:20-21, symbolizing judgment on sin and the believer's passage into new life through Christ.

Conclusion

The flood account is a profound demonstration of both the justice and mercy of God. It highlights the devastating effects of sin, the necessity of judgment, and the gracious provision of salvation. The ark points to Christ as the sole refuge from the wrath of God, inviting all to enter into Him for eternal life. As the floodwaters cleansed the earth, so the blood of Christ cleanses sinners, bringing them into a restored relationship with God. Genesis 8:1 declares, "And God remembered Noah," reminding us that God's grace is steadfast and His promises endure. In the flood, we see both a warning of judgment and a beacon of hope for redemption through Jesus Christ.

CONCLUSION

Genesis is a profound book that reveals God's sovereignty, humanity's fall, and the beginning of His redemptive plan. Its truths resonate throughout the Bible, offering believers a foundation for understanding God's work in history and His ultimate purpose for creation. The book ends with a message of hope as Joseph declares, "God meant it unto good" (Genesis 50:20), reminding us of God's faithfulness to His promises.

The book of Genesis is not merely the beginning of Scripture; it is the bedrock upon which the entire biblical narrative stands. In Genesis, we see the infinite wisdom and power of God as Creator, the devastating consequences of sin, and the unrelenting faithfulness of God in His

redemptive plan. From Adam to the patriarchs, Genesis unfolds the story of God's sovereignty over creation and history, His righteous judgment, and His covenant of grace.

Through the chosen line—from Seth to Judah's son Perez—Genesis establishes the foundation for the coming of the Messiah, Jesus Christ. The promise of Genesis 3:15 threads through every generation, testifying to God's unwavering commitment to bring salvation to fallen humanity. Even amidst human rebellion and sin, God's purpose is never thwarted. He sovereignly directs all events toward the fulfillment of His plan, as Joseph so aptly declares: "Ye thought evil against me; but God meant it unto good" (Genesis 50:20).

Genesis also teaches us about God's character: His holiness, justice, and mercy. It calls us to worship Him as the Creator and Sustainer of all things, to trust Him as the Covenant-Keeping God, and to hope in His promise of redemption. The seeds planted in Genesis blossom throughout Scripture and find their ultimate fulfillment in Christ, "the Lamb slain from the foundation of the world" (Revelation 13:8).

As we reflect on Genesis, we are reminded of the unchanging truth of God's Word and the enduring relevance of His promises. It is a book of beginnings, but more than that, it is a book of eternal hope. From creation to covenant, from the fall to the promise of redemption, Genesis leads us to worship the God who reigns supreme over all history and to trust Him who brings all things to their glorious completion in Christ.