

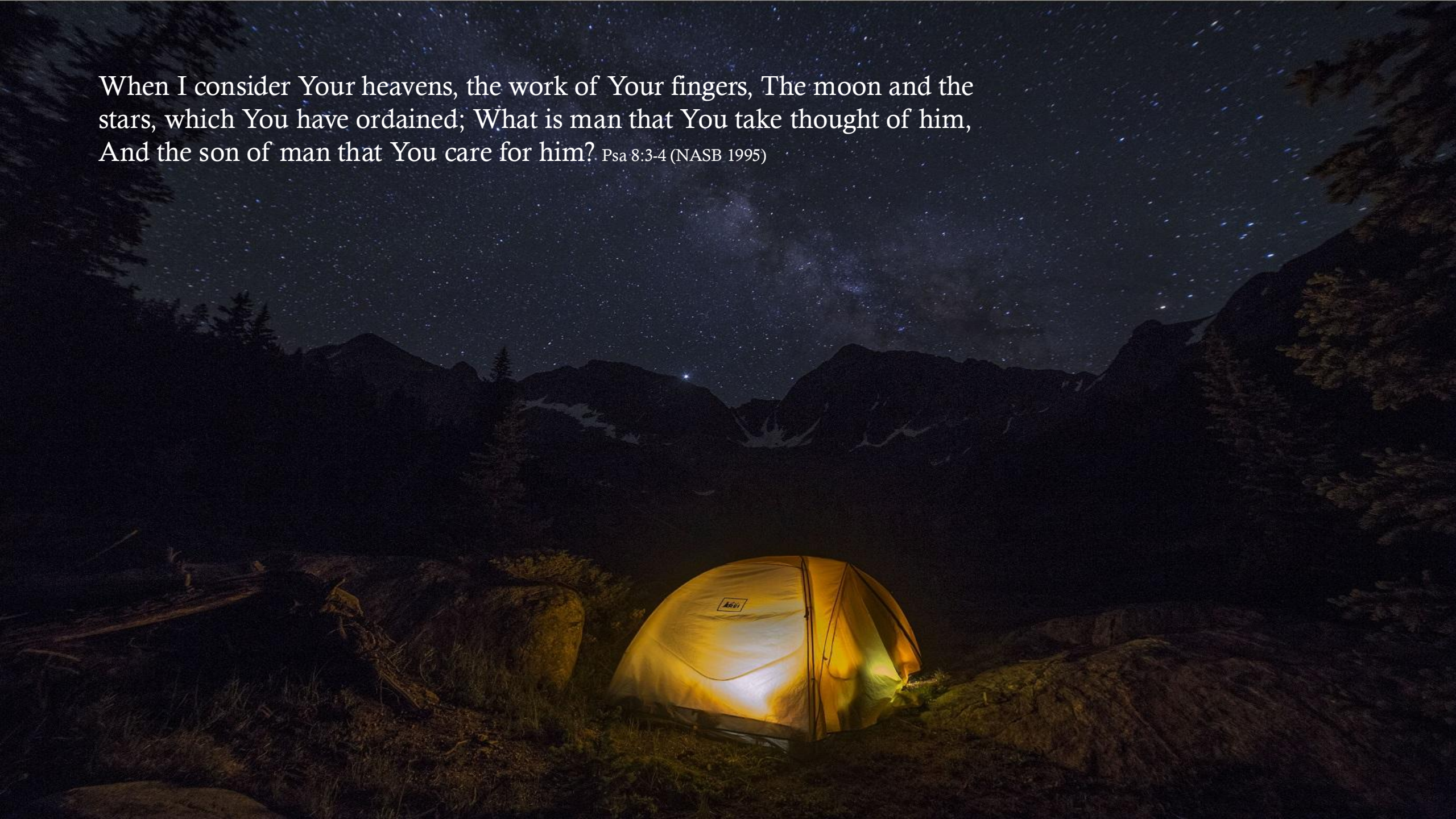
Genesis

Bible Survey 1

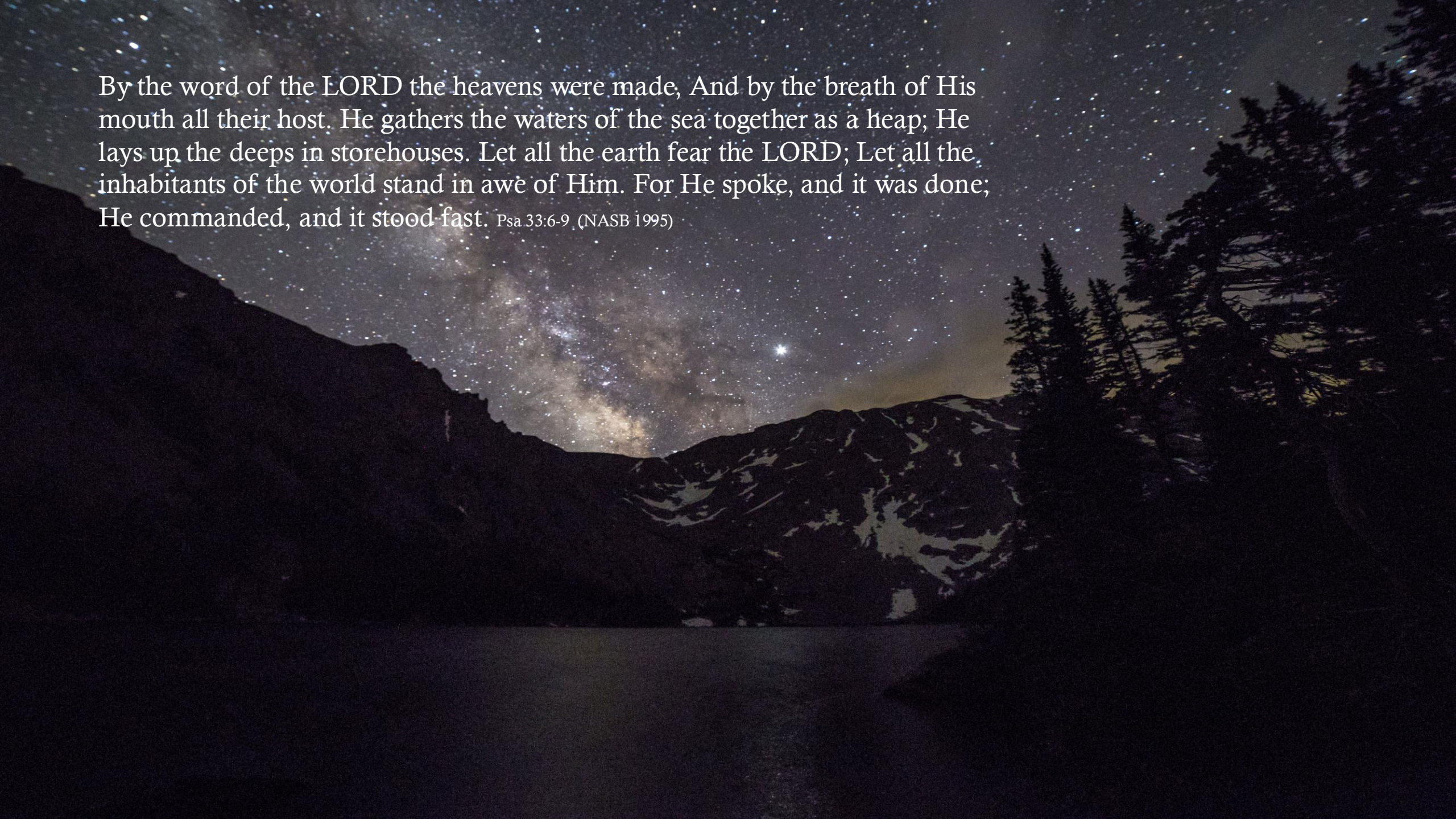
Ch 1-5



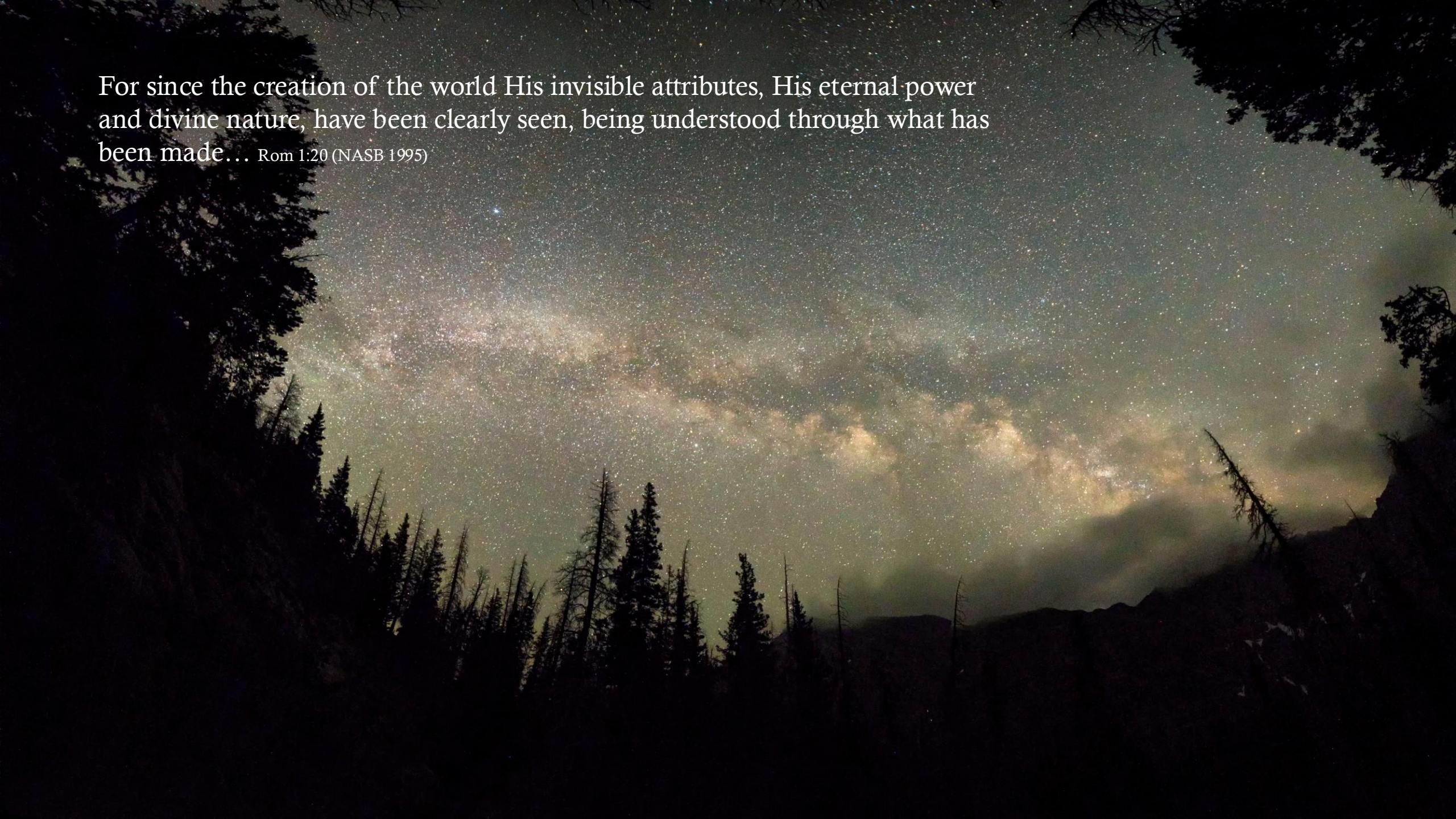
When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, And the son of man that You care for him? Psa 8:3-4 (NASB 1995)



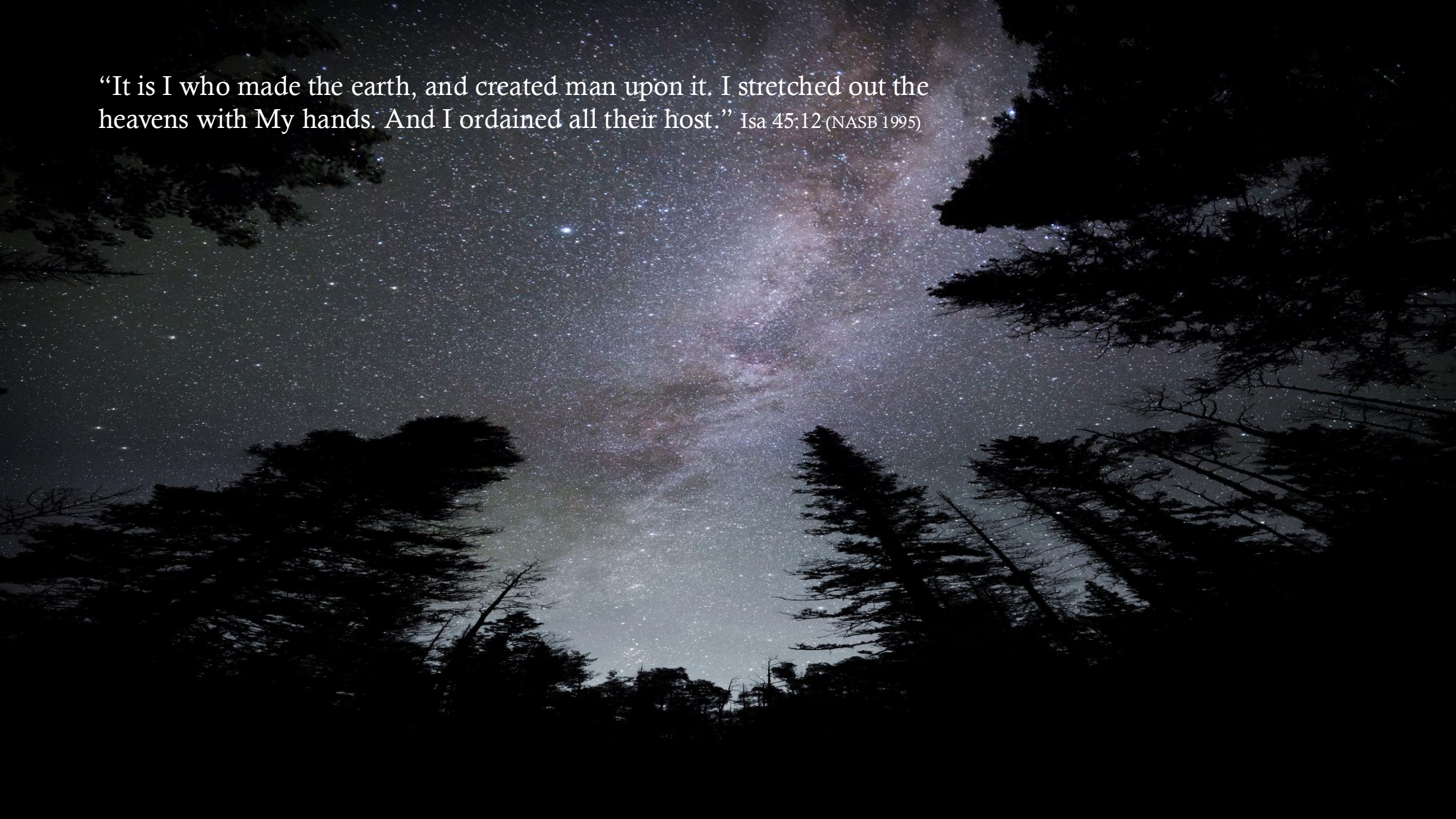
By the word of the LORD the heavens were made, And by the breath of His mouth all their host. He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast. Psa 33:6-9 (NASB 1995)



For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made... Rom 1:20 (NASB 1995)



“It is I who made the earth, and created man upon it. I stretched out the heavens with My hands. And I ordained all their host.” Isa 45:12 (NASB 1995)



Before the mountains were born Or You gave birth to the earth and the world,
Even from everlasting to everlasting, You are God. Psa 90:2 (NASB 1995)

BEGINNINGS



The Universe (Everything) (1:1-25)
The Human Race (1:26-2:25)
Sin Enters the World (3:1-7)
God Promises Redemption from Bondage to Sin (3:8-24)

Family Life (4:1-15)
Civilization (4:16ff)
The Nations of the World (ch10-11)
The Story of Israel and the Jews (12:1ff)

Focus	Foundation Events (Four Events) (Events Predominant)					Foundation People (Four People) (People Predominant)			
Divisions	Creation (1-2)	Fall (3-5)	Flood (6-9)	Nations (10-12)		Abraham's Faith (12-24)	Isaac's Family (25-26)	Jacob's Conflicts (27-36)	Joseph's Calamity (37-50)
Topics	Beginning of the Human Race (Race As A Whole)					Beginning of the Hebrew Race (Family of Abraham)			
	Faithfulness of Mankind (Noah)					Faithfulness of One Man's Family (Abraham)			
	Historical					Biographical			
	The Great Deluge Preservation through Noah (6-9)					The Great Famine Preservation through Joseph (37-50)			
Toldot	Creation (2:4)	Adam (5:1)	Noah and sons (6:9)	Shem (11:10)	Terah (11:27)	Ishmael (25:12-13)	Isaac (25:19)	Esau (36:1,9)	Jacob (37:2)
Place	Eastward From Eden to Ur					Westward From Canaan to Egypt			
Time	2000+ Years					300 years			
Author	Moses								



DAY 1
1:1-4

Heavens
Earth
Water
Light

DAY 2
1:5-8

SKY

DAY 3
1:9-13

DRY LAND
SEAS
PLANTS (plants
and trees)

DAY 4
1:14-19

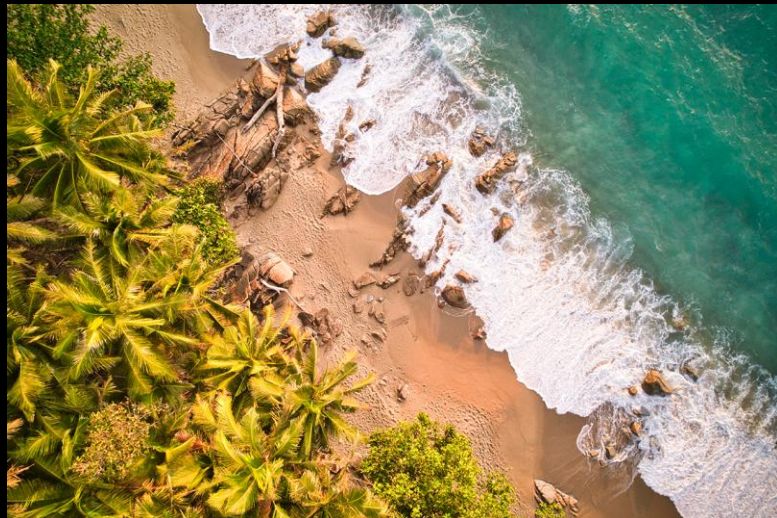
SUN
MOON
STARS

DAY 5
1:20-23

BIRDS
FISH

DAY 6
1:24-31

ANIMALS
MAN
(PLANTS
FOR
FOOD)





unformed



formed

DAY 1
1:1-4

Heavens
Earth
Water
Light

DAY 4
1:14-19

SUN
MOON
STARS



unfilled



filled



unformed

formed

DAY 2
1:5-8

SKY

DAY 5
1:20-23

BIRDS
FISH



unfilled



filled



unformed

formed

DAY 3
1:9-13

DRY LAND
SEAS
PLANTS (plants
and trees)

DAY 6
1:24-31

ANIMALS
MAN
(PLANTS
FOR
FOOD)



unfilled



filled



“I do not believe that God intended in Scripture to tell us the age of the earth.”

Wayne Grudem

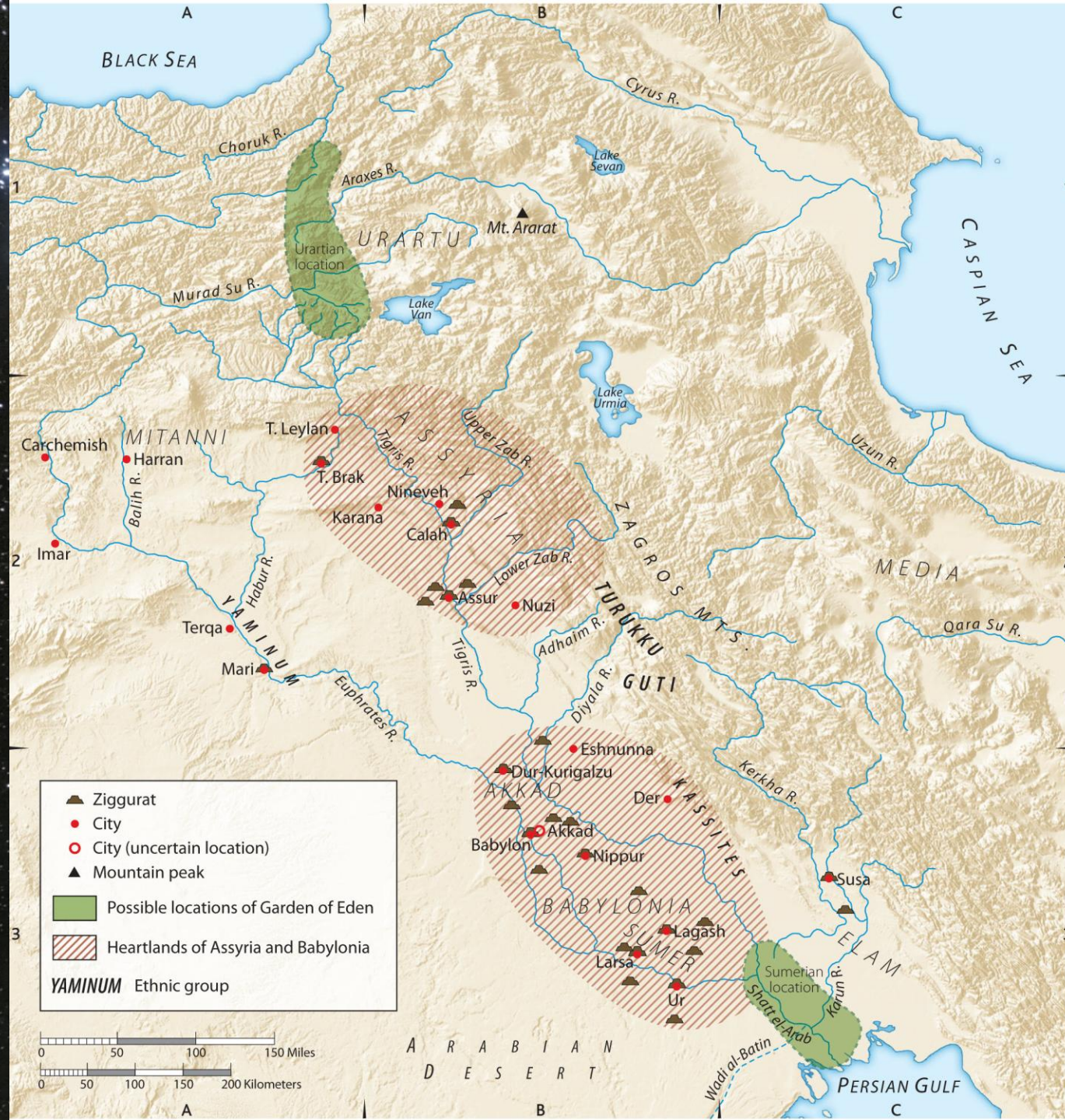
LORD, Lord, and lord

LORD: in all caps or small caps in O.T. it is a replacement for an occurrence of God's Hebrew name "YHWH," also known as the Tetragrammaton. The covenant name for God.

Lord: occurs in the Old Testament, referring to God, it is usually a rendering of "Adonai," a name/title of God that emphasizes His lordship.

God: the general Hebrew word for God, "Elohim."

LORD God: The sovereign creator "God" of Gen 1 is also the covenant-making LORD in relation to man.

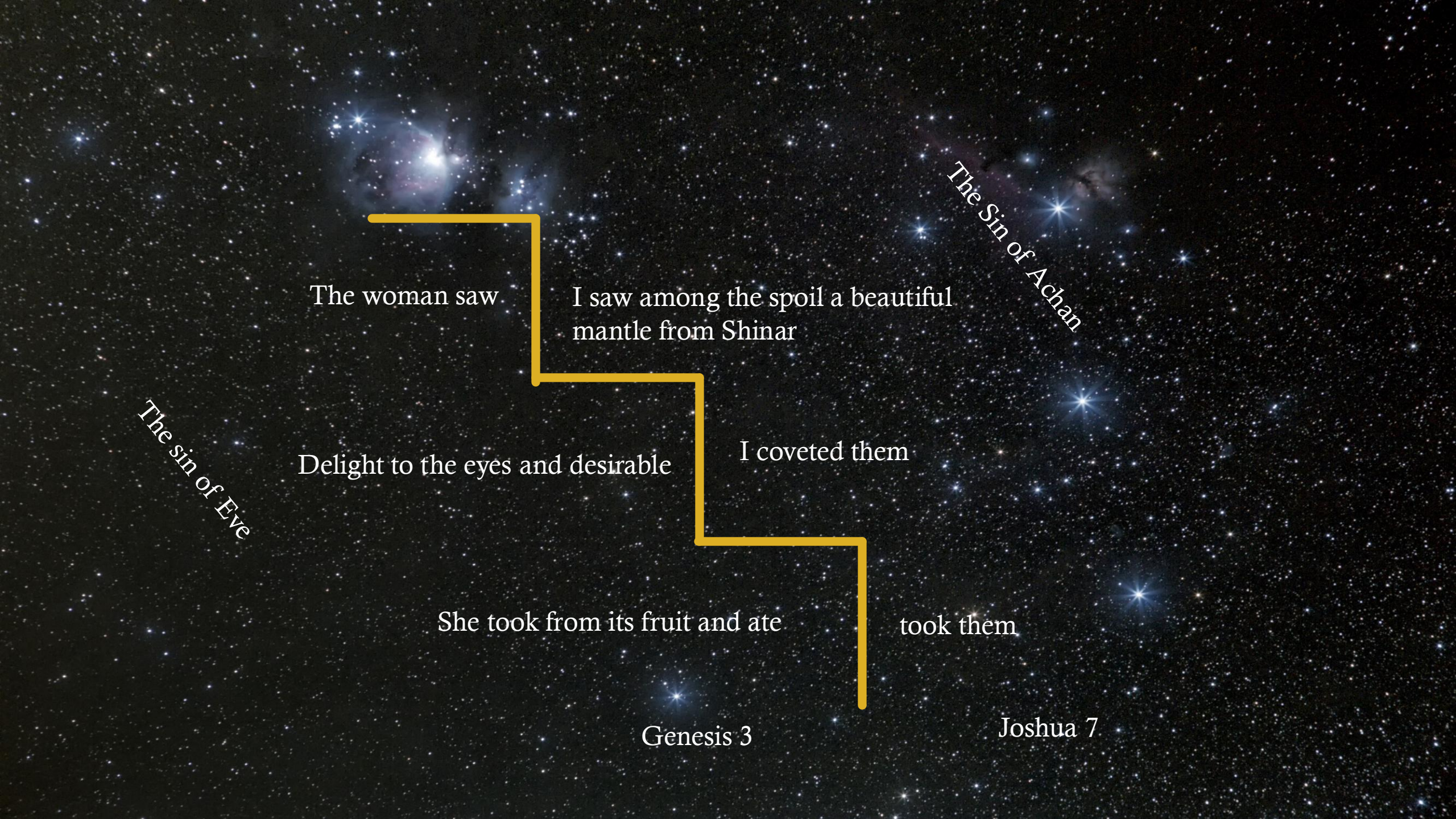


What God really said:

Gen 2:16-17 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; (17) but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

What the serpent said:

Gen 3:1, 4, 5 "Indeed, has God said, 'You shall not eat from any tree of the garden'? ... You surely will not die! "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." "



The woman saw

I saw among the spoil a beautiful
mantle from Shinar

The Sin of Achan

The sin of Eve

Delight to the eyes and desirable

I coveted them

She took from its fruit and ate

took them

Genesis 3

Joshua 7

Gen 3:15 Protevangelium, meaning "The First Gospel."¹

Promise-Shaped Patterns²

Gen 3 The Fall of Man	Gen 4 Cain and Abel
Adam and Eve eating forbidden fruit (3:6) Yahweh: "where are you?"	Cain's murder of Able (4:8) Yahweh: "where is Able your brother?"
Curse: Gen 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."	Warning: Gen 4:7 "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."
The paralleling of these two statements helps us understand the nature of "desire" and "ruling" ² : • The woman's desire for her husband is like sin's desire for Cain – a desire to influence, even control behavior. • The man's ruling over the woman will likewise parallel what Cain's response to sin should be. Rule / Desire ³ : The curse on Eve was that a woman's desire would henceforth be to usurp the place of man's headship and that he would resist that desire and even more strongly exercise his control over her.	

1: Believers Bible Commentary (Bill MacDonald)

2: Typology: Understanding the Bibles Promise-Shaped Patterns, James Hamilton Jr.

3: <https://www.preceptaustin.org/genesis-3-commentary#3:16>

The Message Within the Genealogy of Genesis 5

Strong's Concordance gives the following meanings for the names in Genesis 5:

1. Adam = man
2. Seth = substituted or put
3. Enosh = mortal
4. Kenan = nest or dwelling
5. Mahalalel = praiseworthy God
6. Jared = descent or come down
7. Enoch = initiate or teach
8. Methuselah = at his extent of time a shooting forth
9. Lamech = (meaning lost)
10. Noah = quiet, peace, rest

Man puts on mortal(ity) as his dwelling, so the praiseworthy God shall come down to teach that at his extent (fullness) of time the lost may have peace and rest.