



The Essential Nature Of The Beginning

A study of Genesis 1-11



SESSION 1

A. Overview

'Genesis' means *beginnings*. Genesis is the book of beginnings. It falls into two main parts. Part One deals with the earliest history of Mankind (chapters 1-11). Part Two records the history of God choosing a specific family of people as His own to accomplish His redemptive work.

Based on Jesus' references in **John 5:46-47**, and **Luke 16:31; 24:44**, Moses is the human author of Genesis. Obviously, no human person was around to witness creation. But God revealed to Moses, through the inspiration of the Holy Spirit, how creation happened. Jesus declared the importance of believing what Moses wrote: "*For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?*" (**John 5:46-47**). One can't claim to believe Jesus without believing the Book of Genesis.

THE NEW TESTAMENT – There are at least 165 passages in Genesis that are either directly quoted or clearly referred to in the New Testament.

B. Outline

- I. Introduction: The Creation (1:1-2:3)
- II. First Narrative – succession from Creation (2:4–4:26)
 - A. Supplementary Explanation to chapter 1 (2:4-25)
 1. The creation of Adam and Eve (2:4–25)
 2. Satan's temptation and the Fall Man (chapter 3)
 3. The progression of sin in Cain's murder of Abel (4:1–16)
 4. The spread of sinful civilization (4:17–26)
- III. Second Narrative - The succession from Adam (5:1–6:8)
- IV. Third Narrative – The succession from Noah (6:9–9:29)
 - A. The judgment by the Flood (6:9–8:22)
 - B. The covenant with Noah (9:1–17)
- V. The Fourth Narrative – The succession from the sons of Noah (10:1–11:9)
- VI. The Fifth Narrative – The succession from Shem (11:10–26)
- VII. The Sixth Narrative – Abraham (11:27–25:11)
- VIII. The Seventh Narrative – The succession from Ishmael (25:12–18)
- IX. The Eighth Narrative - The succession from Isaac (25:19–35:29)
- X. The Ninth Narrative - The succession from Esau (36:1–43)
- XI. The Tenth Narrative – The succession from Jacob (37:2–50:26)
 - A. Joseph sold into slavery in Egypt (37:2–36)
 - B. Corruption of Judah's family and confirmation of God's choice (chapter 38)
 - C. Joseph's rise to power in Egypt (chapters 39–41)
 - D. The move to Egypt (42:1–47:27)
 - E. Provision for the continuation of the promised blessing (47:28–50:26)

C. INTRODUCTION

Genesis has been called 'the seed plot of the Bible.' Almost all of the great doctrines of the Bible are found in Genesis in their *seed* forms. These doctrines reach full development through the remaining revelations



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of Scripture. Note the following ‘beginning points’ in Genesis.

God is revealed as the Creator-God, as the Covenant-God, as the Almighty-God, as well as “the Most High, Possessor of heaven and earth.”

We see the first hint of the *Trinity* — *Let us make man in our image*, (1:26).

Man is displayed. First as the creature of God’s hands, then as a fallen and sinful being, and later as one who is brought back to God, finding grace in His sight (6:8), walking with God (6:9), made *the friend of God* (**James 2:23**).

Satan’s schemes

God’s Sovereignty

Salvation

Justification by faith is first made known: “And he believed in the Lord; and He counted it to him for righteousness” (15:6).

The security of the believer is illustrated

Separation is exemplified.

God’s discipline is displayed in the life of Jacob.

The power of prayer is seen as Abraham prayed to God for Abimelech’s life

The believer’s eternal destiny is vividly portrayed in Enoch.

The Incarnation is first prophesied.

Death and resurrection of Jesus are foreshadowed.

Jesus’ future exaltation is typified in the life of Joseph

The Priesthood of Christ is anticipated.

The Antichrist is seen as ‘the seed of the serpent,’ (3:15).

God’s gift of the Promised Land (Palestine) to Abraham and to his seed.

Israel’s future is announced.

God’s judgment of the wicked is exemplified in Cain.

Genesis is the foundation upon which the rest of Scripture built both historically *and* theologically.

The turning point of the book of Genesis is the decision by God to stop working with all nations and focus His efforts on a single family and its descendants.

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