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GENESIS

STUDY GUIDE



THE PENTATEUCH

SCRIPTURE READING

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Matthew 5:17

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

THEME

The Pentateuch can be viewed from both an historical perspective and a revelatory perspective. The Pentateuch is an excellent analogy and example for the Church. It is very important that we realize the "old" gives insight into the "new." The lives and procedures of those recorded in the Pentateuch serve as examples of how we should and should not conduct our lives. The Pentateuch is full of principles that we must learn; otherwise, the negative side of history will repeat itself in our lives. The Pentateuch is a revelation of Jesus and the Church.

I. INTRODUCTION

- A. The Pentateuch, which is also referred to as the *Torah*, contains the first five books of the Bible: Genesis; Exodus; Leviticus; Numbers; and Deuteronomy.
- B. Chronologically, the Pentateuch covers the period of time from the creation to the end of the Mosaic era.
- C. Although Moses was not alive at creation and his death is recorded in the last chapter of Deuteronomy, he is believed to be the author of the Pentateuch.
- D. The Pentateuch is the shadow of God's desire, not the substance; Jesus is the substance. (Luke 24:44-53)

- E. The Pentateuch can be compared to the alphabet; the alphabet is only a tool used to formulate words for messages.
 - 1. The alphabet is not the message, but when properly used, it conveys the message.
 - 2. Like the alphabet, when the Pentateuch is properly used, it conveys the message of Jesus.
- F. The Pentateuch reveals the beginning, the process, and the conclusion of redemption.
- G. The natural comes first, then the spiritual.
- H. We must always remember that the shadow refers to substance; it is not the substance.

GENESIS

- A. The book of Genesis is the first book of the Pentateuch.
- B. The title of the book in the Septuagint is "Origin" or "Beginning."
- C. The book of Genesis is divided into fifty chapters.
- D. The first chapter opens with, "In the beginning, God..." thereby revealing that God existed before the beginning of creation and that creation came forth from God. (Genesis 1:1)
- E. The account of creation is given in summarized detail. (Genesis 1:1-31)
 - 1. We know that God spoke things into existence, but we do not know the detail of what transpired after God spoke.
 - 2. The results of God's spoken words are recorded, but the time element and method of creation are uncertain.
 - 3. The Bible plainly reveals that creation took six days, but not everyone agrees on the length of a day. (Genesis 1:31; Genesis 2:1; II Peter 3:8)
- F. Following the six days of creation, God rested. (Genesis 2:2)
- G. Chapter two gives further insight into the creation of man and woman.
 - 1. Man and woman were not created simultaneously. First, man was formed from the dust of the ground; later, the woman was built from the rib of man. (Genesis 2:7; Genesis 2:21-22)
 - 2. We do not know the time lapse between the creation of man and of woman, but we do know that Adam was placed in the Garden of Eden and that he named all the animals before the woman was created and brought to him. (Genesis 2:15-20)

- H. Chapter three records the fall of man and the consequences that came as a result of his fall.
 - 1. The fall of man includes Satan's deception, the woman's temptation, and the sin of Adam.
 - 2. God dealt with each one involved in the fall according to his action.
 - 3. Satan lied, the woman yielded to temptation, and Adam sinned.
 - 4. God prophesied of the coming Redeemer, Whom He identified as "the Seed of woman." (Genesis 3:15)
- I. Chapter four records the first murder; Cain killed his brother, Abel.
 - 1. God's acceptance of Abel's offering and His rejection of Cain's offering provoked Cain to murder Abel.
 - 2. God accepted Abel's offering because he gave his best; God rejected Cain's offering because he did not give his best.
- J. Chapter five gives the chronological genealogy from Adam to Noah.
- K. Chapters six through eight record the degradation of man and the events surrounding the flood.
- L. Chapters nine through ten record the new beginning after the flood.
 - 1. Chapter nine documents God's covenant with Noah and Noah's mandate to be fruitful and multiply. (Genesis 9:1-17))
 - 2. Ham (Canaan) was cursed because he looked on his father's nakedness. (Genesis 9:20-27)
- M. Chapter eleven tells of Babel and the end of one common language.
 - 1. The people of that day **built** a city and a tower, which we know today as Babel. (Genesis 11:1-9)

2. A principle for achievement is revealed by God in this setting. The principle is: when people are unified and speak the same language and are willing to work together, they can accomplish anything.
- N. Chapters twelve through twenty-five give insight into the life of Abraham and his covenant with God.
1. God's covenant with Abram provided blessings in the following three areas:
 - a. National - "I will make of you a great nation." (Genesis 12:2)
 - b. Personal - "I will bless you and make your name great; and you shall be a blessing." (Genesis 12:2-3)
 - c. Universal - "In you all the families of the earth will be blessed." (Genesis 12:3)
 2. Both national Israel and the Church are recipients of particular blessings provided in the covenant God made with Abraham.
 3. Chapter twelve describes the initiation of the covenant and Abram's response.
 4. Chapter thirteen tells of the separation of Lot from Abram.
 5. Chapter 14 reveals Lot's capture and rescue and the tithe that was given to Melchizedek by Abram.
 - a. Melchizedek had many similarities to Christ: he was the King of Salem (peace); he was the priest of the Most High God; he had the ability to bless; he received the tithe of the spoil from Abram. (Genesis 14:18-20)
 - b. According to the writer of Hebrews, Melchizedek has no beginning or end; he has no genealogy; he is made like the Son of God; and he remains a priest continually. (Hebrews 7:1-3)

6. Chapter fifteen records the promise of a son and the covenant God cut with Abram.
7. Chapter sixteen tells of Sarai's plan that produced after the flesh.
8. Chapter seventeen explains the details of God's covenant with Abram: circumcision; name change; and a son that would be produced by Sarah and him.
9. Chapter eighteen reiterates God's promise of a son and Abraham's intercession for Sodom and Gomorrah.
10. Chapter nineteen records the destruction of Sodom and Gomorrah, the sin of Lot's wife, and the scheme of Lot's daughters that produced the nations of Moab and Ammon.
11. Chapter twenty reveals Abraham's lie and Sarah's deliverance.
12. Chapter twenty-one records the birth of Isaac and the rejection of Ishmael.
 - a. Isaac was born as a result of God's promise; Ishmael was born as a result of the flesh.
 - b. The acceptance of Isaac and rejection of Ishmael were not based upon personality or favoritism.
 - c. God never accepts the works of the flesh; He accepts the fruit of the Spirit. God honors **His** promises, not man's works. (Galatians 4:21-31)
13. Chapter twenty-two documents Abraham's sacrifice of Isaac and the reiteration of the covenant by God.
 - a. The sacrifice of Isaac bears great connection and similarity to the sacrifice of Jesus.
 - b. Abraham's willingness and obedience to offer Isaac gave God the legal right to offer Jesus.
 - c. Abraham's obedience moved God to renew His covenant with Abraham.

14. Chapter twenty-three tells of the death and burial of Sarah.
 15. Chapter twenty-four documents the selection of Isaac's wife and gives insight into the procedure God is using to select a bride for His Son.
 16. Chapter twenty-five records the death of Abraham, the births of Jacob and Esau, and Esau's sale of his birthright.
- O. Chapters twenty-six and twenty-seven involve Isaac, Rebecca, Jacob, Esau, the birthright, and the blessing.
1. Isaac followed his father's example and lied concerning his wife.
 2. In spite of this incident, Isaac began to prosper, thus revealing God's faithfulness to the covenant that He cut with Abraham.
 3. Chapter twenty-seven documents the deception of Jacob, the blessing given by Isaac, and the fury of Esau.
- P. Chapters twenty-eight through thirty-five record the life and times of Jacob.
1. In chapter twenty-eight, Jacob has a personal encounter with God through a dream. As a result of his dream, Jacob makes a vow to God.
 2. In chapter twenty-nine, Jacob is deceived by Laban and marries Leah. Later, he also marries Rachel, for whom he had worked.
 3. The remaining chapters, thirty through thirty-five, record the prosperity of Jacob through children, flocks, and herds, thus signifying the faithfulness of God to His covenant.
 - a. An interesting principle is revealed in chapter thirty; the principle is that vision affects fruit.
 - b. What we set before our eyes will affect the outcome of our conception.

4. Jacob leaves Laban and returns to his homeland at the command of God given unto him in a dream.
5. In chapter thirty-one, God reminds Jacob of the vow which he made at Bethel.
6. God protects Jacob from Laban's ill intentions.
7. Chapter thirty-two discloses the confrontation between Jacob and the angel of the Lord, which brought about a name change and a change in his walk.
8. In chapter thirty-three, Jacob is reunited with the brother whom he offended.
9. Chapter thirty-four documents the actions of Levi and Simeon against Shechem for the defilement of their sister, Dinah.
10. Chapter thirty-five records Jacob's return to Bethel, his name change, God's covenant with Israel (Jacob), and the mothers of his twelve sons.

Q. Chapter thirty-six reveals Esau's genealogy.

R. With the exception of chapter thirty eight, which gives insight into Judah's life, chapters thirty-seven through fifty record the life and times of Joseph.

1. Chapter thirty eight reveals some less than desirable events in the life of Judah, yet the mercy of God abounds and the Messiah comes through the lineage of Judah through Perez, the son of Judah and Tamar, Judah's daughter-in-law. (Matthew 1:1-3; Luke 3:33)
2. Chapter thirty nine tells of Joseph being sold to Potiphar, his promotion in Potiphar's house, the false accusation against Joseph by Potiphar's wife, and the imprisonment of Joseph.
3. Chapter forty discloses the dreams of the butler and the baker and Joseph's interpretation of the dreams.
4. Chapter forty one reveals Pharaoh's dreams, Joseph's interpretation of the dreams, Joseph's promotion, his wife and children, and his distribution of the grain.

5. Chapter forty two gives the account of Joseph's brothers coming to Egypt to buy food.
 6. Chapter forty three documents the second trip of Joseph's brothers to Egypt.
 7. Chapter forty four tells of Joseph's dealings with his brothers.
 8. In chapter forty five, Joseph reveals himself to his brothers and request that they bring his father and the entire family to Egypt to live.
 9. Chapter forty six gives the account of Jacob and his descendants moving to Egypt.
 10. Chapter forty seven tells of the families of Israel settling in the land of Goshen and Joseph's vow to bury his father in his homeland.
 11. Chapter forty eight reveals the blessing of Joseph's sons, Ephraim and Manasseh.
 12. Chapter forty nine discloses the words of Jacob that he spoke to his sons before his death.
 13. Genesis concludes with chapter fifty, which tells of Jacob's burial, Joseph's reassurance to his brothers, Joseph's request concerning his bones, and the death of Joseph.
 14. Joseph is a type of Christ: he was hated by his brothers; he was sold; he was falsely accused; he was exalted to a position of authority that required knees to bow before him; he was given a Gentile bride; he delivered many people from death; and he gave hope for future deliverance.
 15. The route that God chose to take Joseph to his position of authority and fulfillment of his dreams was very unorthodox.
- S. The Christ of Genesis is the Creator.
1. According to Colossians 1:16, all things in heaven and earth, visible and invisible, were created by Him.

2. According to John 1:1-4, everything that was made was made by the Word of God, Jesus.