



BOOK I · OLD TESTAMENT · LAW (TORAH)

The Book of Genesis

The Beginning of All Things — Creation, Fall, and Covenant

“In the beginning, God created the heavens and the earth.”

— Genesis 1:1

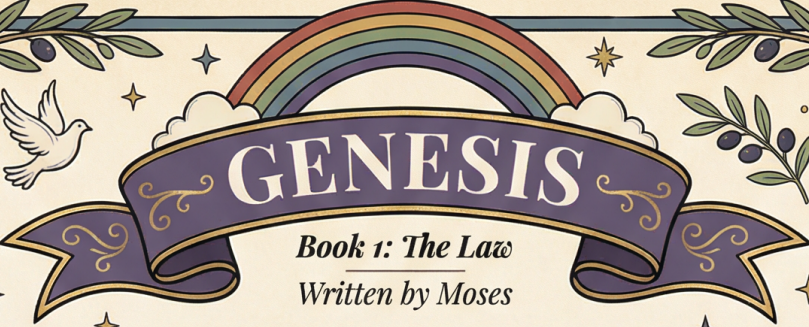
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VISUAL OVERVIEW INFOGRAPHIC




Events in Genesis span from Creation to approximately 1800 BC



GENESIS

Book 1: The Law
Written by Moses




1-11: Primeval History —
Creation, the Fall, Noah's Flood, Tower of Babel



12-25: Abraham's Story —
God's call, covenant, birth of Isaac







26-36: Isaac & Jacob —
birthright, wrestling with God, twelve tribes







37-50: Joseph Narrative —
betrayal, slavery, rise in Egypt, reconciliation




KEY CHARACTERS

-  **Adam & Eve**
-  **Noah**
-  **Abraham**
-  **Joseph**

KEY THEMES

-  **Creation & Sovereignty**
Explaining the creation of man and sovereignty
-  **Sin & Consequences**
Sins; consequences, next down apple
-  **Covenant Relationship**
birthright; relationship and twice altar
-  **Providence & Redemption**
Providence & path-to hand to Redemption

SYMBOLISM

-  **Garden of Eden**
Paradise lost, innocence, God's presence
-  **The Rainbow**
God's covenant, promise of mercy, new beginning
-  **The Coat of Many Colors**
Favor, jealousy, divine purpose, foreshadowing

PRACTICAL APPLICATION

-  **Trust in God's Sovereign Plan through Life's Twists and Turns**
-  **Recognize the Consequences of Sin and Seek Forgiveness**
-  **Embrace Your Role in God's Redemptive Story and His Promises**

The original audience was the Israelites in the wilderness

Full-page visual overview — key events, themes, and structure at a glance

CHAPTER-BY-CHAPTER OVERVIEW

The Book of Genesis spans from the creation of the cosmos to the death of Joseph in Egypt — covering thousands of years of primeval and patriarchal history. It is the foundation upon which the entire biblical narrative is built.

SECTION 1

Genesis 1–11 PRIMEVAL HISTORY — CREATION TO BABEL



- 1:1–2:3** The six days of creation. God speaks the cosmos into existence. The seventh day is sanctified as Sabbath rest.
- 2:4–25** The Garden of Eden. Adam is formed from dust; Eve from Adam's rib. Humanity is placed in the garden to 'work and keep' it.
- 3:1–24** The Fall. The serpent deceives Eve; Adam follows. God pronounces judgment — but also the first gospel promise (3:15): a seed who will crush the serpent.
- 4:1–5:32** Cain kills Abel. Sin spreads. But a line of faithful descendants continues through Seth — 'At that time people began to call on the name of the Lord' (4:26).
- 6:1–9:29** Noah and the Flood. God's grief over human wickedness. The ark, the flood, the rainbow covenant: 'Never again will I destroy all living creatures' (8:21).
- 10:1–11:32** The Table of Nations and the Tower of Babel. Humanity scattered across the earth — setting the stage for God's call of one man to bless all nations.

SECTION 2

Genesis 12–25 ABRAHAM — FATHER OF FAITH



- 12:1–9** The Call of Abram. God commands: "Go." Three promises: land, descendants, blessing to all nations. Abram obeys without knowing the destination (Hebrews 11:8).
- 15:1–21** The Covenant of the Pieces. God alone passes between the animals — making an unconditional promise. 'Abram believed the Lord, and he credited it to him as righteousness' (15:6).
- 17:1–27** The covenant of circumcision. Abram becomes Abraham. Sarai becomes Sarah. God promises a son within a year — 'Is anything too hard for the Lord?' (18:14).
- 18:1–19:38** Three visitors announce Isaac's birth. Abraham intercedes for Sodom. Lot is rescued from Sodom's destruction.
- 21:1–7** Isaac is born. Sarah laughs with joy: 'God has brought me laughter, and everyone who hears about this will laugh with me.'
- 22:1–19** The Binding of Isaac (Akedah). Abraham's supreme test of faith. God provides a ram. 'On the mountain of the Lord it will be provided' — pointing forward to Calvary.

SECTION 3

Genesis 25–36 ISAAC AND JACOB — THE COVENANT CONTINUES



- 25:19–34** Jacob and Esau are born. Esau sells his birthright for a bowl of stew — a vivid picture of trading eternal inheritance for immediate gratification.
- 27:1–45** Jacob deceives Isaac and steals Esau's blessing. The family is torn apart. Yet God's purposes are not thwarted by human failure.
- 28:10–22** Jacob's Ladder at Bethel. God appears in a dream: 'I am with you and will watch over you wherever you go.' Jacob names the place 'House of God.'
- 29:1–30:43** Jacob serves Laban for Rachel. He is deceived in turn — reaping what he sowed. Twelve sons are born, the future tribes of Israel.
- 32:22–32** Jacob wrestles with God at Peniel. He is renamed Israel — 'one who struggles with God.' He walks away limping but blessed.
- 35:1–29** Return to Bethel. God reaffirms the covenant. Rachel dies giving birth to Benjamin. Isaac dies. The patriarchal era closes.

SECTION 4

Genesis 37–50 JOSEPH — PROVIDENCE IN SUFFERING



- 37:1–36** Joseph's coat of many colors. His brothers' jealousy. Sold into slavery in Egypt for 20 pieces of silver — a foreshadowing of Christ's betrayal.
- 39:1–41:57** Joseph in Potiphar's house. Falsely accused. Imprisoned. Yet 'the Lord was with Joseph.' Pharaoh's dreams interpreted. Joseph elevated to second-in-command of Egypt.
- 42:1–45:28** The brothers come to Egypt for grain. Joseph tests them. Benjamin is brought. Joseph reveals himself weeping: 'I am Joseph! Is my father still living?'
- 46:1–47:31** Jacob's family — 70 people — relocates to Egypt. Jacob blesses Pharaoh. The family settles in Goshen.
- 48:1–49:33** Jacob blesses his sons. The twelve tribes receive prophetic blessings. Judah is singled out: 'The scepter will not depart from Judah' — pointing to the Messiah.
- 50:1–26** Jacob is buried in Canaan. Joseph forgives his brothers: 'You intended to harm me, but God intended it for good.' Joseph dies at 110, confident in God's promise.

KEY THEMES

Genesis establishes four foundational theological themes that run through the entire Bible — from creation to new creation.

01 GOD AS CREATOR AND SOVEREIGN



01

Genesis opens with the most audacious claim in human history: "In the beginning, God created the heavens and the earth." Everything that exists — matter, time, life, meaning — originates in God. He does not merely shape pre-existing chaos; He **speaks reality** into being. This foundational truth shapes every subsequent story: God is not a distant observer but the active, **sovereign author** of all **creation**.

MODERN APPLICATION

When life feels chaotic or meaningless, Genesis grounds us in the truth that the universe has a Creator who called it 'very good' — and who is still working to restore that goodness.

"In the beginning, God created the heavens and the earth." — Genesis 1:1

02 THE REALITY AND REACH OF SIN



02

Genesis 3 is the hinge of human history. The serpent's lie — 'You will be like God' — captures the essence of every **sin**: the desire to be **autonomous**, to define good and evil for ourselves. The consequences cascade: **shame**, blame, broken relationships, exile from Eden, and ultimately **death**. By Genesis 6, God grieves that 'every inclination of the thoughts of the human heart was only evil all the time.'

MODERN APPLICATION

Understanding the depth of the Fall helps us stop being surprised by the brokenness in ourselves and the world — and deepens our appreciation for the grace that Genesis also promises.

"I will put enmity between you and the woman, and between your offspring and hers." — Genesis 3:15

03 GOD'S COVENANT FAITHFULNESS



03

Despite human failure at every turn — the Fall, Cain's murder, the Flood, Babel, and the patriarchs' repeated deceptions — God keeps initiating **covenant** relationships. He promises Noah (never to destroy the earth again), Abraham (land, descendants, and blessing to all nations), and Jacob (the same **covenant** renewed). These covenants are not earned; they are given by **grace**.

MODERN APPLICATION

God's covenants in Genesis reveal that His commitment to humanity does not depend on human performance. His faithfulness is the anchor when ours fails.

"I will establish my covenant as an everlasting covenant between me and you." — Genesis 17:7



The Joseph narrative (chapters 37–50) is the supreme illustration of divine **providence** in Genesis. Joseph is betrayed, enslaved, falsely accused, and imprisoned — yet at every point, 'the Lord was with Joseph.' What his brothers intended for evil, God intended for good: the preservation of the covenant family and the salvation of Egypt. **Providence** does not eliminate **suffering**; it **redeems** it.

MODERN APPLICATION

Joseph's story invites us to trust that God is working in our darkest chapters — not just despite them, but through them — toward purposes we cannot yet see.

"You intended to harm me, but God intended it for good." — Genesis 50:20

SYMBOLISM & IMAGERY

Genesis is filled with symbols that operate on historical, theological, and typological levels — pointing forward to Christ and the new creation.



THE RAINBOW

SYMBOL 01

HISTORICAL CONTEXT

After the Flood, God placed a rainbow in the sky as a sign of His **covenant with Noah** and all living creatures. In the ancient Near East, the bow was a weapon of war; God 'hanging up' His bow signaled the end of divine judgment.

(Genesis 9:12–17)

THEOLOGICAL MEANING

The rainbow is a visible, recurring reminder of God's grace and restraint. In Revelation 4:3, a rainbow surrounds **God's throne** — suggesting that even in the context of final judgment, God's **covenant mercy** frames everything He does.



THE TREE OF LIFE

SYMBOL 02

HISTORICAL CONTEXT

The **Tree of Life** stood at the center of the Garden of Eden. After the Fall, God placed cherubim and a flaming sword to guard it, preventing humanity from eating its fruit and living forever in a state of sin.

(Genesis 2:9)

THEOLOGICAL MEANING

The Tree of Life bookends the entire Bible — it appears first in Eden and last in the **New Jerusalem**, where its leaves are 'for the **healing of the nations**.' The cross of Christ is the bridge between these two trees.

(Genesis 2) (Revelation 22:2)



THE RAM AT MORIAH

SYMBOL 03

HISTORICAL CONTEXT

When Abraham was about to sacrifice Isaac on Mount Moriah, God provided a ram caught in a thicket as a **substitute**. Abraham named the place '**The Lord Will Provide**'.

(Genesis 22:13)

THEOLOGICAL MEANING

The ram is one of the most powerful types of Christ in the Old Testament — an **innocent substitute** taking the place of the condemned. Mount Moriah is traditionally identified with the **Temple Mount** in Jerusalem, where centuries later the ultimate sacrifice would be made.



JOSEPH'S COAT

SYMBOL 04

HISTORICAL CONTEXT

Jacob gave Joseph a distinctive robe, marking him as the **favored son**. His brothers' jealousy over this garment was the catalyst for selling him into slavery.

THEOLOGICAL MEANING

The coat that marked Joseph for suffering also marked him for glory. It foreshadows how the '**beloved Son**' who is rejected and 'sold' becomes the savior of those who **rejected** him — a pattern fulfilled perfectly in Jesus.

SMALL GROUP DISCUSSION GUIDE

These 8 questions are designed for a 60–90 minute small group session. Begin with the icebreaker, then work through observation, interpretation, and application questions. Close with the prayer prompt.

ICEBREAKER

If you could ask God one question about the creation story, what would it be? What draws you to that question?

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.....

01

OBSERVATION

Read Genesis 3:1–13. Notice how the serpent's question subtly distorts God's words (compare 2:16–17 with 3:1). What tactics does the serpent use? Where do you see similar distortions of God's truth today?

Leader's Note:

The serpent changes 'any tree' to 'every tree,' and adds 'you will surely die' as a question — casting doubt on both God's generosity and His judgment.

02

OBSERVATION

In Genesis 12:1–3, God makes three promises to Abraham. List them. Then trace how each promise unfolds through the rest of Genesis. Which promise do you find most surprising?

03

INTERPRETATION

Genesis 15:6 says Abram 'believed the Lord, and he credited it to him as righteousness.' This verse is quoted three times in the New Testament (Romans 4, Galatians 3, James 2). What does it mean to be 'credited' with righteousness? How does this challenge a works-based view of faith?

Leader's Note:

This is the first explicit statement of justification by faith in the Bible — a theological cornerstone that Paul builds his entire argument in Romans upon.

04

INTERPRETATION

Joseph says to his brothers: 'You intended to harm me, but God intended it for good' (50:20). How does the Joseph narrative redefine what 'good' means? Can you think of a time when something painful in your life was later revealed to have a redemptive purpose?

05

APPLICATION

Genesis shows a pattern: God calls ordinary, flawed people — Abraham lies twice about his wife, Jacob deceives his father, Joseph is arrogant in his youth. What does this pattern tell us about how God works? How does it challenge our tendency to disqualify ourselves from God's calling?

06

APPLICATION

The Sabbath is established in Genesis 2:1–3 before the Fall — it is part of God's original design, not a religious rule. What would it look like to practice genuine rest in your life this week? What makes rest difficult for you?


07


PRAYER PROMPT


Close by reading Genesis 50:20 together. Have each person share one area of their life where they are struggling to see God's hand — a situation that feels like 'harm' rather than 'good.' Pray together that God would grant the eyes to see His hidden purposes, even in the hardest chapters.


08

KEY CHARACTERS




 **Adam & Eve**
The first humans, created in God's image, whose disobedience brought sin into the world.

 **Noah**
A righteous man chosen by God to build the ark and preserve life through the great flood.

 **Abraham**
The father of faith, called by God to leave his homeland and become the father of a great nation.

 **Joseph**
Son of Jacob, sold into slavery by his brothers, who rose to become ruler of Egypt and saved his family.

PRACTICAL APPLICATION — LIVING IT OUT TODAY

-  **You Are Made in God's Image**
Every person carries inherent dignity and worth as a bearer of the image of God (Imago Dei).
-  **God Redeems Broken Stories**
Joseph's life shows that God can take the worst circumstances and use them for a greater purpose.
-  **Faith Requires Stepping Out**
Abraham's journey challenges us to trust God even when the destination is unknown.

'GENESIS — *My Study Notes*



Creation & Covenant

Key Verse _____



Personal Reflection



Prayer _____



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“You intended to harm me, but God intended it for good.”

— Genesis 50:20