

Pastoral Note to Reader

In this study, I want to encourage you to slow down and let Genesis speak for itself. Genesis isn't just the beginning of the Bible—it's the beginning of everything we know about God, who we are, and why our world is the way it is. As you read, keep your heart open to the God who still creates, restores, and calls people to Himself. My prayer is that this book shapes the way you see God's faithfulness in both the big story of Scripture and in the everyday details of your life. Remember—God's Word is living and active, and He still speaks to His people through it.

Important Facts

Author: Moses.

Location: Written during Israel's wilderness journey after the Exodus.

Date: Likely written between 1446–1406 BC.

Primary Message and Purpose

Genesis lays the foundation for the entire storyline of Scripture by introducing us to the God who creates, blesses, judges, and redeems. It tells the true story of how humanity was formed in God's image, how sin fractured God's good world, and how God immediately began His redemptive plan. Genesis also sets up the covenant promises made to Abraham, Isaac, and Jacob—promises that ultimately point forward to Jesus Christ.¹ This book helps us see that the God who began His work in Genesis is the same God who is still at work in our lives today.²

Footnotes (for this section):

1. Kenneth A. Mathews, *Genesis 1–11:26*, The New American Commentary (Nashville: B&H Publishing, 1996), 22.

2. Gordon J. Wenham, *Genesis 1–15*, Word Biblical Commentary (Waco: Word Books, 1987), xxxvii.

Important Doctrines or Themes (~3-5 sentences for each doctrine)

Creation

Genesis opens by showing us a God who creates with purpose, order, and intentionality. Everything He made was declared good, but humanity was set apart as the crown of His creation. Genesis also makes it clear that God created both man and woman—equal in value, equal in dignity, and both fully bearing the image of God, yet distinct in how they reflect His design.³ In a world that tries to blur or redefine those distinctions, Genesis brings us back to God’s original blueprint. The text also presents creation as a real act of God accomplished in six days, using the Hebrew word *yom* (day) with “evening and morning,” which everywhere else in Scripture refers to a normal day. Creation reminds us that our identity and purpose aren’t self-made; they are God-given.

Footnote:

3. Mathews, *Genesis 1–11:26*, 128–29.

Image of God

Genesis teaches that every human being—male and female—is created in the image of God, which gives every person unmatched value and dignity. Being image-bearers means we reflect God’s character, represent His authority on earth, and were created for relationship with Him.⁴ This doctrine grounds our identity—not in what we achieve or what culture labels us—but in the God who made us. Genesis also reminds us that men and women equally share this image while expressing it in distinct ways that honor God’s design.⁵ In a world that constantly tries to redefine identity, Genesis brings us back to the truth that our worth begins with God, not with ourselves.

Footnotes:

4. John H. Walton, *Genesis*, NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 125–27.

5. Gordon J. Wenham, *Genesis 1–15*, 28–30.

Sin

Sin enters the story in Genesis 3, and everything changes. What began as a perfect world becomes fractured because humanity chose rebellion over trust. Sin disrupts our relationship with God, distorts how we see ourselves, and damages how we relate to others.⁶ The ripple effects of sin are seen in broken families, pride, jealousy, violence, and shame—echoes that still shape our world today. Yet even in humanity’s worst moment, God shows mercy and initiates a plan of redemption that will eventually lead to Jesus. Genesis teaches that while sin explains the brokenness around us, God’s grace is always greater than human failure.⁷

Footnotes:

6. Kenneth A. Mathews, *Genesis 1–11:26*, 226–28.

7. T. Desmond Alexander, *From Eden to the New Jerusalem* (Grand Rapids, MI: Kregel, 2008), 45–48.

Covenant

A major theme throughout Genesis is God’s covenant faithfulness. God initiates a covenant with Abraham, promising land, descendants, and blessing—not just for Israel, but for all nations.⁸ This covenant becomes the backbone of the biblical story, pointing forward to the Messiah who would come through Abraham’s line. Genesis shows that God’s promises never depend on perfect people—Abraham, Isaac, and Jacob were deeply flawed—but rather on a perfect God who keeps His word. The covenant in Genesis gives us confidence today that the God who made promises then is still faithful now.⁹

Footnotes:

8. John Goldingay, *Old Testament Theology: Israel's Gospel* (Downers Grove, IL: IVP Academic, 2003), 260–63.

9. Walter C. Kaiser Jr., *The Promise-Plan of God* (Grand Rapids, MI: Zondervan, 2008), 35–37.

Memory Verses

Genesis 1:1

Genesis 1:27

Genesis 3:15

Genesis 12:1–3

Genesis 50:20

Criticism & Apologetic Defenses**Six-Day Creation**

Criticism: Culture argues that the biblical teaching of a six-day creation is unscientific or symbolic.

Defense: Genesis presents creation as a real act of God accomplished in six days, and the text consistently treats these as normal days with evening and morning.¹⁰ The purpose of Genesis 1 is not to fit modern scientific categories but to reveal that God creates with power, order, and authority. A limitless God does not need billions of years—He speaks, and creation responds.

Footnote:

10. Mathews, *Genesis 1–11:26*, 113–15.

Male and Female

Criticism: Many say the biblical view of male and female is restrictive, outdated, or harmful.

Defense: Genesis teaches that God intentionally created humanity as male and female—equal in value, equal in dignity, both image-bearers, yet distinct in design.¹¹ Distinction is not oppression; it is God’s intentional and beautiful blueprint for humanity. Culture tries to blur or deny those distinctions, but Scripture roots identity in the God who designed us.

Footnote:

11. Wenham, *Genesis 1–15*, 28–30.

Tower of Babel

Criticism: Some argue that the Tower of Babel story is just a myth meant to explain language differences.

Defense: The Tower of Babel is presented as a real historical event where God judged humanity’s pride and self-exaltation.¹² Humanity wasn’t seeking God—they were trying to make a name for themselves apart from Him. Babel shows that God opposes human arrogance but still directs the nations toward His redemptive plan.

Footnote:

12. John H. Walton, *Genesis*, 382–85.

Final Encouragement

As you walk through Genesis, remember that this book isn’t just the beginning of the Bible—it’s the beginning of God’s story with humanity. My prayer is that the same God who created, called, and redeemed in these pages will shape your heart, strengthen your faith, and draw you closer to Him as you study His Word.