

GENESIS

First of the five books of the "law" called the "Pentateuch" and includes Exodus, Leviticus, Numbers, and Deuteronomy.

The name "Genesis" means "*Beginnings*". Just as the genes of our parents combining make up the various features and traits of the human body, so Genesis sets the course for the rest of the Bible. Every major doctrine of God's Word finds its origin and seed plot in the book of Genesis.

OUTLINE

| | CODE |
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| I. Pre-flood History. 1-9 | P |
| Creation (1-2) Fall (3-6) and Flood (7-9). | PP |
| II. Post-flood History. 10-50 | P |
| Babel (10-11) and Patriarchs (12-50). | |

The seven main characters of Genesis are Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. Each of these personalities represent some particular truth and experience of the Christian life. Adam represents redemption (Gen. 3:21); Enoch represents separation (Jd. 14-15); Noah represents sanctification (Heb. 11:7); Abraham represents fruitfulness (Gen. 12:1-3); Isaac represents total surrender (Gen. 22; Heb. 11:17-20); Jacob represents service (Heb. 11:21); and Joseph represents suffering and reigning (Heb. 11:22).

The central theme revealing Christ is His title as the "Seed of the woman". (Gen. 3:15) This is the first mention of Christ as promised by Virgin birth, which thought is carried throughout the Word of God. (Isa. 7:14) It reveals that His birth would be accomplished without the aid of a human father. Satan knew this, yet he relentlessly set in to ruin the male populace of the Hebrew race to prevent Christ's birth and appearance. Had he succeeded in destroying every male member of the human race, Christ would still have been born. The Holy Spirit was responsible for this miracle through the instrumentality of the virgin Mary, a female member of the human race, and a descendant of David, Israel's royal lineage. (Lk. 1:35)

The idea of the "Seed" is carried through Genesis to Abraham, "in Isaac shall thy seed be called". (Gen. 22:18; Heb. 11:18; Gal. 3:16) It is clear from these passages that the "Seed" intended is

Christ. From this "Seed" by death and resurrection all members of the human race who trust Him are granted eternal life. (Jn. 3:16) The Lord Himself stated that "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit". Jn. 12:24. We are the fruit His death created; so, in Genesis Christ Jesus is designated the "Seed of the woman".

EXODUS

The book of Exodus treats the deliverance of Israel from Egyptian bondage. In these forty chapters, the Hebrews are taken from trouble to triumph; from Egypt to the Glory of God settling on the Tabernacle. (Ex. 40)

The name of the book means "departure"; so designated because it records Israel's historical exodus from bondage to freedom through the miraculous delivering power of God.

OUTLINE

| | CODE |
|------------------------|-------|
| I. Deliverance. 1-18 | D |
| II. Order: Law. 19-24 | O DOT |
| III. Tabernacle. 25-40 | T |

The central method by which Christ is revealed in this book is through the "Passover Lamb", and its' blood applied to the outside of the homes on the thresholds, door posts, and lintels. (Ex. 12) which when seen by the "Death Angel", provided safety to all occupants. The homes lacking the blood applied were stricken with the death of each firstborn among the Egyptians. The blood from this innocent, blemishless lamb of the first year portrayed the future Lamb of God, Jesus, Whose shed blood appropriated, provides eternal Salvation, safety, and security to the forgiven saint. (Jn. 1:29, 36).

The blood was applied at four points of each household by the head of the home; however, when the operation was completed, blood could be seen in five places. It was seen on the ground where some of the blood fell from the slain lamb, on the lintels above the porch, on the threshold, and on each of the two side door posts. This revealed the efficiency of the blood to free from the curse of the ground below (Gen. 3:17; Gal. 3:13), to protect from God's