

Table of Contents

Ways This Text Is Designed To Be Used	7
Preface	9
Introduction	11
Interpreting Scripture	15
How to Receive Revelation Knowledge	17
Master Overview of the Bible	22
Master Overview of the Old Testament	23
Old Testament Timeline	24
Genesis	26
Exodus	28
Leviticus	32
Numbers	34
Deuteronomy	36
Joshua	38
Judges	40
Ruth	42
I Samuel	44
II Samuel	46
I Kings	48
II Kings	52
I Chronicles	54
II Chronicles	56
Ezra	58
Nehemiah	59
Esther	60
Review Sheet on Law and History	61
Job	62
Psalms	64
Proverbs	65
Ecclesiastes	66
Song of Solomon	68
Introduction to the Prophets	69
Isaiah	71
Jeremiah	75
Lamentations	78
Ezekiel	79
Daniel	82
Comparison of the Four Major Prophets	84
Hosea	85

Joel	87
Amos	88
Obadiah	89
Jonah	90
Micah	91
Nahum	92
Habakkuk	93
Zephaniah	94
Haggai	95
Zechariah	96
Malachi	97
Summary Sheet — Old Testament	98
Master Overview of the New Testament	99
Matthew	100
Mark	102
Luke	104
John	106
A Comparative Chart of the Four Gospels	108
Apostolic Ministry, particularly of Paul	109
Acts of the Apostles	110
Romans	112
I Corinthians	114
II Corinthians	116
Galatians	118
Ephesians	120
Philippians	122
Colossians	123
I Thessalonians	124
II Thessalonians	124
I Timothy	126
II Timothy	126
Titus	128
Philemon	129
Hebrews	130
James	132
I Peter	134
II Peter	134
I John	136
II John	136
III John	136
Jude	138
Summary Review of the Epistles	139
Revelation	140
A Review of What You Have Accomplished	142

Ways This Text Is Designed To Be Used

This text may be used in Bible Schools, Sunday Schools, home cells, as well as in individual use. A course syllabus may be obtained from Christian Leadership University outlining the grading system and listing required texts that complement this workbook.

Please order the following materials through Christian Leadership University, 1431 Bullis Rd., Elma, NY 14059. Order online at www.cwgministries.org, or call: 1-800-466-6961

Course syllabi on CD-ROM for Through the Bible I - VIII	\$49.00
Handbook of Answers for Through the Bible I - VIII	\$19.95
Teacher's Guide for Through the Bible I - VIII	\$29.95

Through the Bible cassettes:

Pentateuch	\$19.95
United Kingdom	\$19.95
Divided Kingdom	\$29.95
Poetry	\$19.95
Major Prophets	\$15.95
Life of Christ	\$19.95
Acts and Epistles	\$19.95
Epistles and Revelation	\$19.95

Preface

This Bible survey has come into being to help meet the following needs in the Body of Christ:

- A. A need for church-centered, systematic Bible education.
- B. Something available for a family person who is limited to doing most of his Bible training at home, but needs some class or group time also.
- C. A course that meets the needs of both the new and advanced Christian.
- D. We recommend this eight-semester sequence be completed in three years, covering three semesters per year. The three semesters should run from September to May, with the summer months off. A group may begin with the New Testament, the Old Testament or Psalms. As each unit is self-contained, individuals may begin with any semester.
- E. This may be used effectively in home cell groups, Bible Schools and industrious Sunday School classes.

In developing this manual the following items were kept in mind:

- 1. Because of time limitations the student cannot read everything. Therefore, the most important must be read, the Bible.
- 2. Courses should begin with Bible meditation, then go on to interpretation, and finally, application.
- 3. The two basic laws for interpreting any literature are the “Law of Relationship” and the “Law of Proportion.” This manual should help the student engage these laws.
- 4. A discussion leader using the *Handbook of Answers* makes sure important points are brought out during discussion sessions.
- 5. Testing will be used only on crucial, relevant material to ensure memorization of that which should be memorized. Testing should be used because of the stimulus it provides and sense of accomplishment it leaves one with.
- 6. Final course grades can be given to ensure all students have received correct information and doctrine. They can be given by the discussion leader (who has the *Handbook of Answers*).
- 7. This provides a unique new way of surveying the Bible using guided self-discovery and group discussion, allowing *you to discover* God’s fascinating truths.

Introduction

A. The Need

This course is presented because of the need we see for Christians to read **the entire Bible systematically and devotionally**. Only by so doing can we arrive at a **balanced** view of God and His dealings with man. This biblical meditation is enhanced by participation with a group of people under the oversight of a spiritual director.

B. The Method

When examining any literature, you must recognize the two most basic and fundamental laws. *We must apply these laws to our Bible reading.*

- 1. Law of Relationship** - Everything written or spoken sustains some specific relationship to something else. It may be in conduct, repetition, cause and effect, means to an end, or some other relationship. We must consider these relationships to order our thought processes in light of the passage.
- 2. Law of Proportion** – An author reveals his emphasis, or lack of it, by the relative amount of treatment given to a specific subject. He may emphasize or omit certain parts completely, depending on how they relate to his development of thought. Examine people, places, time events and ideas.

As you prayerfully meditate on God’s Word with these two laws in mind, you acquire a firm grasp of the author’s material. This manual puts these laws in clear view because it gives all the essential information to examine any unit of the Bible on a single page. It gives the historical setting, author’s purpose and viewpoint, and the relation and proportion of the material in the book.

C. Your Graphs

These graphs become **your** graphs when you fill in the chapter titles as you read the book. We will be reading two to three chapters a day. As you fill in a chapter title, scan the graph and observe the relationship of this chapter to the master outline of the book. As you work your way through each chapter, read with this question in your heart, “Lord, what is the essence of this chapter?” Then, in a few words, fill in the chapter title that comes from your spirit. When you review the graph, the chapter titles should remind you of the contents of the chapter. **This graph then becomes your permanent record of your meditations through the Bible.**

D. Why Use Graphs?

1. Graphs appeal to the eye by providing for you a pictorial representation of the material. Thus, they serve as an aid to the memory.
2. Graphs provide economy for the reader. They reveal many ideas at a glance.
 - a. They show pictorially the laws of proportion and the laws of relationship.
 - b. Graphs move from detail to main ideas.
 - c. Graphs show the over-all plan.

E. Helpful Hints for Understanding Graphs

1. Start with any captions over or under the graph.
2. Look at the largest divisions next.
3. Then work toward smaller divisions noting relationships, and how parts fit together. Also note the proportion of material the author has written on different topics.

F. Memory Work

You are to choose one especially relevant verse from your reading each week and memorize it. Write this verse on a card so you can carry it with you during the week. You should choose verses to memorize that God is illuminating and applying to your life. Thus, they become life to you.

G. Dates

Evangelical scholars basically agree on the order of biblical events. However, dates cannot be precisely determined and there may be a discrepancy of up to one hundred years between sources. The dates given in this manual are according to *The Companion Bible*.

H. Answering Discussion Questions

To help in answering discussion questions, you will need a Bible that has marginal or chain references. We highly recommend the cross-reference edition of the *New American Standard Version Bible*. You will need a separate notebook to record answers to the discussion questions.

I. Collateral Material

There are no required collateral books. However, we strongly recommend the use of *Halley's Bible Handbook* and a complete concordance (e.g., *Young's* or *Strong's*).

J. Leader's Guide

It is suggested this manual be used by getting into a group once a week and sharing answers and discoveries with others. A *Handbook of Answers* is available for group leaders, with suggested answers, and ideas for leading group discussions.

K. Meditation

The value of this workbook for you is dependent on 1) the time you spend meditating in the Word, and 2) your willingness to be taught by the Holy Spirit. If you meditate day and night and obey all that is in the Word, what has God promised you? (See Joshua 1:8.)

L. Why Explore the Old Testament?

1. Because these things happened as an example for us and were written for our instruction so that we would not make the same mistakes and fall (I Cor. 10:11,12).
2. Because many things are copies, shadows or types of the spiritual things we find in the New Testament, and as such, help us in understanding the New Testament (Heb. 8:5).
3. Because our faith is built up as we meditate on the provision of God for His people in the Old Testament and the promises He made to them, while realizing that **all these promises are reaffirmed in Christ to us**, because He has given us an even better covenant, which has been enacted on better promises (II Cor. 1:20; Heb. 8:6).

M. Note God's View on the Importance of Writing and Meditating on Scripture.

Write Deuteronomy 17:18,19.

Therefore, let us write out (copy) the Word of God.

Interpreting Scripture

A. Basic principles of interpretation are needed:

1. In order to explain seeming contradictions. For example, compare Proverbs 15:29 with Acts 17:27.
2. To prevent being misled by the mere sound of words. For example, you could easily get the wrong idea from John 6:53-56 unless it is coupled with Matthew 26:26-29.
3. For the insertion of an explanatory word in some passages. For example, if some sort of explanatory word is not inserted in Habakkuk 1:13 it would contradict Proverbs 15:3.

B. An interpreter of Scripture must have the following:

1. A mind illumined by the Holy Spirit (Ps. 119:18,130; I Cor. 2:6-16; Eph. 1:17,18; Jas. 1:5).
2. A humble, teachable, unprejudiced heart and mind (Matt. 5:3,11-25; Lk. 8:15; Jas. 4:6).
3. The right motive, which is to get better acquainted with God and His will for your life (II Thess. 2:10; I Tim. 2:4; II Tim. 2:15; 3:1-9, esp. verse 7).

C. Basic Principles for Interpreting Scriptures

1. You must understand the similarities and differences between the Old and New Testaments. The similarities are much greater and more vital than the differences. The New Testament grows out of, and is in many ways a continuation of, the Old Testament. Record what the following verses teach concerning the similarities and differences between the two testaments.

Matthew 5:17-19 _____

Matthew 5:20-22 _____

Matthew 7:12 _____

I Corinthians 10:11,12 _____

II Corinthians 1:20 _____

Galatians _____

Galatians 3:24,25

Galatians 5:18

Hebrews 8:5; 10:1

Hebrews 8:6,13

2. However the New Testament interprets an Old Testament verse is to be accepted as the correct interpretation.
3. No doctrine should be founded on a single passage (Jn. 5:31-39; 8:16-18).
4. No important doctrine should be based alone on a type, figurative expression or parable, but rather on plain and literal stories and teachings, allowing the former to illustrate the truth (II Tim. 3:16).
5. Decide whether the verse is universal in its application or limited to those to whom it was initially addressed. The context and other teaching on the topic should make it clear whether it is limited or universal. Do not presuppose any limits on Scripture that are not **clearly taught** in the Word of God.
6. Scripture should be used to interpret Scripture. Brief statements are to be interpreted by fuller ones.
7. The whole counsel of God concerning a subject is found by collecting and correlating all verses on that subject, attempting to see **all** sides of the truth.
8. Although generally speaking, Scripture is to be taken in its plain, simple, literal meaning, you should realize there is some non-literal language in the Bible. A rule of thumb to help you discern literal from non-literal is to take words in their literal sense when given their plain and natural settings, and figuratively when the word is joined to an object to which it does not normally or naturally belong (e.g., Matt. 23:24).
9. You must properly recognize and interpret types. A type is a person or thing in the Old Testament that was divinely designed to be a foreshadowing of a person or thing in the New Testament. Those things taught to be types by the New Testament are definitely types. However, in going beyond that to your own speculation you are on unsure ground. (An example of a type is found in Exodus 12:1-28; John 1:29; I Corinthians 5:6,7; and I Peter 1:9-19.)
10. When interpreting parables you should: a) find the basic point the parable was meant to make; b) realize that every other point of the parable does not necessarily have an applied meaning (or else in Luke 18:1-8, God would be considered the unjust judge); c) realize a parable only illustrates a subject *partially*; and d) understand that parables are designed to illustrate, not to teach directly.
11. Use the Law of Relationship as stated in the front of this manual.
12. Use the Law of Proportion as stated in the front of this manual.
13. Use the Law of First Mention, which states that since God knows the end from the beginning, the first mention of a subject in Scripture will have in it the basic elements of that subject as it is further developed in Scripture. For example, trace the theme of the heart starting from Genesis 6:5.
14. Use the *lamad* style of biblical meditation as taught on the following pages.

How to receive revelation knowledge as you complete the exercises in this book

An example of revelation knowledge is when you are reading the Bible and a verse leaps off the page, hits you between the eyes, and God says, “This is for you right now.” These are precious experiences for the believer. However, for many, they do not happen often enough. There are seven things I do which allow me the privilege of receiving revelation knowledge every time I read the Bible. Truth and insights leap off the page and an understanding of how they are to adjust my life permeates my spirit and soul. I love this experience and hunger for it every time I read the Scriptures. That is why I prepare myself by doing the following seven things. Prayerfully reflect on these steps and determine which ones you do and don’t use. Make sure you use all of them as you complete the exercises in this book, as well as during your regular devotional times.

Biblical Meditation

Resulting in illumination, revelation knowledge, anointed reasoning

Do Not Do This:

LEFT-BRAIN

STUDY/RATIONAL HUMANISM

1. Have unconfessed sin
2. Have a pre-conceived attitude
3. Be independent: “I can...”
4. Read quickly
5. Rely on reason & analysis only
6. Read without specific purpose
7. Take credit for insights

But Do This:

WHOLE-BRAIN/HEART

MEDITATION/DIVINE REVELATION

1. Be washed by Jesus’ blood
2. Have a teachable attitude
3. Pray: “Lord, show me”
4. Slow down, ponder, muse
5. Combine anointed reason, flowing pictures, music & speech
6. Read with focused purpose
7. Glorify God for insights

THE SEVEN STEPS OF BIBLICAL MEDITATION EXPLAINED:

1. LORD, CLEANSE ME BY YOUR BLOOD: Since receiving divine revelation is at the heart of biblical meditation, you must prepare yourself to receive from the Holy Spirit by repenting and being cleansed by the

blood of the Lamb. You must be obedient to previous revelations from God (Matt. 7:6), and confess any sin in your life, so you are not cut off from ongoing revelation (Is. 59:1,2; I Jn. 1:9).

2. LORD, GRANT ME A TEACHABLE ATTITUDE: Revelation is given to those who maintain an attitude of humility, and it is withheld from the proud and the arrogant. So keep an open, humble attitude before God, allowing Him the freedom to shed greater light on any ideas you currently hold and to alter them as He sees fit (Jas. 4:6; II Pet. 1:19).

3. LORD, I WILL NOT USE MY FACULTIES MYSELF: You can do nothing of your own initiative but only what you hear and see by the Spirit (Jn. 5:19,20,30). You do not have a mind to use, but a mind to present to God so He can use it and fill it with anointed reason and divine vision (Prov. 3:5-7; Rom. 12:1,2). If you use your mind yourself, it is a dead work (Heb. 6:1,2).

4. LORD, I PRAY THAT THE EYES OF MY HEART MIGHT BE ENLIGHTENED: Slow down as you read, mulling the text over and over in your heart and mind, praying constantly for God to give you a spirit of wisdom and revelation in the knowledge of Him (Eph. 1:17,18; Ps. 119:18).

5. LORD, I PRESENT THE ABILITIES TO REASON AND TO IMAGINE TO YOU TO FILL AND FLOW THROUGH BY YOUR SPIRIT: Meditation involves presenting your faculties to God for Him to fill and use. These include your left-brain reasoning capacities as well as your right-brain visual capacities. Look for the river of God (i.e. "Spirit flow") to guide and fill both hemispheres, granting you anointed reasoning and dream and vision (Jn. 7:37-39). Music can assist you, as can muttering, speaking, and writing as you go through the discovery process (II Kings 3:15).

6. LORD, SHOW ME THE SOLUTION TO THE PROBLEM I AM FACING: Focused attention brings additional energies of concentration of heart and mind, which help release revelation. For example, note the difference between a ray of sunlight hitting a piece of paper, and sunlight going through a magnifying glass to hit a piece of paper. The focused energy creates a ray so concentrated that the paper bursts into flames. When you have a hunger to master a new understanding and discipline, that hungry and searching heart will cause you to see things you would not normally see (Matt. 5:6).

7. THANK YOU, LORD, FOR WHAT YOU HAVE SHOWN ME: Realizing that the revelation came from the indwelling Holy Spirit, give all the glory to God for what has been revealed (Eph. 3:21).

THE HEBREW AND GREEK DEFINITIONS OF MEDITATION

According to *Strong's Exhaustive Concordance*, there are several Hebrew and Greek words which underlie the words "meditate" and "meditation" in the Old and New Testaments. The *Strong's* numbers for these words in the Old Testament are: 1897, 1900, 1901, 1902, 7878, 7879, 7881. The New Testament numbers are 3191 and 4304.

THE LITERAL MEANINGS OF MEDITATE AND MEDITATION as listed by *Strong's Exhaustive Concordance* are:

"To murmur; to converse with oneself, and hence aloud; speak; talk; babbling; communication; mutter; roar; mourn; a murmuring sound; i.e. a musical notation; to study; to ponder; revolve in the mind; imagine; pray; prayer; reflection; devotion."

LEFT-HEMISPHERE FUNCTIONS LISTED ABOVE INCLUDE:

study, revolve in the mind, murmur, mutter, converse, speak, talk, communication (Note: Reason and speech are left-brain.)

RIGHT-HEMISPHERE FUNCTIONS LISTED ABOVE INCLUDE:

imagine, a musical notation, mourn, babbling (Note: Tongue speaking has been registered in experiments at Fuller Theological Seminary as taking place in the right hemisphere. Pictures, music and emotion are also right-brain.)

HEART (OR THIRD-BRAIN) FUNCTIONS LISTED ABOVE INCLUDE:

pray, prayer, devotion, reflection, ponder (i.e. enlightened reasoning by adding Spirit-flow to the reasoning process - Eph. 1:17,18.)

Meditation results in illumined verses every time one reads the Bible and every time he meditates on any subject. Illumination is experienced as insights jumping off the page and hitting you between the eyes.

MEDITATION IS A WHOLE-BRAIN AND HEART PROCESS, AND STUDY IS OFTEN LEFT-HEMISPHERE ONLY

I asked a pastor who scored as extremely left-brain (2.4) on the Brain Preference Indicator Test how he studied the Bible. Did he use pictures a fair amount? He replied, "Never." Then I asked a right-brain pastor (6.7) how he studied the Bible. Did he use pictures much? He said, "Always." He had a constant stream of flowing pictures when he studied. (Note: 5.0 is perfectly balanced.)

Do you see that a left-brain person will tend to study the Bible differently than a right-brain person? We tend to miss this, because we assume that everyone else studies the way we do. This could not be further from the truth. Left-brain people study using primarily logic, reason, and analysis. Right-brain people study (or could we say, meditate) using primarily pictures and flow combined with reason, analysis, speech, and song.

REPENTING FOR STUDYING: So, in meditation, the whole brain is being controlled and guided by the indwelling Holy Spirit, whereas in study, primarily the left brain is being used, and it is under the control of self. Wow! What a startling insight, especially when we realize that the Bible (NASB)

never encourages study, but 20 times does encourage meditation. Look up the Greek in the three instances that the King James Version uses "study," and you will see that they are all inaccurate translations. So I, a left-brain individual, repented for studying, and purposed in my heart to only meditate from now on when I come to the Word of God or to any topic that God sets before me to explore.

ANOTHER GREAT AID TO "SEEING": WRITING OUT SCRIPTURE

When you write or type out a verse, you discover words which you otherwise might have missed.

The following is the law which God gave for new kings who had just been crowned and were coming to sit upon their throne for the first time:

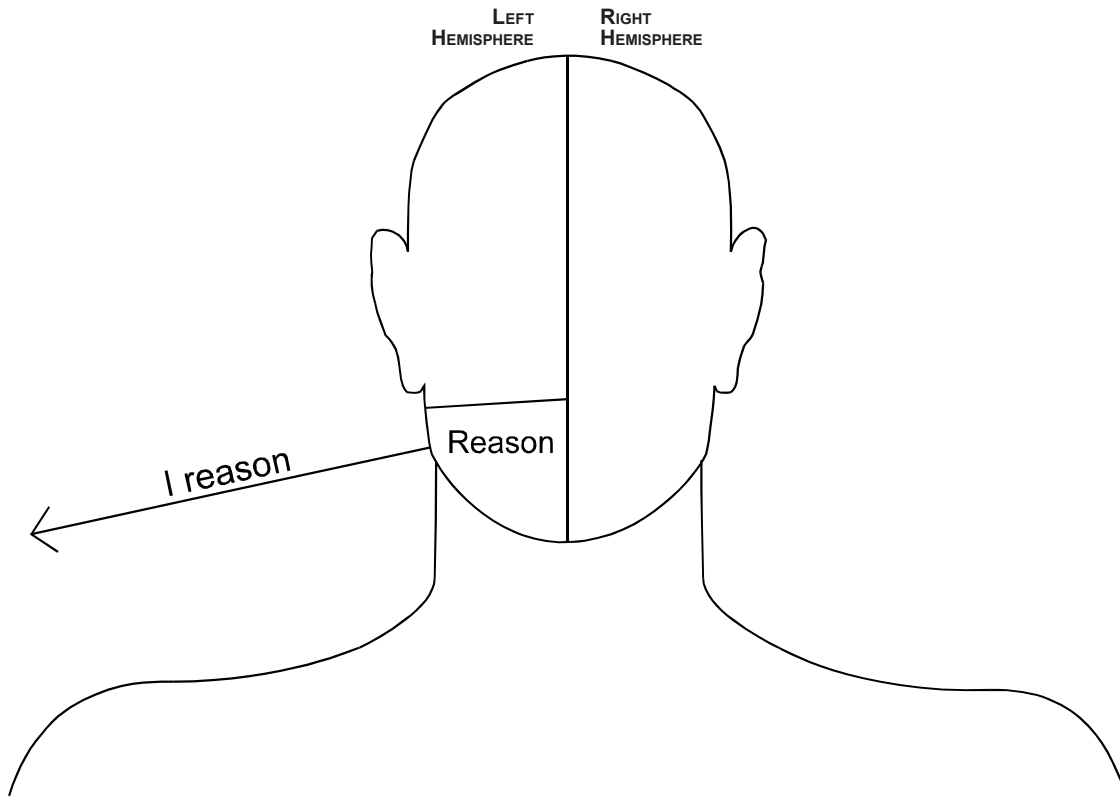
"Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests" (Deut. 17:18).

Since we are kings and priests, are we to do any less (1 Pet. 2:9)? Let us make the writing out of Scriptures an important part of our lives.

Study

(GREEK/WESTERN)

“Application of the mental faculties
to the acquisition of knowledge”
(*Webster*)



STUDY (MY USE OF ONE PART OF ONE HEMISPHERE OF MY BRAIN)

1. Is nowhere endorsed in Scripture (II Tim. 2:15 is a mis-translation in the KJV Bible).
2. Is self in action (Humanism - a false god).
3. Is self using reason (Rationalism - a false god).
4. Results in wisdom from below - earthly, natural, demonic (Jas. 3:15). For example, reason caused Peter to be at odds with the purposes of God (Jn. 18:10,11).

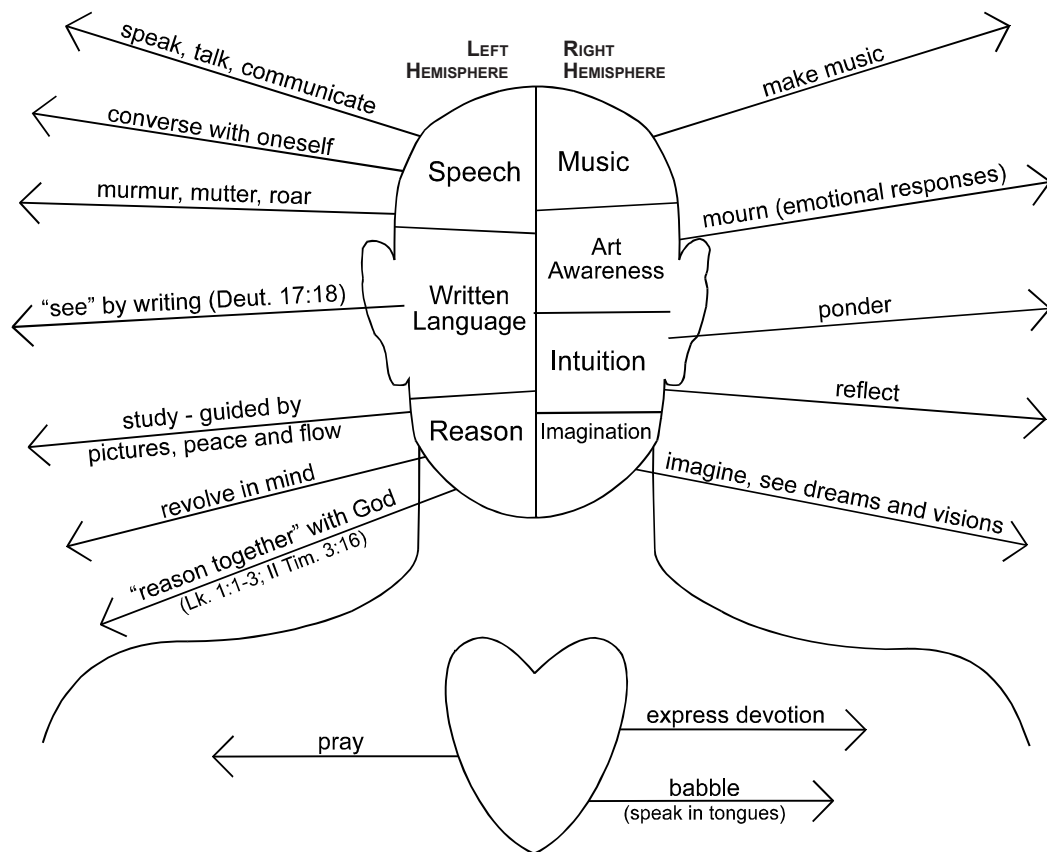
STUDY VIOLATES THE FOLLOWING BIBLICAL PRINCIPLES:

1. Gal. 2:20 - I resurrect self, which no longer lives.
2. Rom. 12:1 - I am using my faculties rather than presenting them to God to use.
3. Is. 1:18 - I'm reasoning, rather than reasoning together with God.
4. Gen. 3:5 - I've fallen prey to the temptation of the Garden of Eden that "I can know good and evil."

Meditation

(HEBREW/LAMAD)

“To murmur; to converse with oneself, and hence aloud; speak; talk; babbling; communication; mutter; roar; mourn; a murmuring sound; i.e. a musical notation; to study; to ponder; revolve in the mind; imagine; pray; prayer; reflection; devotion”
(Strong’s Exhaustive Concordance)*



MEDITATION (GOD’S USE OF EVERY PART OF BOTH HEMISPHERES OF MY BRAIN AS HE FILLS AND FLOWS OUT THROUGH MY HEART BY HIS SPIRIT)

1. Is endorsed 18 times in the KJV Bible.
2. Is God in action within the individual.
3. Is God granting revelation through the heart and mind which has been yielded to Him.
4. Results in wisdom from above - pure, peaceable, gentle (Jas. 3:17).

MEDITATION APPLIES THE FOLLOWING BIBLICAL PRINCIPLES:

1. Gal. 2:20 - I let Christ live through me.
2. Rom. 12:1 - I am yielding my outer faculties to the indwelling Spirit (i.e. to “flow” - Jn. 7:38).
3. Is. 11:2 When reasoning together with God, I receive a **spirit** of wisdom and understanding and knowledge.
4. Jn. 5:19,20,30 - I’m living as Jesus did, out of divine initiative, doing what I see and hear my Father doing.

*Old Testament numbers: 1897, 1900, 1901, 1902, 7878, 7879, 7881; New Testament numbers: 3191, 4304

Master Overview of the Bible

# Ch.	Bible Sections	# yrs.	Date	Diagram of What's Happening
1 1	Genesis Chapters 1 - 11	2 0 0 8	From Adam (4004 B.C.) to birth of Abraham (1996 B.C.)	
8 6 5	Genesis 12 - II Chronicles & Poetry books & a number of Prophets	1 4 6 9	From call of Abraham in 1946 B.C. to captivity and destruction of Jerusalem by Nebuchadnezzar in 477 B.C.	
5 3	Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi & 400 Silent Years	4 2 2	From Cyrus' decision to rebuild temple in 426 B.C. to birth of Jesus in 4 B.C.	
8 9	Four Gospels	3 3	From birth to death of Jesus	
1 7 1	Acts to Revelation	1 9 7 2 +	From John 20:22 in A.D. 29 until Jesus' return	

Total Chapters – 1189 Total Years – 6005

More Keys to Unlock the Bible:

A. Author - God (II Tim. 3:16,17; II Pet. 1:20,21)

B. Purpose - (II Tim. 3:16,17)

1. For doctrine;
2. For reproof;
3. For correction;
4. For instruction in righteousness; that every man of God may be adequate and equipped for every good work.

C. Writers - 35-40 different people

D. Time span of writers - Over 1600 years

E. Notice

1. More chapters talk about Jesus than any other man in history.
2. Over three-fourths (865) of the chapters of the Bible talk about one-fourth of the years (1469) of Earth's history.

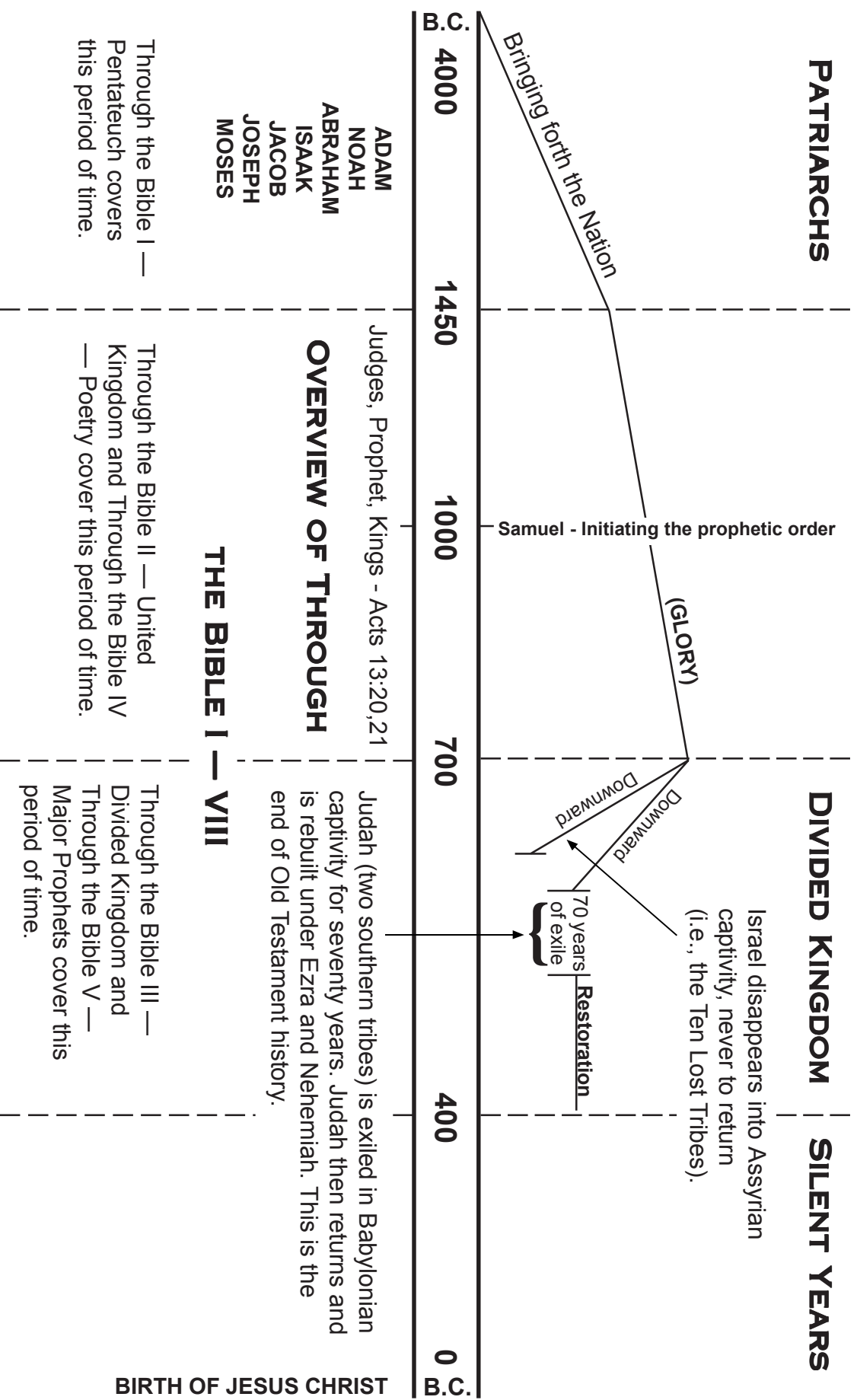
Master Overview of the Old Testament

#	Name of Book	Date Written		
1.			Law	History
2.				
3.				
4.				
5.				
6.			Pre-Exile Records	
7.				
8.				
9.				
10.				
11.				
12.				
13.				
14.				
15.			Post-Exile	
16.				
17.				
18.			Life	Poetry
19.				
20.				
21.				
22.				
23.			Major Prophets	Prophecy
24.				
25.				
26.			Prophets	
27.				
28.				
29.				
30.				
31.				
32.				
33.				
34.				
35.				
36.				
37.				
38.				
39.				

More Keys to Unlock the Old Testament:

- A. Authors** - Twenty known and a number of unknown
- B. Date Written** - Over 1000 years, from 1400 B.C. to 400 B.C.
- C. Content** - History of Israel
- D. Purpose** - To show God's initial workings in bringing sinful man back to Himself.

Old Testament Timeline



THE HISTORY OF ISRAEL, THE NATION THROUGH WHOM THE CHRIST-CHILD CAME.

Notes

Genesis

#	Chapter Titles		# yrs.		Notes
1.		Adam	9	Ancestors of Abraham	Author: Moses (Lk. 24:44) Date Written: 1452 B.C. Content: Book of Beginnings Time Limits: Expressed in terms of men, not in years. Book covers 4004 B.C. to 1635 B.C. Key Words: Beginnings Generations Covenants Covenant to Abraham: 1. Great nation 2. Bless the world 3. Land 4. A son 5. Ratified by circumcision Salvation: • It's necessity • It's method • Process toward its realization is begun - contrast to endings in Revelation
2.			3		
3.			0		
4.			+		
5.					
6.					
7.		Noah	9		
8.			5		
9.			0		
10.		Birth of Nations			
11.					
12.		Abraham			
13.					
14.					
15.					
16.					
17.					
18.			1		
19.			7		
20.			5		
21.					
22.					
23.					
24.			Isaac		
25.					
26.					
27.					
28.		Jacob			
29.			1		
30.			4		
31.			5		
32.					
33.					
34.					
35.					
36.					
37.					
38.		Joseph			
39.					
40.					
41.					
42.			1		
43.			1		
44.			0		
45.					
46.					
47.					
48.					
49.					
50.					

Discussion Questions — Genesis

1.
 - a. Record from Genesis chapter one the things God “created” versus the things He “made” or let the earth bring forth. (To “create” means to bring something into being. To “make” means to formulate from that which already exists.)
 - b. Record any conclusions or observations.
2. Examine the temptations of Eve in Genesis 3:1-6.
 - a. Record the words of God in 2:16,17, and the way satan and Eve misquoted Him.
 - b. Record principles of how satan tempts.
 - c. Eve made several mistakes in her response to the tempter that caused her to sin. Notice verses three and six and give some principles of how we should or should not meet temptation.
3. Genesis 2:21-24 tells of the first Adam and his bride. Christ is called the “Last Adam” (I Cor. 15:45) and the Church, His Bride (Eph. 5:24-32). Meditate on the similarities between these relationships and discuss them, using as much Scripture as possible. Include such concepts as: lack of a worthy bride; reigning together; and so on.
4. Trace the “Tree of Life” through Scripture, discussing your observations and conclusions.
5. Trace the Messianic prophecies through Genesis.
6. Genesis 3:15 is the first Messianic prophecy and tells of continuing enmity between the “Seed of Woman” (Messiah) and satan. Trace this conflict through Genesis. (We will continue to trace this through the whole Bible in future weeks.) For example, notice how satan uses events, wicked men and/or nations to try to destroy the people who were carrying the seed. Revelation 12:1-5 tells of the continuing warfare between satan and Israel (the woman).
7. Carefully read the story of the testing of Abraham in Genesis 22:1-18.
 - a. What was the purpose of this testing? Notice verse 12 and also Matthew 10:37; 22:37,38. They will be helpful in answering.
 - b. What was Abraham’s attitude throughout the testing? (See Hebrews 11:17-19 and Genesis 22:5,8.)
8. Compare Isaac and Ishmael. Note Galatians 4:22-31 and other pertinent references. Also, notice the contrast between law and grace, self-effort and divine initiative, etc.
9. Why does the book of Genesis single out and tell the stories of only six people from the whole human race during the 2000 years it covers?
10. It has been stated that God is either Lord of All or He is not Lord at all. Relate this statement and Romans 8:28 to the life of Joseph. Include Genesis 45:4-9 and 50:20.
11. It is interesting to see the similarities between Joseph’s life and Jesus’ life. Record as many as you can find, using references as much as possible. (Joseph is considered a “type of Christ.”)
12. Record insights, observations, questions, and personal applications that the Holy Spirit is making to your life.