A Very Simple Survey of the Old Testament

Block #1 — Lessons 1–8

Block #1 · Lessons 1–8 | Keith R. Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Block

Block #1 (Lessons 1–8) begins the 'running survey' of Section Two, the Doctrinal Survey of the Bible, and follows without alteration the first 8 lessons of the Bible in Felt outline. Keith says the Block covers from Genesis 1:1 – 15:21, or doctrinally speaking, from God's creation of the world unto the beginning of His creation of the nation of Israel. Genesis, being the first book of the Bible, is the book in which God describes the beginning of things. In it God sets forth the truth regarding 5 particular beginnings: the Beginning of the World, of Man, of Man's Sinfulness, of Man's Devolution or Decline in Sin, and of the Nation of Israel. In these first 8 lessons, establishing a basic understanding and appreciation for these 'beginnings' is what Keith is after. Each lesson teaches not only the facts of each story, but what is going on in them — what God is doing.

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Lessons at a Glance

Lesson	Core Focus
L1	God Made the World — Genesis 1:1–19
L2	God Made Adam and Eve — Genesis 1:20–31
L3	Adam and Eve's Beautiful Home — Genesis 2:8 – 3:24
L4	The Story of Cain and Abel — Genesis 4:1–16
L5	The Story of the Flood — Genesis 6–7
L6	Coming Out of the Ark — Genesis 8:1 – 9:17
L7	The Tower of Babel — Genesis 11:1–9
L8	God and Abraham — Genesis 12:1 – 13:18

Lesson Summaries

L1

God Made the World *Genesis 1:1–19 • God created the world for a reason*

The Beginning of the World

- The first verse in the Bible declares “In the beginning God created the heaven and the earth”; the children should appreciate God for who He is, as the Creator of all things.
- This lesson covers the first 4 days of creation; the fifth and the sixth day, with God’s special creation of man on the earth, are the issue of the next lesson.
- What the Bible says here is in direct contrast to the ‘scientific’ understanding — the theory of a ‘Big Bang’ and the theory of evolution put forth by ‘learned men’; evolution, though set forth as if it were fact, is in reality only a ‘theory’.
- A great number of scientists fully believe what the Bible says in Genesis 1, realizing that the Bible, being the word of God, is the “word of truth.”

The Lord Jesus Christ Did the Work of Creation

- The one doing the actual work of creation is the Lord Jesus Christ Himself — God the Son, the expressive member of the Godhead — though we learn that later on in the Bible, not in Genesis 1:1–19.

God’s Reason for Creating the World

- The most important issue in this lesson is God’s purpose in creating the world: He did not do so for no reason at all, but for a particular reason.
- In Revelation 4:11 angelic beings convey the understanding that the Lord created all things ‘for His pleasure’ — “for thy pleasure they are and were created”; He designed to derive pleasure from it for Himself.
- Isaiah 45:18 shows He “created it not in vain, he formed it to be inhabited” — inhabited by creatures, especially man, who would please Him, honour Him and glorify Him.
- God created the earth to be the home for creatures through which He would derive pleasure; in so doing, He created one kind of creature which was special — man — to whom He gave the responsibility for rendering the earth’s glory to Him.

L2

God Made Adam and Eve *Genesis 1:20–31 • Man as God’s special creature on the earth*

The Fifth and Sixth Days

- On the fifth day (verses 20–23) God created both marine life and the birds; His “blessing” of these creatures in verse 22 pertained to their multiplying in the earth.
- On the sixth day (verses 24–25) God created the animal life; the “beasts of the earth after their kind” are designed by God to populate the surface of the earth.
- Noting this makes what God says to man in verses 26–28 stand out as very special, so that man’s special role on this earth in God’s plan and purpose will be grasped.

In the Image and Likeness of God

- God said, “Let us make man in our image, after our likeness”; none of the other creatures were created this way, so man is a very special creation, very distinct from other creatures.
- Adam and Eve were created to have a special relationship with God involving intimacy of fellowship and harmony of thinking, with the capacity to know

Him, understand and appreciate Him, and fellowship with Him.

Dominion Over the Earth

- God created man, by his special relationship to God, to fulfill a particular purpose on this earth — having "dominion" over it (verse 26).
- God's plan and purpose for man has to do with ruling on and over this earth — not as a tyrant or a dictator, but as a governor or leader who administers God's will and ways upon the earth.
- Man was to lead and oversee the rendering of the earth's glory and honour to God; this is what man was originally created for.

L3

Adam and Eve's Beautiful Home *Genesis 2:8 – 3:24 • The garden of Eden; the entrance of sin into the world and its consequences*

Part One: The Garden of Eden

- The 'garden of Eden' was not just a beautiful place, but literally a paradise — the abode and estate of a monarch — a beautiful place fit for the Monarch of the Earth.
- From it Adam was to function for God as the earth's Monarch: in it he would enjoy his intimacy of fellowship with God, and from it he would go out to "subdue" the earth.
- God commanded Adam not to eat of "the tree of the knowledge of good and evil"; disobedience would bring death — both a broken relationship with God and physical death.
- God also charged Adam to "keep" the garden — in the sense of guarding and protecting it — because of an enemy Adam needed to be on guard against: Satan.
- Satan, having sinned out of pride, determined to become God's enemy and adversary; his desire according to his plan of evil was to get Adam to disobey God, so Satan would have the one God designed as ruler of the earth under his own control.

Part Two: Sin's Entrance and Its Consequences

- The serpent deceived Eve and Adam willfully partook with her; their nature was altered, and covering and hiding themselves was the outward manifestation of their now sinful nature.
- Because of Adam and Eve's sin, all people are born into this world sinners and separated from God and needing salvation from sin.
- Satan was behind the serpent; he took usurped dominion of the earth, and Adam and Eve were put out of the garden of Eden — no longer in the position of Monarch of the Earth.
- Now under Satan's rule men and their activities on this earth follow a course which is opposed to God, is sinful, and receives the consequences of sin and God's displeasure rather than His blessing.
- Keith's NOTE: this lesson says nothing about God's declaration and promise concerning the "seed of the woman" in Genesis 3:15; that is the opening subject matter of the next lesson.

L4

The Story of Cain and Abel *Genesis 4:1–16 • God's promise in Genesis*

3:15 and the introduction of Satan's plan

First: God's Promise in Genesis 3:15

- Before the details of the story of Cain and Abel, the lesson first deals with God's promise and declaration in Genesis 3:15.
- In Genesis 3:9–24 God described to Adam and Eve the consequences of their sin, the curse now upon the earth and physical death, and sent them forth from the garden, Adam being no longer the Monarch of the Earth.
- In verse 14 God cursed the serpent for its collaboration with Satan; in verse 15 He addressed Satan himself: "it shall bruise thy head, and thou shalt bruise his heel."
- In Genesis 3:14–15 God sets forth 'in a nutshell' His plan and purpose for providing for man's salvation, destroying Satan's usurped rulership on the earth, and restoring the earth's dominion and function to Himself.
- The Lord Jesus Christ is this promised "seed of the woman"; the bruising of His heel refers to wounding He would suffer at Satan's hand, which is what took place upon the cross.
- The promise has in view not only man's salvation from sin, but also destroying Satan's seizure of the earth and restoring it to man — this is what the bruising of Satan's head involves.

Then: The Story of Cain and Abel

- Abel, believing what God had said about a sacrifice, came on the ground of the sacrifice of a lamb of his flock as a sin offering, and God accepted him; Cain offered the works of his own hands, and God rejected it.
- The only acceptance man has with God is on God's terms; as Cain did, many today reject "Believe on the Lord Jesus Christ, and thou shalt be saved" and offer their supposed good works.
- Cain was "of that wicked one, and slew his brother" (I John 3:12); in this Satan instituted his attack upon God's means of saving men, and began his attempts to rid himself of the one promised in Genesis 3:15.
- With Cain Satan established a religious course of opposition to God that would keep men alienated from God, and oppose God's plan for the repossession of the earth.

L5

The Story of the Flood *Genesis 6–7 • The cause of the flood*

The Cause of the Flood (Genesis 6)

- As time went on after his use of Cain, Satan implemented some further things to 'gain the upper hand'; the things that brought the judgment of the flood in Noah's day were things for which Satan was responsible.
- The reality of the flood answers the questions of science regarding geology and fossil remains, but it is of greater value right now for the children to comprehend the cause of the flood, as dealt with in chapter 6.
- In verse 2 the "sons of God" took wives of the "daughters of men"; these are angelic beings, as the term "sons of God" is often employed (Job 38:7; Daniel 3:25, 28) — a wicked angelic infiltration.
- These angelic beings carried out a scheme of Satan in which he desired to completely corrupt the human race.
- The result was "giants in the earth in those days" and a magnification of wickedness and rebelliousness against God as angelic wickedness and

human wickedness mingled together.

- God looked upon this as a corruption of the human race, and determined to judge it and stop it and destroy the corruption completely — which He did with the judgment of the flood.

Noah and the Ark

- Noah "found grace in the eyes of the LORD"; he was not part and parcel with the rest of humanity in this Satanic corruption, but was "a just man" who "walked with God."
- Through Noah and "his generations" God would begin the multiplying of mankind again and carry on His plan and purpose of repossessing the earth as per Genesis 3:15.
- A flood of waters would destroy and cleanse the earth from the effects of this wicked corruption; Noah and his family would be delivered in the ark, and God's covenant would be established with Noah (verse 18).
- Chapter 7 describes the actual destructive work of the flood and God's deliverance of Noah and his family, so that the completeness of the destruction is understood.

L6

Coming Out of the Ark *Genesis 8:1 – 9:17 • The 'new beginning' and the changes God made*

A 'New Beginning'

- Coming out of the ark was a 'new beginning' in many respects, but not totally 'new': sin was still in the world, and Satan's plan of opposition to God was still in effect.
- God "made a wind to pass over the earth"; the ark came to rest on "the mountains of Ararat"; Noah sent out the raven and the dove to determine the condition of the earth.
- God told Noah to go forth from the ark and resume again His plan and purpose on the earth.

Changes God Made (Genesis 9)

- From now on the 'fear of man and the dread of man' would be upon the animals, and God was now giving the animals to be food for man.
- In verses 5–6 God established the institution of human government, with the responsibility of punishing with death those who engage in murderous violence.
- God confirmed His covenant with Noah (verses 8–17), promising not to destroy the earth with a flood any more, and established the "bow" as the token of this covenant.

Rightly Dividing: Noah and Us Today

- Noah needed to "rightly divide" the word of God he had; he would be disobeying God if he continued to eat only plants because God originally said to only eat them.
- The same is true with us today: in the epistles of Paul, the apostle of the Gentiles, we have the program God is working out in this present 'dispensation of grace to us Gentiles,' very different from His program with Israel.
- It is wrong for Christians to try and follow God's program for Israel today; Christians are disobedient to God when they do this, just as Noah would have

been.

- Satan's plan of opposition did not change: though thwarted by God in the flood, he immediately set out to achieve his ends by another tactic.

L7

The Tower of Babel *Genesis 11:1–9 • Another attempt at producing a corruption of the human race*

Staying Together in Disobedience

- After the flood God commanded Noah and his sons to "be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein" (Genesis 9:7); men were to spread abroad on the earth.
- Instead men determined to stay together; in so doing they were disobedient to God, and their determination was part of Satan's plan of opposition to God.
- Through keeping men together in a one-world kingdom worshipping the stars of the heavens, Satan was endeavoring to effectually establish his dominance upon the earth again.
- Building "a city and a tower, whose top *may reach* unto heaven" had to do with erecting a place for the worship of the stars and reaching out to the angels — an attempt again to court the "Sons of God."
- According to Genesis 10, the individual instrumental in organizing and promoting this rebelliousness was a man named Nimrod.

God's Judgment at Babel

- God responded with another judgment: the confounding of men's language, so that men now could not understand one another, and therefore could not cooperate together.
- God scattered men abroad upon the face of all the earth (verse 8); Keith says He also physically divided the earth, as the naming of Peleg indicates (Genesis 10:25).
- With this judgment God effectually hindered Satan's attempt to establish his stronghold on the earth and thwart God's repossession of it.
- When God fulfills His program with the nation of Israel and through them establishes His kingdom on the earth, the indications are that He will provide for the reversing of this judgment.

L8

God and Abraham *Genesis 12:1 – 13:18 • The repossession of the earth through a nation of His own*

God Sets Men Aside

- In connection with the Babel judgment God also "gave men up to walk in their own ways" — setting men aside as a whole.
- God declared His intention to accomplish the repossession of the earth through the creation of a nation of His own, while He allowed the nations of men to walk in their own ways.

Why God Called Abraham

- God's calling of Abraham was not only for Abraham's personal salvation; it is in connection with His plan for the repossession of the earth and the destruction of Satan's usurped dominion over the earth.
- This is why from this point on in the Bible, until the present 'dispensation of

Gentile grace' is encountered in Paul's epistles, everything focuses upon the people of Israel.

- God told Abram, "I will make of thee a great nation" (Genesis 12:2–3); this "great nation" is a dominating nation and kingdom through which God would establish His kingdom and rule on the earth.
- Isaiah 2:2–4 shows what God's plan and purpose with Israel will result in: God's own kingdom and rule established on the earth through the nation of Israel, with the rest of the nations brought into submission to it.

Keith's NOTE on This Present Dispensation

- This present 'dispensation of Gentile grace' was kept "hid in God" at this time; there is no thought here of God dealing with the Gentiles until His kingdom was established on this earth through Israel.
- If it were not for God interrupting His program and dealings with Israel and ushering in this present 'dispensation of His grace' to us, we would have had to come to God through Israel.

Taking Possession of the Land

- In Genesis 13:14–18 Abraham walked through the land of Canaan, performing the gesture that signified he was taking possession of it, as God was claiming this land for the place of His kingdom on the earth.

Key Doctrinal Distinctions

Alienation from God and the Loss of Rulership

In Lesson 3, Adam and Eve 'died' in their relationship with God, and all people are born into this world sinners needing salvation from sin. But there were more consequences than alienation from God: man lost his special position of rulership over the world, and Satan became the effectual ruler of the world.

Genesis 3:15: Man's Salvation and the Repossession of the Earth

Keith says the promise of Genesis 3:15 has in view not only man's salvation from sin, but also destroying Satan's seizure of the earth and restoring it to man. Lesson 4 introduced Satan's plan for holding on to the earth and thwarting what God had said He was going to do as promised in Genesis 3:15.

God's Own Terms vs. Man's Own Works

Man must come to God on God's own terms, which involve the merits of a substitutionary sacrifice and not any of man's own works: Abel came on God's terms, Cain on terms he thought God ought to be well pleased with.

Satan's Plan of Opposition vs. God's Repossession of the Earth

Satan's plan of opposition to God was introduced with Cain, implemented further before the flood, and at Babel made another attempt at producing a corruption of the human race. The flood effectually dealt with

Satan's corruption, the Babel judgment with his attempt at establishing a one-world kingdom, and in connection with that judgment God declared He would accomplish the repossession of the earth through a nation of His own.

God's Program with Israel vs. This Present Dispensation of Grace

God's word sets forth both His program with Israel and His program and dealings with us today; Paul's epistles give the program for this present 'dispensation of grace to us Gentiles.' Keith says it is wrong for Christians to try and follow God's program for Israel today. In Abraham's day this present 'dispensation of Gentile grace' was kept "hid in God"; if not for God interrupting His program with Israel, we would have had to come to God through Israel.

Key Scripture References

Genesis 1:1	God created the world; it did not come into existence by chance or accident
Genesis 1:26	Man in God's image and likeness, to have "dominion" over the earth
Genesis 2:8–15	The garden of Eden: a beautiful place fit for the Monarch of the Earth
Genesis 2:16–17	The command not to eat of the tree; disobedience would bring death
Genesis 3:15	God's intention to destroy what Satan had done; the Lord Jesus Christ is the promised "seed of the woman"
Genesis 6:1–4	The "sons of God" and the "daughters of men": a wicked angelic infiltration
Genesis 6:8–9	Noah "found grace in the eyes of the LORD"; not part of the Satanic corruption
Genesis 9:2–6	Changes after the flood: the fear of man upon the animals, animals as food, human government
Genesis 9:8–17	God confirms His covenant with Noah; the "bow" its token
Genesis 10:25	Peleg: God physically dividing the earth in the Babel judgment
Genesis 11:4	The tower: a place for the worship of the stars and reaching out to the angels
Genesis 12:2–3	"a great nation": a dominating nation and kingdom on the earth
Genesis 13:14–18	Abraham walks through Canaan, taking possession of the land
Job 38:7; Daniel 3:25, 28	"sons of God" employed to refer to angelic beings
Isaiah 2:2–4	God's kingdom and rule established on the earth through the nation of Israel
Isaiah 45:18	The earth created to be inhabited by creatures who would please, honour and glorify Him

Luke 4	Satan's claim to the kingdoms of the world, which the Lord did not dispute
John 1:1–3, 10; Colossians 1:15–16	God the Son, the Lord Jesus Christ, did the actual work of creation
I John 3:12	Cain "of that wicked one": Satan involved in the murder of Abel
Revelation 4:11	The Lord created all things 'for His pleasure'