

Genesis Introduction

So, we're going to begin studying through the book of Genesis, and while this will not be a verse-by-verse exposition as we are doing with the book of Romans, we will be covering all of the salient points that need to be covered.

First of all we may ask ourselves, as we begin this study, why study the book of Genesis at all? After all, isn't our doctrine found in Romans through Philemon? But what we will find is that there are countless reasons as to *why we should* study Genesis, and not a single good reason as to why we *shouldn't*. The book of Genesis is essential to establishing a *biblical worldview*, it's essential for understanding *who* and *what* we are, and where we came from, and it's foundational to our understanding of *the gospel* itself. Thus, the book of Genesis is essential for our grounding as Christians.

What we will also see is that there are things in it that are essential to our establishment as saints specifically as members of the Body of Christ. And so, while we *are* dispensational and *do* recognize that Paul's letters, written under the inspiration of God, are the doctrine for our direct participation *today*, we also recognize that all scripture is profitable for *doctrine*, for *reproof*, for *correction*, and for *instruction in righteousness* (2 Timothy 3:16), and that the things written aforetime were written for our *learning* (Rom. 15:4).

The book of *Genesis* is our doctrinal substrate from which everything else grows, and upon which everything else is built, as it is the story of *origins*.

The title of course is taken from the first word of the Hebrew Bible, *B'reshit*, which means "in (the) beginning." The word *Genesis* itself is a Greek word, later adopted into Latin, and is not actually ever used in the King James Bible except as the title of the book. *Genesis* means *generation*, in the sense that something is *generated*. You will not see the word *Genesis* used in our English Bible, but what you will see is the word *generations*, which is used in phrases such as *these are the generations of*, a phrase which is found throughout the book.

And so the word *genesis* refers to something's *source*, *beginnings*, or *origins*. And the book of Genesis of course *is* a book of *origins*.

It provides details not only for the origin of creation and the origin of man, but for the origin of human *sin* and the fallen *state* of creation that resulted from that sin. It also shows the origin of

the *substitutionary atonement* through sacrifice for man's sin, which is something essential to understanding the gospel itself.

It shows us the origins of what we might call the *divine institutions*—things such as marriage, and family; society and governments. It shows us where the nations themselves came from. It records the origins of the Hebrew people and of God's covenant with Abraham, Isaac and Jacob, thus, it gives us the history of how the nation of Israel was formed. It also shows the origins of Babylon, which runs clear through the scripture and finds ultimate fulfillment in the book of Revelation.

The book of *Genesis* is foundational to understanding *why* the world *is* the way it *is*, and provides a framework for us to understand the fallenness of our present world, and the corruption of the human condition.

Why do we *die*? Why does it seem that mankind is naturally prone to *moral evil*? These are questions that the Bible, and specifically the book of Genesis, addresses.

We may take the information presented to us in the book of Genesis for granted, since humanity has had it since the time of *Moses*, who is estimated to have lived from 1526-1406 BC—which is well over 3,000 years ago—but we have to understand that without this revelation *from* God to us, we would not have this framework with which to make sense of our present world, or of our own natural identity. Most of the gentiles in fact *didn't* have this framework, even *after* Moses received the book of Genesis by way of direct revelation, and wrote it by inspiration of the Holy Ghost.

The gentile world of course was steeped in its own ideologies and beliefs, and these also sometimes carried with them their own stories which attempted to provide answers as to the origin of creation and of mankind. Some of the earliest known mythologies have similarities to that of the Hebrew Bible's creation account, such as the Akkadian or the ancient Egyptian creation accounts. Both of these include the idea that creation itself arose from some form of primordial *water* or *waters*. And of course we know that in the beginning *the Spirit of God moved upon the face of the waters*, which God later separated on day 2.

But while some of the early traditions may have certain vague similarities, they invariably depart from the biblical narrative in irreconcilable ways.

Some pagan traditions or paradigms did not even believe that there was a definite "beginning" at all. The ancient Egyptians, while they believed the universe *as we know it today* began at a definite point in time, they believed that creation was bound by an endless cycle of creation, destruction, and rebirth, and that the created world could and would, at some point in the future, return to the chaos of the primordial waters from which it came, only to eventually bring forth

new life once again. This concept of an eternal, natural cycle is actually characteristic of many of the world religions, even today.

While pagan mythologies of the origins of creation are as diverse as they are numerous, none of them so distinguish themselves as does that of the Hebrew Bible, which is to be expected, as the Bible is *the very words of God Himself*.

Many of these mythologies fail to properly distinguish *the creation* from *the Creator*, often confusing the two. *Pantheism*, for instance, confuses the natural world with God Himself, and while we think this may be some archaic belief that no one today holds, this ideology has actually found a home in our modern times in the form of *new age* ideology, which has infected the minds of much of western culture, though many may not be aware of it because it is spiritualism veiled in *science falsely so called*.

What this ideology does is take the first law of thermodynamics, which states that energy cannot be created or destroyed, and they deduce that since everything is made of energy, and energy can't be created or destroyed, then everything is connected and eternal, therefore, we and the universe are *one*, and that *that* is God. The universe, and everything in it, is "God."

They confuse the concept of *energy* with something *spiritual*, not understanding that energy is a *physical* phenomenon, bound by the laws of physics themselves. Energy is not *spiritual*, it is *physical*, and God is a *Spirit*, John 4:24 says, thus the God of the Bible stands *outside* of His creation.

Taoism teaches that creation *arises from* and *returns to* the nondualistic, eternal *Dao*, and that creation is a *manifestation of the Dao*, subject to an endless cycle of death and rebirth, rather than an entity which is separate and distinct from a *creator*.

Unlike the God of the Bible, *the Dao* is an impersonal force, detached from the concepts of *good and bad, love and hate*, rather a sentient Creator, who embodies a perfect moral standard, who *loves* righteousness and *hates* evil, who has a decided *purpose* in creation, who demands justice, and who forever stands apart from His creation as *unique* and *Holy*.

Buddhism also doesn't believe in a definite beginning of creation, as it does not believe in a *creator* at all. Instead, it emphasizes an endless state of cyclical change, bound by the cause and effect of natural phenomenon, with no known discernible point of origin. The Buddha himself referred to this theoretical beginning as something "not to be found." Of course, it is "not to be found" by anyone who rejects the divine revelation of scripture as contained in the Bible. *No truth* is to be found outside of the word of God.

Hinduism also believes in the concept that creation and time is *cyclical* in nature. Fallen man looks out at creation and sees that it operates according to cycles, and understands intuitively

that nothing can come from nothing, and thus assumes that creation must be eternal, and that it is bound up in some endless cosmic cycle.

Greek philosophers like *Epicurus* believed that the universe was infinite in size and that all of the atoms that composed physical creation *had always* existed and *would always* exist.

Greek philosopher *Aristotle* argued that the cosmos was *uncreated*, that it was indestructible, and that it would exist forever. Part of his argument was in fact that *absolute nothingness* has no ability to produce *anything*—that *nothing* can come from *nothing*. This however left Aristotle with the problem of how things were put into motion to begin with. Thus he theorized what he called the *unmoved mover*, a primary driving force from which all things were put into motion, and yet itself remained permanently unmoved.

Thus we see that man's natural, earthly wisdom cannot disclose to him the truths that the Bible so plainly declares. Though man may seek after wisdom, by his very nature he perverts wisdom, and is led further away from God rather than to God.

1 Corinthians 1:20-21

²⁰ *Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*

²¹ *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

In this I'm reminded of Acts chapter 17, when Paul preaches to the Greeks of Athens on Mars' Hill:

Acts 17:22-23

²² *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.*

²³ *For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you.*

The earthly wisdom of men led to an entire pantheon of so-called "gods," and yet could not lead to the One True God, unknown to man by their false wisdom.

And so while much of humanity historically theorized a *cyclical* model of time and of creation, the Bible begins with a definite and resounding “In the beginning,” and not only that, but “In the beginning God...”

The Bible is clear that there was not only a beginning, but that God is the originator of all things. In this way the Bible stands out from many of the world religions, in that the Bible declares time as *linear*, rather than cyclical; that it has a singular point of origin in time past, and that it is moving forward toward an eventual end goal, rather than an endless cycle of death and rebirth.

Modern science has, in some ways, caught up to the things which the Bible declares. Modern science has understood the problems with the concept of an eternal universe for quite some time.

Lord William Thompson Kelvin, Scottish engineer, mathematician, and physicist from the 19th century, who we get the thermodynamic unit of measurement *kelvin* from, famously proposed the concept of the *heat death of the universe*, based upon the *second law of thermodynamics*, which states that the total entropy or disorder of an isolated system always increases over time, meaning that due to natural processes, energy or heat tends to dissipate, leading to equilibrium within that closed system, and leaving no energy surplus or deficit within the parts of that system to perpetuate motion.

His theory, based on this second law of thermodynamics, asserted that the universe *must* have a definite age, a definite *beginning*, as the energy within the material universe has not reached equilibrium—stars and planets are still in motion, atoms are still bonding with other atoms. The energy within the universe has not become evenly distributed between all things and brought motion to a stand still.

It is from this theory, which asserts that the universe must have a beginning and end, based upon the energy still available, that he posited what came to be known as the *heat death paradox*. This paradox states that the universe cannot be infinite, because if it existed for *too long*, all energy would have been expended, the universe would have reached equilibrium, and there would be no energy left to generate motion in the material world. This means that an ageless universe *could not exist*, because it would never have enough energy to continue on indefinitely.

It is from the *second law of thermodynamics* that we also have proof of an outside force *acting upon* creation, as the universe tends toward *chaos*, not order, and yet what we see in creation is exact and precise order of a magnitude which cannot even be fully grasped. The sheer design inherent in nature does not support the idea of random chance, but of a *designer*. Random chance never produces increasing order, it produces chaos. You don't throw clothes into a dryer and have them come out folded. And as absurd as an example that is, the universe, the human body even, is exponentially more complex than folded clothes. If random chance can't produce

something as simple as a folded pair of jeans, how could it ever produce something as complex as the human nervous system?

Obviously, we don't need science or men's ideas to validate the Bible—the Bible is the authority and doesn't need man's consent. But it is good to know that science, *true science*, is not in conflict with the Bible at all, contrary to what many would have us believe.

Now, there has obviously been an attempt by many, especially in the last several hundred years, to *allegorize* the events of early Genesis. An *allegory* can be defined simply as a symbolic fictional narrative that conveys a meaning not explicitly set forth in the narrative (from *Britannica.com*).

Allegorical interpretation of the Bible was popularized by the “church fathers” such as Origen of Alexandria (2nd to 3rd century AD), and Augustine of Hippo (4th to 5th century AD). But the “historic church” and its tradition is not to be our authority, the Bible is to be our authority. The churches of Asia Minor (such as Ephesus) were already turning away from sound doctrine in Paul's own lifetime. In 2 Timothy 1:15 Paul writes, *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes*. Thus, the views of the “church fathers” in those first several centuries after Christ should not hold any special weight in light of the Scripture.

And so there has been a push in the last several centuries to interpret the events of Genesis as *allegorical*, especially in relation to the events of early Genesis, and most especially in relation to the creation account itself, because of the false dichotomy that has been erected for us in our culture that *science* and *faith in the Bible* are somehow at odds, when actually nothing could be further from the truth.

True science is *observable, quantifiable, measurable, repeatable*—it is *testable*, and what man can actually see and *measure* and *prove* in no way contradicts the things the Bible itself describes.

There has also been a great push to allegorize the events of Genesis in relation to *Adam and Eve*. But if you take away the *literal Adam*, then you take away the need for a *literal Christ*. The two are inextricably linked. There is no need for a *last Adam* if there was no *first Adam* by which sin entered into the world, and death by sin.

As we work our way through the book of Romans, and come to chapter five which serves as a jumping point into the doctrine of our sanctification which begins in chapter 6, Paul begins to draw a contrast between *Adam* and *Jesus Christ*, and there is no indication whatsoever in that chapter that Adam is some fictional, typological character. If Adam is figurative, then why wouldn't Jesus Christ also be figurative? They are directly contrasted with one another. And if Jesus is figurative, then the concept of the gospel altogether or even faith in the overall biblical

narrative is a moot point, because faith has no concrete object, but is relative. Faith is not tied to an actual man who accomplished an actual work on our behalf—it is instead subjective, conceptual, and thus, the other faiths of the world now have legitimacy, because the actual physical man Jesus Christ and His actual physical work is not necessary.

In Romans chapter 6, Paul begins showing us that the sin of man itself resides in the *identity* he received from Adam, and that freedom from sin occurs through the gospel when we trust it, and God crucifies that adamic nature with Christ, and spiritually baptizes us into Christ, giving us a new spiritual identity and nature. And so, not only is the doctrine of our justification linked to Adam, but the doctrine of our sanctification is linked to Adam as a literal, historical person. Our freedom from sin is based in an understanding that who we were *in Adam* is put to death when we trust the gospel, and that we are now free through a new spiritual identity *in Christ*. If one is figurative, then they both must be figurative, and if Christ is figurative, then, He never bodily rose from the dead, and as Paul writes in 1 Corinthians 15,

And if Christ be not raised, your faith is vain; ye are yet in your sins. (v17)

For as in Adam all die, even so in Christ shall all be made alive. (v22)

The Lord Jesus Christ Himself never discusses the events of Genesis as though figurative, as though allegorical—He always addresses the people and situations as though *real historical people* and *real historical events*:

Mark 10:5-8

⁵ *And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.*

⁶ *But from the beginning of the creation God made them male and female.*

⁷ *For this cause shall a man leave his father and mother, and cleave to his wife;*

⁸ *And they twain shall be one flesh: so then they are no more twain, but one flesh.*

Matthew 23:35

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matthew 24:37-39

³⁷ *But as the days of Noah were, so shall also the coming of the Son of man be.*

³⁸ *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*

³⁹ *And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

Matthew 10:15

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

John 8:56-58

⁵⁶ *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

⁵⁷ *Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?*

⁵⁸ *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

Matthew 8:11

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Jesus refers to *the beginning of the creation*, and He refers to God creating man *male and female* at the beginning of the creation. He refers to *Abel*, and He refers to *Noah and the flood*. He refers to *Abraham*, and to *Isaac and Jacob*. And so if you claim to *believe* in Jesus, and *follow* Jesus, why wouldn't you follow Jesus's example in believing the plain testimony of the word of God?

The apostles also believed the Bible literally:

Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned

1 Peter 3:18-20

¹⁸ *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

¹⁹ *By which also he went and preached unto the spirits in prison;*

²⁰ *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

2 Peter 3:3-6

³ *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

⁴ *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*

⁵ *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

⁶ *Whereby the world that then was, being overflowed with water, perished*

Jude 5-7

⁵ *I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

⁶ *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

⁷ *Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

Right from the beginning of the Bible, our faith in God's word is tested. Will we believe what it declares, or will we succumb to the influence of the world? As I've said before, God is not impressed with our worldly sophistication or hyper-skepticism—God is pleased with *faith*. Faith in *Him* and faith in *what He* says. God is not interested in telling us nice little stories that we can all pull our own subjective lessons from, He's interested in getting us grounded in reality. God declares truth—real, historical truth. The same One who refers to all of the events and people in Genesis as if real historical figures is the same One who says to *take heed how you hear*, and what Jesus is referring to is *the hearing of faith*.

Luke 8:18

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Whosoever *truly hears*, who receives and believes the word of God—to him shall be given more to hear, to him shall be given more understanding. But to him who *does not* hear and believe, what understanding he has will even be corrupted and taken away. And in this we see that understanding God's word is not so much about intellect, but about *faith*. *Take heed how you hear*—who are you listening to? Are you listening to the world, and the philosophy of this world? Or are you listening to the words of God Himself?

When interpreted literally, there is no room in the biblical narrative with which to fit the godless concept of evolution, and there is no indication anywhere in the Bible that the events of Genesis are allegorical. The Bible always offers its own interpretation of the allegory or symbolism it uses, and no such interpretation is given for the events of Genesis.

As an example, and probably one of the most straight forward examples I could give, Paul uses certain events of Genesis as a *type* to demonstrate a spiritual truth for the Galatians in Galatians chapter 4:

Galatians 4:22-28

²² *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

²³ *But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

²⁴ *Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

²⁵ *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*

²⁶ *But Jerusalem which is above is free, which is the mother of us all.*

²⁷ *For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

²⁸ *Now we, brethren, as Isaac was, are the children of promise.*

In verse 24, Paul says “which things are an allegory,” but goes on to interpret that allegory for us. Verse 24 does not end with a period, it ends with a colon because Paul is explaining the allegory. He does not say that the events he is citing are allegorical in nature, he is offering a picture to us, to help us understand a spiritual truth.

In verse 28 he says, “Now we, brethren, as Isaac was...” In saying that Isaac was, he is addressing the reality of Isaac as a historical person. We generally understand as Christians that events of the Bible sometimes provide *types* or *shadows*—pictures of some deeper truth or of some future prophetic event, and that is all Paul is doing here with this illustration, or, this *allegory*. But scripture here *tells us* it's an allegory, it defines the illustration Paul is using as just that, lest we begin thinking the events he was citing didn't really happen. Some will attempt to use this passage as proof that the events of Genesis are figurative, but in doing so they misinterpret Paul's clarification for us of his use of those events as a picture of something. He is the one, by inspiration of the Holy Spirit, making the allegory. He is not saying that Genesis is an allegory.

Now, who wrote Genesis? Authorship is commonly attributed to Moses, and has been historically understood to have been written by Moses, and there is even internal evidence which also suggests this. I believe that Moses did in fact write the book of Genesis, for reasons we will see in a moment.

Of course the events of Genesis themselves take place before his lifetime. So there is the possibility of *direct revelation*—that God revealed those events to Moses directly and personally and thereby inspired him to physically write them down. Though Moses would have likely had second hand knowledge of the events of Genesis, it is unlikely he would have known all of the events with the detail which Genesis provides.

There is also the consideration that Moses had access to personal documents and records written by those who came before him, such as Abraham himself, who may have been educated in reading and writing, having lived in Ur of the Chaldeans.

In Genesis 25:5, scripture tells us that Abraham gave all that he had to his son Isaac, but only gifts to the sons of his concubines. This indicates that his more personal possessions went to Isaac himself, which would certainly include any of his writings. Perhaps those things were then passed down to Jacob, and were held onto by the various tribes of Israel throughout their stay in Egypt.

There is also the reality of oral traditions being passed down, such as in the case of Joseph's instructions for his bones to be brought out of Egypt into the promised land, whenever the children of Israel finally returned (Gen. 50:24-25).

Moses, in Exodus 13:19, actually cites Joseph's words, and carries his bones with him out of Egypt.

Exodus 13:19

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And so, whether Moses' knowledge of the events of Genesis was due to oral tradition, written documents had been handed down, or direct revelation from God, God *inspired* Moses to write the events of Genesis. The most likely scenario is that it was a combination of all three of these factors.

Some scholars and theologians will try to argue that Moses did not write Genesis, but every indication from elsewhere in scripture is that he did.

The first five books of the Bible are a unit, often referred to as "The Law," *the Torah* in Hebrew, or *the Pentateuch* in Greek. There are three basic divisions of the Old Testament: the Torah (Law), *Nevi'im* (Prophets), and *Ketuvim* (Writings). Jesus actually makes reference to these three divisions of the Old Testament in Luke 24:

Luke 24:44

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Jesus broke the Old Testament down into 3 basic sections: the law, the prophets, and the psalms, or songs or writings. Genesis is not a psalm or song, and it's not a book written explicitly as a prophecy. It is a historical book which tells of the origins of the Hebrew people and the underlying covenants which made that people distinct. That is the foundation from which the ensuing revelation given to Moses is based. Exodus, Leviticus, Numbers, and Deuteronomy would have no context and make little sense without the historical backdrop of the book of Genesis.

Some internal evidence suggesting that the first five books of the Bible are a unit, written by the same author, is how the books themselves begin. Exodus 1:1 begins with the conjunction "Now." Leviticus 1:1 begins with the conjunction "And." Numbers 1:1 begins with the conjunction "And."

There is little debate that Moses wrote Exodus, and yet Exodus begins with a conjunction, as if it is simply continuing the narrative of Genesis.

Scripture is also clear that God specifically instructed Moses *to write* on several occasions. Some examples are Exodus 17:14 (war with Amalek), Exodus 34:27 (instructions in the Law, Deuteronomy 31:19 (the song of Moses), and Deuteronomy 31:24 (the word of the Law). And so it is clear Moses had the ability to write and also the directive to write by God Himself. Later, Jesus refers to the writings of Moses as *the commandment of God* and *the word of God* (Mark 7:9-13). And so there is absolutely no way around the fact that Moses spoke for God and wrote those words down by inspiration. And so, while nowhere does the Bible specifically state that Moses wrote *Genesis*, every indication is that he did. There is no other candidate to which the Bible itself points.

The book of Genesis actually has a fairly straightforward structure and flow to it. This is in part because of the recurring phrase “these are the generations.” The book of Genesis uses this phrase many times, and so you can follow this phrase throughout the book, and you will see how it neatly divides the book into sections, providing a flow and structure to the narrative as it moves us forward in the genealogical descent of mankind. This structure is called a *toledot* formula, from the Hebrew *elleh toledot*, which literally means “these are the generations of.”

Some use the *toledot* formula as evidence that Moses was in fact working from earlier source documents, such as written genealogies which were passed down from generation to generation. And this may in fact be the case, but we simply cannot know for sure.

We see this formula run clear through the book of Genesis, which itself means *generation*:

Genesis 2:4 – *The generations of the heavens and of the earth...*

Genesis 5:1 – *This is the book of the generations of Adam...*

Genesis 6:9 – *These are the Generations of Noah...*

Genesis 10:1 — *Now these are the generations of the sons of Noah...*

Genesis 11:10 – *These are the generations of Shem...*

Genesis 11:27 – *Now these are the generations of Terah...*

Genesis 25:12 – *Now these are the generations of Ishmael...*

Genesis 25:19 – *And these are the generations of Isaac...*

Genesis 36:1 — *Now these are the generations of Esau...*

Genesis 37:2 — *These are the generations of Jacob.*

That phrase generations is *genesis*. It's the *genesis* or the *generation* of man, and of their specific lineage.

That phraseology is used 11 times in Genesis, but is only used two other times outside of Genesis:

The generations of Moses and Aaron in numbers 3:1.

The generations of Pharez, the patriarch of King David, in Ruth 4:18.

And then you have a similar phrase, *these are their generations*, in 1 Chronicles 1:29. The chapter then proceeds to give the genealogies of Abraham's offspring.

And then , finally, you have the phrase, *the book of the generation of Jesus Christ* in Matthew 1:1.

The only other time that specific phraseology "*the book of the generation*" is used is of *Adam* in Genesis 5:1, the only difference being that Genesis 5:1 says *generations*, plural, whereas Matthew 1:1 says *generation*, singular. That is because the account of Genesis 5:1 is looking forward to the plural *generations* that would come from Adam, and Matthew 1:1 is speaking to the singular generation of one man, Jesus Christ.

The fact that this exact phrase *The book of the generation(s)* is only used in the entire Bible *twice*, and those two instances refer specifically to the first Adam, and the last Adam is significant. The scripture in this is showing us that there is a parallelism between the two, a correspondence, in that, what the first did, the last undid; in what the first *failed to do*, the last *perfectly accomplished*.

In Genesis chapter 5, in recounting Adam's generations, the scripture is careful to include the fact that each of Adam's offspring *died*. *And he died*, it says (5:5), *and he died*, it says (5:8), *and he died*, it says (5:11), etc... for as in Adam *all die* (1 Cor. 15:22).

Interestingly, Genesis begins with man walking with God in a garden, and ends with Joseph being put in a coffin in Egypt. The very last verse of Genesis says this:

Genesis 50:26

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

And so Genesis begins with a communion with God and ends in alienation; it begins with life and ends with death. This is what sin does. All of the offspring of Adam in Genesis chapter five are specifically said to have died. And yet in Matthew chapter one, in recounting Jesus's physical genealogy, there is no mention of death, because, in Christ shall all be made alive (1 Cor. 15:22).

If you were to break the book of Genesis down into a general outline, not by genealogies but rather by subject matter, one could break it down as follows:

1. The beginning of the natural world, Genesis 1:1-25
2. The beginning of man, Genesis 1:26-2:25
3. The fall of man, Genesis 3:1-24
4. Satan's plot to possess the earth, Genesis chapters 4-11
5. God's response (to Satan's plan to possess the earth), chapters 12 through 50

Genesis one through 11 focuses on four main events: the creation, the fall, the flood, and the Tower of Babel.

But from Genesis chapter 12 onward, the main focus is the formation of the Hebrew people, and instead of four main events centering around all of humanity, you have four main people as the establishment of the nation of Israel. These four individuals are Abraham, Isaac, Jacob and Joseph.

God spent 11 chapters to cover about 2,000 years of human history, and then He used 38 chapters to cover only about 300 years of human history. This shows you what God deems as more important and more valuable to Him. He obviously had and still has a plan with the nation which He created.

To conclude this lesson, I want us to consider the parallelism between the so-called "book ends of the Bible", that is, between Genesis and Revelation. There is a beautiful, divine, mirror-like symmetry to the Bible, which is actually based upon a Hebrew literary structure called a *chiasm*,

in which themes or events are given in one order, culminating in a central event or theme, and then repeated in reverse order, so that the central theme stands alone in the middle, so that the last event or theme corresponds to the first, the second events or theme corresponds to the second to last, etc.

For visual purposes, consider the diagram below:

A
 B
 C
 D
 C
 B
 A

The Bible is actually structured according to this *chiastic* format, and is full of examples of *chiasms* all throughout.

Thus, the beginnings, as found in the book of Genesis, have a special correspondence to the end, specifically communicated to us in the book of Revelation. E. W. Bullinger, a clergyman in the Anglican church and theologian, who lived from 1837 to 1913, included in appendix three of his well known *Companion Study Bible* a chart which detailed the many of the parallels between the books of Genesis and Revelation, which I've included below:

1. Genesis, the book of the beginning.	1. Apocalypse, the book of the end.
2. The Earth created (1:1).	2. The Earth passed away (21:1).
3. Satan's first rebellion.	3. Satan's final rebellion (20:3, 7-10).
4. Sun, moon, and stars for Earth's government (1:14-16).	4. Sun, moon, and stars, connected with Earth's judgment (6:13; 8:12; 16:8).
5. Sun to govern the day (1:16).	5. No need of the sun (21:23).
6. Darkness called night (1:5).	6. "No night there" (22:5).

7. Waters called seas (1:10).	7. "No more sea" (21:1).
8. A river for Earth's blessing (2:10-14).	8. A river for the New Earth (22:1, 2).
9. Man in God's image (1:26).	9. Man headed by one in Satan's image (13).
10. Entrance of sin (3).	10. Development and end of sin (21, 22).
11. Curse pronounced (3:14, 17).	11. "No more curse" (22:3).
12. Death entered (3:19).	12. "No more death" (21:4).
13. Cherubim, first mentioned in connection with man (3:24).	13. Cherubim, finally mentioned in connection with man (4:6).
14. Man driven out from Eden (3:24).	14. Man restored (22).
15. Tree of life guarded (3:24).	15. "Right to the Tree of Life" (22:14).
16. Sorrow and suffering enter (3:17).	16. No more sorrow (21:4).
17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).	17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon (10:8, 9).	18. The Beast, the great rebel, a king and manifested anti-God, the reviver of Babylon (13-18).
19. A flood from God to destroy an evil generation (6-9).	19. A flood from Satan to destroy an elect generation (12).
20. The Bow, the token of God's covenant with the Earth (9:13).	20. The Bow, betokening God's remembrance of His covenant with the Earth (4:3; 10:1).
21. Sodom and Egypt, the place of corruption and temptation (13, 19).	21. Sodom and Egypt again: (spiritually representing Jerusalem) (11:8).
22. A confederacy against Abraham's people overthrown (14).	22. A confederacy against Abraham's seed overthrown (12).

23. Marriage of first Adam (2:18-23).	23. Marriage of last Adam (19).
24. A bride sought for Abraham's son (Isaac) and found (24).	24. A Bride made ready and brought to Abraham's Son (19:9). See Matt. 1:1.
25. Two angels acting for God on behalf of His people (19).	25. Two witnesses acting for God on behalf of His People (11).
26. A promised seed to possess the gate of his enemies (22:17).	26. The promised seed coming into possession (11:18).
27. Man's dominion ceased and Satan's begun (3:24).	27. Satan's dominion ended, and man's restored (22).
28. The old serpent causing sin, suffering, and death (3:1).	28. The old serpent bound for 1,000 years (20:1-3).
29. The doom of the old serpent pronounced (3:15).	29. The doom on the old serpent executed (20:10).
30. Sun, moon, and stars, associated with Israel (37:9).	30. Sun, moon, and stars, associated again with Israel (12).

Thus we see that in God's justice all things are brought into balance, all that the enemy produced is undone, and God is able to weave history together in such a way as to