GENESIS

Author: Moses, the author of the five books of the Law (Deut. 31:9, 24; Luke 24:27, 44; John 1:45; 5:46; Acts 28:23; 2 Cor. 3:15).

Time of Writing: Probably about 1490 B.C., when Exodus was written (see introductory material in Exodus).

Place of Writing: In the wilderness east of Egypt.

Time Period Covered: From the beginning of creation (1:1) until approximately 1635 B.C., the death of Joseph (50:26).

Subject:
God Created, Satan Corrupted, Man Fell, and Jehovah Promised to Save

CHAPTER 1
I. God’s Creation
1:1—2:25
A. God’s Desire and Purpose
1:1—2:3
1. God’s Original Creation
1:1

1a In the beginning God created the heavens and the earth.

The Bible, composed of two testaments, the Old Testament and the New Testament, is the complete written divine revelation of God to man. The major revelation in the entire Bible is the unique divine economy of the unique Triune God (Eph. 1:10; 3:9; 1 Tim. 1:4b). The centrality and universality of this divine economy is the all-inclusive and unsearchably rich Christ as the embodiment and expression of the Triune God (Col. 2:9; 1:15-19; John 1:18). The goal of the divine economy is the church as the Body, the fullness, the expression, of Christ (Eph. 1:22-23; 3:8-11), which will consummate in the New Jerusalem as the union, mingling, and incorporation of the processed and consummated Triune God and His redeemed, regenerated, transformed, and glorified tripartite people. The accomplishing of the divine economy is revealed in the Bible progressively in many steps, beginning with God’s creation in Gen. 1—2 and consummating with the New Jerusalem in Rev. 21—22. In the Old Testament the contents of God’s economy are revealed mainly in types, figures, and shadows, whereas in the New Testament all the types, figures, and shadows are fulfilled and realized. Thus, the Old Testament is a figurative portrait of God’s eternal economy, and the New Testament is the practical fulfillment.

Genesis, adopted by the Septuagint as the title of this book, is a Latin word meaning giving of birth, origin. As the first book in the Bible, Genesis gives birth to and is the origin of the divine truths in the holy Word. Thus, the seeds of the divine truths are sown in this book. These seeds grow and develop in the succeeding books, especially in the New Testament, and are finally harvested in the last book, the book of Revelation.

The book of Genesis is a miniature of the complete revelation of the entire Bible. It begins with a man created in God’s image (1:26) and ends with a man called Israel (32:28; 48:2), a transformed person, a man not only outwardly in the image of God but a man in whom God has wrought Himself, making him His expression. The transformed Israel is a seed, a miniature, of the New Jerusalem.

Apparently, chs. 1—2 of Genesis are merely a record of creation; actually, nearly every item in the record of these two chapters is a revelation of Christ, who is life to God’s people (John 1:1, 4; 11:25; 14:6) for the producing and building up of the church. Chapters 3—50 present biographies....
2. Judgment and Corruption

1:2a

But the earth became waste and emptiness, and darkness was on the surface of the deep,

3. God’s Restoration and Further Creation

1:2b—2:3

a. The Spirit, the Word, and the Light Coming, the First Day

1:2b–5

...and the Spirit of God was brooding upon the surface of the waters.
3 And God said, Let there be light; and there was light.

4 And God saw that the light was good, and God separated the light from the darkness.

5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

6 And God said, Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.

7 And God made the expanse and separated the waters which were under the expanse from the waters which were above the expanse, and it was so.

8 And God called the expanse Heaven. And there was evening and there was morning, a second day.

The Waters under the Expanse Separated from the Waters above the Expanse, the Second Day 1:6-8

9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.

10 And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good.

The Earth Separated from the Seas and the Plant Life Generated, the Third Day 1:9-13

The Spirit's brooding is the first requirement for generating life (John 6:63a). After the Spirit's brooding (v. 2b), the word of God came to bring in the light (cf. Psa. 119:105, 130). In spiritual experience, the coming of the word is the second requirement for generating life (John 6:63b), and the coming of the light is the third requirement (Matt. 4:13-16; John 1:4-13).

The Spirit, the word, and the light were the instruments used by God to generate life for the fulfillment of His purpose. The Spirit, the word, and the light are all of life (Rom. 8:2; Phil. 2:16; John 8:12b). Christ as the Spirit is the reality of God (Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15); Christ as the Word is the speaking of God (John 1:1; Heb. 1:2); and Christ as the light is the shining of God (John 8:12a; 9:5).

The separation of the light from the darkness for the purpose of discerning day from night (v. 5; cf. 2 Cor. 6:14b) is the fourth requirement for generating life.

6 The atmosphere, the air surrounding the earth.

7 The separating of the waters by producing an expanse between them, signifying, spiritually, the dividing of the heavenly things from the earthly things through the work of the cross (Col. 3:1-3; Heb. 4:12), was the fifth requirement for generating life.

8 At the end of the second day there is no record that God said that the expanse (the air) and the waters were good (cf. vv. 4, 10, 12, 18, 21, 25). This is because in the air there are fallen angels (Eph. 2:2; 6:12), and the water is the dwelling place of the demons (Matt. 12:43 and note).

9 The appearing of the dry land is the sixth requirement for generating life. This took place on the third day, corresponding to the day of resurrection (1 Cor. 15:4). In the Bible the sea represents death and the land represents Christ (see note 7 in Deut. 8) as the generating source of life. After the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land (vv. 11-12, 24-27; 2:7). This typifies that the divine life with all its riches comes out of Christ. On the third day Christ came out of death in resurrection to generate life (John 12:24; 1 Pet. 1:3) for the constituting of the church.

10 Dividing the land from the waters signifies separating life from death. From the second day (vv. 6-7) God began to work to confine and limit