

# 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

1 <sup>1a</sup>In the <sup>2</sup>beginning <sup>3</sup>God <sup>4b</sup>created the <sup>5</sup>heavens and the earth.

<sup>1</sup> 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. 1:22b-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

<sup>1a</sup> cf. John  
1:1-2  
<sup>1b</sup> Zech.  
12:1;  
Psa.  
33:6;  
Isa.  
42:5;  
45:18;  
Jer.  
10:12;  
51:15;  
John  
1:3