

Genesis and John

The Parallel Structure & Necessary Place of Both Books

In the beginning God created the heaven [*lit.*, 'the heavens'] and the earth (Gen. 1:1).

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made [*lit.*, 'All things came into existence through Him, and apart from Him nothing came into existence which came into existence'] (John 1:1-3).

John began his gospel in the same manner in which Moses had begun the Book of Genesis over fourteen centuries earlier, though from a different perspective. Both began with *creation*, and both continued with a *septenary arrangement of events* which carries the reader through six days, into a seventh day.

In Genesis, this sets the stage for that seen throughout the remainder of and beyond Genesis — *a book (the Old Testament as a whole) built upon this septenary structure.*

This septenary structure is seen in the numerous types forming Genesis. And this can only be the case, for *the unchangeable pattern for all which would follow* was introduced and established in this manner in the opening thirty-four verses.

And, viewing this same structure in the opening two chapters of John's gospel, *exactly as it had previously been set forth in the opening two chapters of Genesis* (Gen. 1, 2a; John 1, 2a), the stage is *again* set for that which follows — *a book (the New Testament as a whole) built upon this same septenary structure.*

Beginning in this manner in John's gospel, this septenary structure is then seen *in each of the eight signs*, whether referencing days leading into the Sabbath, referencing the Sabbath itself, or relating a sequence of events which lead into the Sabbath. Seven of the eight signs are structured in the former manner (referencing particular days, in connection with events); and the remaining sign, the fifth sign, is structured in the latter manner (referencing events, in connection with particular days).

In this respect, the gospel of John is built around *eight signs*; and the whole of the book rests upon *a septenary structure*, established at the beginning of the book, with this septenary arrangement of events leading into the first sign.

(In the preceding respect, as Genesis begins the O.T. through a sequence of events dealt with in a septenary structure, relating the subject matter of the O.T., the Gospel of John is seen beginning the N.T. *exactly the same way*. John's gospel is the only one of the four gospels containing this feature — a septenary structure, set at the beginning, exactly as seen at the beginning of Genesis, relating the subject matter of the N.T. [which is exactly the same as the subject matter of the O.T.].

Thus, John's gospel should occupy a different place among the four gospels — *first*, instead of last — for John's gospel opens the N.T., exactly as Genesis opens the O.T.

And it should go without saying, had man seen and understood this God-designed parallel, placing John's gospel in its proper place in printed editions of the N.T., it may have gone a long way in preventing that which can be seen throughout the Churches of the land today — almost total ignorance about the subject under discussion.

For additional information on this subject, refer to the "Introduction" in the author's book, SIGNS IN JOHN'S GOSPEL.)

The Book of Genesis

The Book of Genesis begins with *the creation* of the heavens and the earth (1:1). Then the book immediately relates *the ruin* of the creation (1:2a). And this, in turn, is immediately followed by revelation surrounding *the restoration* of the ruined creation over six days time. This restoration is then followed by the creation of

man, for the creation had been restored for man (1:2b-31; *cf.* Isa. 45:18b). And a *seventh-day rest* followed (2:1-3).

This forms the introduction to not only Genesis but to Scripture as a whole. The complete story of Scripture is told in the opening thirty-four verses of Genesis. And the remainder of Scripture is simply commentary, providing all the sinews, flesh, and skin to fully clothe the skeletal framework set forth at the beginning (*cf.* Ezek. 37:1-10).

To illustrate, note the complete sequence following creation: A *ruined* creation existed, God *restored* this ruined creation over six days time, and He then *rested* the seventh day. And any subsequent ruined creation — if restoration were to occur through Divine intervention — would, *of necessity*, have to be restored in exact accordance with the pattern which God Himself had previously established, at the beginning of His Word.

(Note that God does not, He cannot, change His revealed works in previously established patterns. God is *immutable*; God is *unchangeable*. Once He has established a pattern, as seen in the opening thirty-four verses of Scripture, *perfection exists within that pattern, and it can never change*.)

“For I am the Lord, I change not...” [Mal. 3:6a].

There is *only one revealed way* in which God restores a ruined creation — *the one way* which He Himself established and revealed at the beginning of His Word — which leaves *only one way* in which He can [remaining true to His Word] restore ruined man, a subsequent ruined creation.

In this respect, the basics concerning *man’s restoration following his ruin* [*i.e.*, the basics concerning *his salvation following his fall*] have been set forth in the opening chapter of Genesis, forming Biblical truths relative to soteriology [the doctrine of salvation], *which can never change*.

The restoration of ruined man *must* be understood from the standpoint of how God had previously set matters forth in the prior restoration of a ruined creation. The matter *must* be carried back to this point.

Thus, in order to have a correct foundation upon which to build, teachings surrounding soteriology *must* be carried back to and under-

stood correctly at their beginning point, the point where God began this restorative work. There is no alternate way, no alternate foundational beginning point.)

Man was *created* on the sixth day, immediately following God's restoration of the ruined material creation (1:26-28; 2:7, 21-23). Then, through Satanic intervention, man was reduced to a *ruin* (3:1-7). Satan, through seeking to exalt his throne, had previously brought about the ruin of the material creation (Isa. 14:12-17); and Satan, through deceiving the woman, causing her to eat of the forbidden fruit, now brought about *man's ruin*.

Once *man's ruin* had occurred, once Adam as the federal head had eaten of the forbidden fruit, if man was to be *restored*, it had already been revealed how God would accomplish this task and that which He would do after man had been *restored*. In complete accord with that revealed in the opening thirty-four verses of Scripture, *God would work six days to perform and complete man's restoration; and He would then rest the seventh day*.

And that is exactly what began to occur in Gen. 3:21, in complete keeping with God's preceding promise in verse fifteen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head [‘He shall crush thy head’], and thou shalt bruise His heel" (v. 15).

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (v. 21).

Shortly after man's fall, God began a work of restoring the ruined creation. This would continue for six days, six thousand years; and God would then rest the seventh day, the seventh one-thousand-year period.

This septenary structure in God's work of restoration and rest is something which can be seen pervading all subsequent Scripture. For example, God later gave *the Sabbath* to His people, Israel, for a "sign" that He was performing a present six-day work and would rest the seventh day, following the completion of His work (Ex. 31:13-17). And though the Sabbath was given to Israel alone, God relates in the Book of Hebrews that a Sabbath rest awaits the

people of God, which sets the whole of that which the Sabbath foreshadows before Christians as well (Heb. 4:9).

Then note something about the references to the Sabbath in both Exodus and Hebrews. In each instance, reference is made back to God's work of restoration in Gen. 1:2b-25, with God then resting on the seventh day (Gen. 2:1-3; cf. Ex. 31:15-17; Heb. 4:3, 4). Attention is called in each instance to the established pattern, providing a parallel between God's past work of restoration and His present work of restoration *which no one should miss*.

Some call attention to the Apostle Peter's statement in his second epistle (3:8), drawing from the ruin and restoration in Genesis, along with the events on the Mount of Transfiguration (1:15-18; 3:3-7), in an effort to show that each day in the latter restoration and rest is 1,000 years in length. However, this is like referring to the mention of 1,000 years six times in Rev. 20:2-7 to show the length of the coming Sabbath rest.

Both Peter in his second epistle and John in the Book of Revelation provide climactic material, material forming *apexes* on the subject, material which had previously been dealt with *extensively* throughout portions of the Old and New Testaments, beginning with the opening chapters of Genesis.

1) Comparing Scripture with Scripture

God's work during the six days in the opening chapter of Genesis is usually understood and taught as *creation* alone (*i.e.*, verses describing God's creation of the heavens and the earth, from verse one, over a six-day period of time). Then, what could only be part and parcel with this type thought, individuals invariably see little to no significance in the septenary structure of these six days when combined with the following seventh day of rest (*cf.* II Peter 1:15-18; 3:2-8).

However, if Scripture is compared with Scripture, and the whole of subsequent Scripture is viewed in the light of that seen beginning in Gen. 1:2, the preceding *couldn't possibly* be understood as the correct way to view this opening section.

For example, the Hebrew words translated "without form and void" (*tohu wavohu*) in Gen. 1:2a are used together *only two*

other places throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And both of these passages present a ruin of that previously seen existing in an orderly state.

In Isa. 34:11, Edom [v. 6], used as representative of all the Gentile nations in the chapter, was destined to become *tohu wavohu* (translated “confusion” and “emptiness” [KJV], “desolation” and “emptiness” [NASB]).

And in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

The land of Israel was about to become *tohu wavohu*. That is, as seen in Jer. 4:23-28, God was about to do the same thing to the land of Israel (*cf.* vv. 14-22) that He had previously done to the earth in Gen. 1:2a. And the reason for God’s actions, in both that which He had done and that which He was about to do, was the same — the entrance of *sin* (sin on the part of Satan in the former, and sin on the part of the Jewish people in the latter).

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isa. 45:18 (where the Hebrew word *tohu* is used) *clearly states* that God did not create the earth (in Gen. 1:1) in the manner described in Gen. 1:2a. Isaiah 45:18 *clearly states* that God “created it [the earth] not in vain [not *tohu*].”

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject, there can be *only one possible interpretation* — *the ruin of a prior existing creation (from v. 1), because of sin*. And the *ruin* seen in Gen. 1:2a, Isa. 34:11, and Jer. 4:23 — ruined for a purpose — is with a view to eventual *restoration*.

A restoration of the ruin seen in Gen. 1:2a is depicted in the continuing text in the chapter, and a restoration of the ruin seen in both Isa. 34:11 and Jer. 4:23 is depicted in revelation numerous places throughout the Old Testament (Israel restored, with the nations both restored and placed in subjection to Israel [*e.g.*, note Isa. 35:1ff; 60:1ff; Jer. 4:27]).

Then, the whole of subsequent Scripture is perfectly in line with this type understanding of the opening section of Scripture. The whole of subsequent Scripture is built on a septenary structure, with the foundation established and set in an unchangeable

fashion at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation (because of sin), God took six days to restore the ruined creation, and He rested the seventh day.

Man was created on the sixth day, man fell into a state of ruin (because of sin), God is presently taking six days (6,000 years) to restore man, and God will rest the seventh day (the seventh 1,000-year period [cf. II Peter 1:15-18; 3:3-8]).

And the latter, patterned after the former, is what the whole of Scripture is about. The whole of Scripture is about the same thing initially introduced and established *in an unchangeable fashion* in the opening thirty-four verses of Genesis (1:1-2:3). The whole of Scripture is about the creation of man (for a purpose), his ruin, his restoration over a six-day period (over a 6,000-year period), followed by a seventh day of rest (a seventh 1,000-year period — the Sabbath rest awaiting the people of God [Heb. 4:9; cf. vv. 3, 4], the Messianic Era, wherein man will realize the reason for his creation in the beginning).

Man would have been expected to understand this opening section of Scripture, at least in a general respect, after the preceding fashion at the time it was written; and subsequent Scripture simply verifies the correctness of the way man would have been expected to understand these verses (apart from other revelation at the time Genesis was written).

2) *Only One Possible Conclusion*

Through comparing Scripture with Scripture, and in the light of Scripture as a whole — *i.e.*, in the light of the soteriological nature of the whole of Scripture following man's fall, which is set in a septenary structure — there is only *one possible way* to interpret and understand Gen. 1:1-2:3. These verses, solely from the standpoint of an interpretation and understanding from Scripture, can be understood *only as a ruin following creation, a restoration of the ruined creation over a six-day period, and a day of rest following.*

Seeking to understand these opening verses after any other

fashion is *out of line* with the way Scripture itself handles the matter — *something which could only form a beginning basis for unsound Biblical study*. The latter is true simply because any person beginning Genesis after a fashion other than the manner in which God clearly reveals that He began His revelation to man would be laying *an incorrect foundation upon which to build as the person moves on into and seeks to understand subsequent Scripture*.

The Gospel of John

And, as previously stated, this septenary, soteriological structure of Scripture is true not only relative to the manner in which the Book of Genesis begins but relative to the manner in which the Gospel of John begins as well. The manner in which the Gospel of John begins (in chs. 1, 2a) forms an exact parallel to the manner in which the Book of Genesis begins (in chs. 1, 2a).

In John's gospel, as in Genesis, there is *a creation, a ruin of the creation, a restoration of the ruined creation over six days time, and a day of rest following the restoration*. And this opening part of John's gospel, drawing from and calling attention to the opening verses of Genesis, again clearly shows *the only way in which Gen. 1:1-2:3, from a Biblical standpoint, can possibly be understood*.

Creation is seen in John 1:1-3; *the ruin of the creation* is dealt with in connection with *a restoration of the ruined creation* in John 1:4, 5; *restoration is seen occurring over six days time* (cf. 1:29, 35, 43; 2:1), and events on *the day of rest, the Sabbath, are seen occurring immediately following the restoration* (John 2:1-11).

1) Creation

Creation in the opening chapter of Genesis begins with the material creation. This is what was both ruined and restored in Genesis, with man created on the sixth day, preceding the day of rest.

John, in his gospel, presents matters surrounding God's creative activity from a different perspective. John brings everything together (the material creation, angels, animals, man) in one all-encompassing statement:

“All things were made by him; and without him was not anything made that was made [*lit.*, ‘All things came into existence through Him, and apart from Him nothing came into existence which came into existence’].”

In this respect, the first three verses of John’s gospel form commentary for Scripture dealing with any part of God’s creative activity, whether past, present, or future (*cf.* Gen. 1:1, 21, 27; 2:3, 4; Isa. 43:1; 65:17; Ezek. 28:14, 15; II Cor. 5:17). *Nothing* within God’s creative activity has ever occurred or will ever occur apart from the Son.

“For by him [‘For in connection with Him’] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him [‘created through Him, and with respect to Him’]:

And he is before all things, and by him all things consist [‘and in connection with Him all things have been brought together’]” (Col. 1:16, 17).

In verse seventeen, the word “is” is a translation of the Greek word *eimi* (a verb of being). This word, as in John 1:1, 2, 4, is used in a *timeless sense* — a sense with respect to an existence without a beginning or an end. And, in keeping with the use of *eimi* in this respect, the verb translated “consist” in the same verse (or, perhaps better translated as shown in the preceding translation of Col. 1:17: “have been brought together”) is in the perfect tense in the Greek text, pointing to a work occurring during past time which exists during present time in a finished state.

Thus, viewing Col. 1:16, 17 and John 1:3 together, *all things were created in connection with, through, and with respect to Christ*. And, in connection with Him (in connection with the One existing apart from a beginning or an end), these things have been brought together in past time and continue that way during present time.

2) *Ruin of the Creation*

The ruin in Genesis chapter one had to do with *the material*

creation. In John chapter one, though an allusion is made back to the ruin of the material creation in Genesis (v. 5; cf. Gen. 1:3-5; II Cor. 4:6), the ruin has to do with *man* (seen throughout the chapter in man's need of a Saviour). In this respect, Genesis sets forth the type and John the antitype. Genesis foreshadows that seen in John.

Man, created on the sixth day immediately following the restoration of the material creation (Gen. 1:26-28), fell. Through Satanic intervention, man was reduced to a ruin (Gen. 3:1ff). John, in his gospel, picks up at the point of the ruin having occurred and calls attention *to light shining out of darkness, connecting this light with God's Son, the Word made flesh, the Lamb of God* (1:4-14, 29-36).

In the preceding respect, *man's ruin* is seen indirectly at the beginning of John's gospel two different ways:

a) It is seen through light shining out of darkness (an allusion back to Gen. 1:2-5, drawing from light shining out of a ruin in God's original restoration of a ruined creation, forming an unchangeable pattern concerning how God restores a ruined creation).

b) It is seen in the appearance and introduction of a Deliverer, a Saviour (Whose appearance and introduction would be unnecessary if man's ruin had not previously occurred).

Thus, John, beginning at and drawing from the restoration in Gen. 1:2b, connects the light shining out of darkness with the Deliverer, the Saviour, the Lamb of God (John 1:14, 29, 35). And from how the Spirit of God handles the matter in the opening chapter of John (when He moved John to pen his gospel), *one can know exactly what the Spirit of God was foreshadowing* through His order of events during the six days of Genesis chapter one (which He, almost fifteen hundred years earlier, had moved Moses to pen).

3) *Restoration over Six Days*

Again, numerically, John deals with the antitype of that seen in Genesis. He moves through six days, into the seventh; and, from that seen occurring on the seventh day, the six days could

only be thought of as connected with *restoration* (in keeping with light shining out of darkness, the appearance and introduction of a Saviour inseparably associated with this light, and in keeping with the fact that the original pattern in Genesis is structured in this manner [*i.e.*, six days of restorative work preceding a day of rest]).

John 1:29 moves events from the first to the second day (“The next day...”); verse thirty-five moves events into the third day (“Again the next day...”); verse forty-three moves events into the fourth day (“The day following...”); and John 2:1 moves events into the seventh day (“And the third day...”).

In this respect, the numerical structure of John 1, 2a would not only be in complete keeping with the numerical structure of Gen. 1, 2a but with the whole of Scripture as well.

Within this septenary framework, Scripture begins at *two numerical points* to move into the seventh day — one beginning at the time of man’s creation, the other beginning at the time of Christ’s first coming, more specifically at the time of events surrounding His crucifixion:

a) *The complete six days, followed by a seventh day*, as seen in Genesis chapters one and two (*cf.* Matt. 17:1ff).

b) *The last two days, followed by a third day*, as seen in sections of Scripture such as Hosea 5:15-6:2 and John 11:6, 7.

Then, both would be seen together in a section of Scripture such as Num. 19:11-22.

And the latter is exactly what John does at the beginning of his gospel. He moves through all six days, into the seventh; but he specifically singles out the last two (taking one into the third, which is the seventh [depending on where the count begins]), showing exactly what is seen in other parallel Scriptures (*cf.* Hosea 6:2; Matt. 17:1; Luke 24:7, 21, 46; I Cor. 15:4).

4) *Rest on the Seventh Day*

On the third day, the seventh day, all of God’s firstborn Sons will be raised up to live in His sight:

Jesus (God's only begotten firstborn Son).

Israel (God's adopted firstborn son).

The Church (following the adoption into a firstborn status).

Jesus was raised from the dead on the third day, pointing to His elevation and exaltation in that coming day — to the third one-thousand-year period dating from the crucifixion.

Israel will be raised from the place of death on the third day, the third one-thousand-year period dating from the nation's death, the nation's setting aside. Note Jonah and Lazarus as types of *Israel* in this respect.

The Church, "in Christ" and in one respect presently occupying the same position occupied by Christ during His two days in the tomb — with *future life* emanating out of *present death* (cf. Phil. 3:10, 11; Col. 2:12; 3:1-4) — will, following the adoption, be raised up with Christ on the third one-thousand-year period dating from the inception of the Church.

And on the third day, or on the seventh day, the events foreshadowed by the first sign in John's gospel will occur. These signs have to do with *Israel*, necessitating that *Israel be seen occupying the central place in that to which the signs point*.

And that is exactly what is seen in the first sign, pointing to events which will occur *on the third or the seventh day when the nation has been raised up to live in God's sight*.

(Note that in the restoration occurring over six days, seen in both Genesis and John, one book *does not* concern itself any more with events foreshadowed by those occurring on the first day [events relating to salvation by grace through faith] than does the other book. *Both begin at this point and have to do with a complete restoration seen through continuing events occurring during the remaining five days as well, with a view to the seventh day, the Sabbath*.)

And this is exactly what one finds in either book — *the types in Genesis, the signs in John* [among other related things in both books].

As well, this is perfectly in line with *the stated purpose for John's gospel* [20:30, 31], which, *through the signs* [paralleling *the types in Genesis*], moves beyond events foreshadowed by those on day one into events foreshadowed by those on days two through six, with a view to events foreshadowed by those on the seventh day, the earth's coming Sabbath.)