

# The Seeds of Genesis

## Great Theological Truths in the First 14 Chapters of Genesis

Taken from Lesson #141 in the **Basic Exegesis Series** ([HTML](#)) ([PDF](#))

Let's look at some examples of doctrines whose seeds around found in the first 14 chapters of Genesis.

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1. From the very beginning, we find the Trinity in the Bible.
  - a. The second noun in Gen. 1:1 is Elohim, which is a plural noun which we translate *God* or *gods*. This plural noun, when translated *God*, always takes a singular verb.
  - b. In Gen. 1:26, we read the words **Then God said, "Let Us make man in Our image, after Our likeness."** Suddenly, seemingly out of nowhere, we have a plural verb, which is expressed by the words *let Us make*.
  - c. We find this plurality continued in Gen. 3:22a: **Then the LORD God said, "Behold, the man has become like one of Us in knowing good and evil."**
  - d. And again in Gen. 11:6–7 **And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let Us go down and there confuse their language, so that they may not understand one another's speech."**
  - e. As you probably know, the Jewish religion does not believe in the Trinity; and there are several Christian cults which do not believe in the Trinity. And yet, we find these verses, at the very beginning of the book of Genesis, which suggest the Trinity.
  - f. Then, thousands of years later, we have the words of God, recorded by Isaiah: **"Draw near to Me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there." And now the Lord GOD [= Adonai Y<sup>e</sup>howah] has sent Me, and His Spirit."** (Isa. 48:16). The One speaking is God, which is clear from the preceding verses, yet the One speaking tells us that Jehovah Elohim both sent Him and His Spirit. *That* is the Trinity; the One speaking, the One sending, and the Spirit.
  - g. The New Testament more clearly reveals the Trinity, but without ever using the word *Trinity* (which is a legitimate theological word).
  - h. This is known as progressive revelation. It is doubtful that Noah or Abram fully understood or taught the Trinity and the different functions of the members of the Trinity. I went to liberal churches for years as a child and I must have heard the word *Trinity*, but it never stuck in my brain. Even when I was first saved, I did not realize that Jesus was God; I learned that soon after.
2. We learn in Genesis that God created the heavens and the earth; and we learn

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in John 1 that our Lord Jesus was intimately involved in the creation of all things. **All things were made through Him, and without Him was not any thing made that was made** (John 1:3).

3. We learn about the 2<sup>nd</sup> divine institution, which is work, as far back as Gen. 2:15, before there was sin. **The LORD God took the man and put him in the garden of Eden to work it and keep it** (Gen. 2:15).
  - a. We find that work is continued in our lives, even after man sinned (Gen. 3:17–19).
  - b. Even though God had a system of welfare in the Mosaic Law, it required the poor to work to harvest their food. Lev. 19:9–10 23:22 Ruth 2
  - c. The book of Proverbs is filled with maxims about work, such as: **Go to the ant, lazy one; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest. How long will you lie there, you indolent person? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest-and poverty will come on you like a bandit and scarcity like an armed man** (Prov. 6:6).
  - d. Prov. 12:24 **Diligent hands will rule, but laziness ends in slave labor.**
  - e. Prov. 14:23 **All hard work brings a profit, but mere talk leads only to poverty.**
  - f. We find out that work is a part of man's satisfaction in life in Eccles. 2:24.
  - g. Paul even writes the Thessalonians and tells them, if someone does not work, then that person ought not to eat. (1Thess. 3:10)
4. In Gen. 2–3, we learn about the 3<sup>rd</sup> divine institution, which is marriage; and this is the basis not only for the most important human relationship among men and women, but is the basis for explaining our Lord's relationship to us.
5. We meet Satan in Gen. 3:1–15
  - a. We learn that he is subtle and that he distorts the truth.
  - b. We learn that God has judged him.
  - c. But then, we learn a great deal more about Satan in Job 1–2 Isa. 14:12–16 and Ezek. 28:13–19, where we learn of his origins, his fall from grace and his present-day activity.
  - d. We meet Satan again in the temptation of our Lord in Matt. 4.
  - e. Paul tells us more about Satan in 2Cor. 4:4 Eph. 2:2
  - f. We find out more about Satan and his history (taking a third of the angels with him) and his fate (to be burned in the Lake of Fire forever) in Revelation (Rev. 12:3–4 20:10).
6. We find out about our Savior and what He would do in Gen. 3.
  - a. As we have studied, God judged him with these words: **"I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you will bruise His heel."** (Gen. 3:15). There is a distinction between the seed of Satan and the Seed of the woman, which is later explained in Isa. 7:14 and the virgin birth in Luke 1:35. As more is revealed, we begin to understand that the virgin birth is more than simply

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- a fulfillment of prophecy, but it is the key to Jesus being born without a sin nature.
- b. We also understand the difference between how Satan would bruise our Lord's heel (the cross—a nonfatal wound) but that Jesus would crush Satan's head (a fatal wound).
  - c. Later in Gen. 3, we have Adam and the woman being clothed (covered) with animal skins, which means that animals would have had to die in order for these skins to be made. This is a picture of the cross, where our sins are poured upon our Lord, as the Lamb of God.
  - d. We find this substitutionary death taught again in Gen. 4, where the works of one's hands are rejected, but the sacrificial offering of an innocent animal is not.
  - e. We will see this again in Gen. 22 Psalm 22 and Isa. 53, which there is more detail about the cross than is found in the New Testament recorded by eyewitnesses.
7. As just noted, Gen. 4 looks forward to the cross, by distinguishing between the works of man's hands and the work of God.
  8. With Genesis 5, we begin a recording of the genealogies which will eventually take us all the way from Adam to Jesus. These genealogies are recorded by a number of different authors over a long period of time. Some genealogies dead end, but there is one line which continues all the way through, from Adam to Abraham to Moses to David to Jesus. In fact, interestingly enough, the final genealogical line, which goes from Adam to Jesus, is recorded by the only New Testament gentile author that we know of (we do not know who wrote the book of Hebrews, but if a gentile did, then it is reasonable that he would not indicate who he was).
  9. Although we begin to learn about the Angelic Conflict in Gen. 3, this becomes even a greater issue in Gen. 6, with the angelic corruption of mankind. This doctrine has become the subject of hundreds of books, as our understanding of our relationship to angels is progressively revealed in the rest of Scripture.
  10. During the flood, we have incidents recorded which seem to point logically to Noah or Shem as the author of the recording of this event. This helps us to understand the concept of the dual authorship of Scripture by both man and God, which doctrine is explained in greater detail throughout the Bible.
  11. In Gen. 9, we are exposed to the notion of a covenant, which is a dominant theme of Scripture, particularly in the Old Testament. Also, there are animal sacrifices and at least two mandates: "**Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. And you, be fruitful and multiply, teem on the earth and multiply in it.**" (Gen. 9:6–7). This covenant theme continues with the Abrahamic covenant, and then is found throughout Scripture after that.
  12. In Gen. 10, we have the book of nations, and we learn the interrelationships of ancient peoples, almost all of whom can be identified today in accordance with specific land areas.

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13. In the passage where we have been for the past several weeks—Gen. 14—we understand God as our Redeemer, although this is not fully explained in Gen. 14.
  - a. The book of Ruth records an historical incident about Ruth's kinsman-redeemer, Boaz, who is a type of Christ.
  - b. As we get into the New Testament, we fully understand that our redemption is by the blood of Christ.
  - c. This logically led us to the slave market of sin, which is illustrated by the real historical incidents recorded in Exodus, and later explained as a parable by Jesus, and then doctrinally by Paul.
14. The original United Nations is found in Gen. 11.
15. Throughout the book of Genesis, we touch on fundamental doctrines of the faith, getting sometimes just the barest glimpse of these doctrines, in a book which I believe was recorded 3000–4000 years ago.

I did not cover all of the seeds of the doctrines found in the first 14 chapters of Genesis. I just covered enough so that you can see, it is as if there is this overlain story-line or story-arc, as if it was predetermined, and then various authors, over time, filled in the details.

When a television series is developed, a story arc is developed before the episodes are written, so that we meet our characters, see their interrelationships, situations are set up, and they all play out, with a grand finale at the end. In any series, there might be a dozen writers, and 3 or 4 of them are assigned specific episodes to write, which furthers the story arc. The characters of the show stay true to their personalities and drives, and ideally, everything fits together as a whole. The first show often introduces the main characters, the main themes, and introduces the story arc; the final show of the series often brings the story arc to a satisfying conclusion, bringing all of the program's themes progressively through the show. Writers meet regularly—often daily—to confer, interact, and to make certain that all of their characters remain true to their essence in each episode.

This describes how the Bible is put together. There is an introduction, wherein all of the main characters and themes are introduced, with the story arc being set up (the Book of Genesis). There is a grand finale at the end, where all of the themes are brought to a satisfying climax and the story arc brought to an end (Revelation). In every book of the Bible, the characters retain their basic essence, the themes progress logically, and we move from the beginning of time to the end of time just as if there was a story arc developed, main characters developed, all of whom whose essence was pre-determined and brought out in each successive book (episode). God the Holy Spirit confers with the writers of Scripture during the time that they record human history and God's interaction with man. Even though the writers of Scripture all had different backgrounds, personalities and vocabularies, their contribution fit into the story arc. They moved the plot forward, those in the Bible retained their essence throughout, so that, over a period of 2000 years or more, some 40 or so authors wrote, as guided by God the Holy Spirit, so that the end result is a cohesive whole.

The point of this doctrine was for you to see the seeds of all that would follow, how a little is revealed here in Genesis, after which more information would be layered upon that, progressively.

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