

Touchstones of God's Economy

Genesis (1)

The book of Genesis may be divided into three sections, each beginning with a person. The first section begins with God—"In the beginning *God* created the heavens and the earth" (1:1, emphasis added)—and concerns God's creation. The second section begins with Satan, who disguises himself as the serpent: "Now *the serpent* was more crafty than any other animal of the field" (3:1, emphasis added). This section covers the fall of humankind through Satan's corruption. The third section begins with Jehovah—"Now *Jehovah* said to Abraham" (12:1, emphasis added)—and concerns Jehovah's calling of fallen man as seen in the history of Abraham, Isaac, Jacob, and Joseph. These three sections give us the subject of the book of Genesis as follows: God created, Satan corrupted, man fell, and Jehovah promised to save.¹

This installment of "Touchstones" will cover the section on God's creation (Gen. 1—2). This portion of the divine revelation is no doubt the one that is most challenged by those who deny the existence of God, the Creator of the universe and its sovereign Lord. It is not the purpose of this article to answer these challenges. However, it is appropriate to point out that although these two chapters are very brief, they are by no means simple or easy to understand. This seemingly simple account of our beginning contains something of deep significance concerning the mysteries of the universe and of humankind.

For example, in these chapters four different Hebrew words are used in relation to God's creative acts. First, there is *created* (Gen. 1:1, Heb. *bara'*), which means "to create something out of nothing." Second, there is *made* (1:7, Heb. *'asah*); third, *formed* (2:7, Heb. *yatsar*); and fourth, *built* (2:22, Heb. *banah*). In 2:4 *created* and *made* are used with definite intent: "These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven." God first created the heavens and the earth; this refers to the creation covered in 1:1, where the order is the heavens first and then the earth. Then God made earth and heaven; this refers to God's restoration and further creation covered in 1:2—2:3, where the order is the earth first and then heaven. Following 2:4, the words *formed* and *built* are used, whereas the word *created* is not used, and *made* is hardly used. These chapters deal with the different aspects of God's creative acts. In Genesis 1:1 there is a

statement concerning God's creation of the heavens and the earth, but no further details are provided. Genesis 1:2 through 2:3 deals with God's restoration of creation following a catastrophe. It is a restoration that affords an opportunity for a further development in God's creation. This further development in 2:4-25 deals specifically with the way in which man was formed and the specific arrangements made for him as the procedure to fulfill God's purpose in creation. Hence, the first two chapters of Genesis deal with creation in three sections: God's original creation, God's restoration and further creation, and God's procedure to fulfill His purpose.

God's Original Creation

Every creative work expresses its creator. For example, when viewing a painting, merely admiring the artist's skill is not enough; rather, it is appropriate to consider what motivated the artist, what purpose or goal did he have in mind, what means or technique was used to execute the work, and what was the process of his creative work.

In the beginning God created the heavens and the earth! The fact that the eternal, all-sufficient God created is a matter of tremendous significance. It is not too much to ask what motivated God to create the universe; in fact, it is necessary, because God intends that we would know Him through His creation (Rom. 1:20). Ephesians 1:5 and 9 reveal that before the foundation of the world, there was a desire and a good pleasure within God, and, accordingly, God had an eternal purpose, or plan. The motive for God's creation was to fulfill His desire and to satisfy His good pleasure. Colossians 1:15-19 reveals that the purpose of God's creation is to glorify the Son, who is the image of the invisible God. According to Psalm 19:1-2 and Romans 1:20, the whole creation manifests God. However, the extent to which the physical universe alone expresses God is limited. Therefore, ultimately it would be in man, the consummation of His work of creation, that God would be manifest through the Son, Christ, who is the embodiment of God, the image of God, and the expression of God and who was incarnated as a man (1 Tim. 3:16; Col. 1:19; 2:9; 1:15). The means of God's creation was the Son of God "through whom also He made the universe" (Heb. 1:2). The Son of God is the Word of God (John 1:1, 14, 18), and "all things

came into being through Him, and apart from Him not one thing came into being which has come into being” (v. 3). Concerning the Son, Colossians 1:16 says, “In Him all things were created.” This means that all things were created in the power of Christ’s person, and thus all creation bears the characteristics of Christ’s intrinsic power. Not only was the creation accomplished in the power of Christ’s person, but the universe continues to exist in the power of His person. He is presently upholding and bearing all things by the word of His power, He is before all things, and all things cohere in Him (Heb. 1:3; Col. 1:17).

Finally, the process of God’s original creation is not revealed in Genesis 1:1 but in Job 38:4-7. There Jehovah revealed to Job that when He laid the foundations of the earth, the morning stars sang together and the sons of God, referring to the angels, shouted for joy (1:6; 2:1). This indicates that the heavens and the angels were created first, and then the earth, probably with some living creatures, was created second.

God’s Restoration and Further Creation

Many readers of the Bible make the mistake of considering Genesis 1:2-28 to be the details of God’s creation of the heavens and the earth spoken of in verse 1. However, verse 2 says that the earth became “waste and emptiness” (Heb. *tohu* and *bohu*). In the aforementioned portion in Job, the morning stars sang together and the angels shouted for joy, rejoicing in the marvellous sight that they saw. Moreover, Isaiah 45:18 states that God did not create the earth “waste” (Heb. *tohu*). Therefore, the description of the earth being “waste and emptiness” in Genesis 1:2 indicates that something cataclysmic happened following God’s original creation. The words *waste* and *emptiness* used together in the Old Testament indicate a situation of God’s judgment (Jer. 4:23; Isa. 24:1; 34:11). Furthermore, Genesis 1:2 continues, “And darkness was on the surface of the deep,” meaning deep water. Both darkness and deep water are signs of God’s judgment (Exo. 10:21-22; 14:21-30; Rev. 16:10; Gen. 7:17-24).

The cataclysmic event that took place following God’s original creation was God’s judgment on the preadamic universe following Satan’s rebellion. Satan was originally Lucifer, the Daystar, the archangel whom God had set in a position of high authority over His creation. Due to pride, he rebelled against God, and a portion of the angels followed him (who thenceforth were called “his angels,” Matt. 25:41). So too did the earth, that is, the earth’s living creatures over which he was ruler (John 12:31). This event is described in the prophecies in Isaiah 14:12-15 and Ezekiel 28:12-19, which concern the kings of Babylon and Tyre, both of whom, as adversaries of God, typify Satan. These prophecies also describe God’s judgment on Satan

after he rebelled. When God executed this judgment on Satan, He also judged the rebellious angels, the preadamic creatures living on the earth, and the heavens and the earth themselves. The result of this judgment was that the earth was covered with deep water, indicating that it was both filled with death and under death, and darkness lay over the deep.

Therefore, the first part of Genesis 1:2 describes the situation of the earth and the heavens following God’s judgment. Hence, the process of creation in six days (1:2—2:3) does not describe God’s original creation but God’s restoration of the damaged universe and His further creation. Moreover, the negative situation that resulted from Satan’s rebellion provided the opportunity for God to reveal His desire and purpose through His further creation in a wonderful and fuller way. God’s original purpose was not accomplished by His original creation. His restoration and further creation would clearly reveal this purpose, but now there was an adversary opposing the fulfilment of God’s desire and purpose. This factor also needed to be addressed.

In reading the account of the six days in chapter 1, there is the need to see beyond the simple facts and seek God’s light. God created countless items in the universe, but most of them were not mentioned. Instead, in this simple record of creation He provides details related only to life and to living creatures. In this it is possible to trace a line of life, beginning with the lowest forms of life and ending with the highest life, that of humankind. Hence, in carrying out His restoration and further creation, God’s attention was on the things related to life. This strongly implies that the way in which He accomplishes His purpose is the way of life. In fact, the deep meaning of this record is its implication for our spiritual growth, which must be according to God’s way of life. The steps that preceded the creation of life in the first three days speak of the conditions that are necessary for generating our spiritual life, and the appearing of various kinds of life implies the steps in the growth of our spiritual life.

On the first day we see the first three requirements for the generating of life. First, the Spirit was brooding upon the surface of the waters (v. 2); second, God spoke (v. 3); and third, there was light (v. 3). The coming of the Spirit, the word, and the light are the necessary requirements for the generating of our spiritual life. All three are of life (Rom. 8:2; Phil. 2:16; John 8:12), and all three are Christ as the reality, speaking, and shining of God (Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15; Heb. 1:2; John 1:1; 8:12; 9:5).

Following this, God made two separations. He separated the light from the darkness on the first day, and the waters above the expanse from the waters below it on the

second day. Thus, He separated light from darkness and the heavenly things from the earthly (2 Cor. 6:14; Col. 3:1-3). Then He caused the dry land to appear out of the waters on the third day, signifying the day of resurrection (1 Cor. 15:4). In the Bible the sea represents death, and the land represents Christ as the generating source of life (Deut. 8:7). Thus, the dry land signifies Christ, who on the third day rose from the dead. When Christ died, He was a grain of wheat that fell into the ground to die in order to release the divine life within Him (John 12:24). When He rose from the dead, He imparted this divine life into His believers (20:22; 1 Pet. 1:3). After the dry land appeared, every kind of life was produced—the plant life, the animal life, and even the human life. 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 for the constituting of the church. The coming of the Spirit, the word, and light; the separation of light from darkness and the heavenly waters from the earthly; and the appearing of the dry land were all conditions required for life.

Once the dry land appeared, God created the plant life. This signifies the lowest form of life, a life without consciousness, which corresponds to the earliest stage of the divine life in a newly regenerated believer. Following this, on the fourth day, God restored the sun, the moon, and the stars. Although these had been created earlier (Job 38:7), God obscured their function when He judged the universe. Now these functions were recovered, and following this, God would create the higher forms of life, all of which depended on the more solid and definite light that these light-bearers provided. The sun and the stars typify both Christ and His believers, and the moon can be considered a figure of the church that shines in the dark age by reflecting the light of Christ, the sun (Mal. 4:2; Matt. 13:43; 2 Pet. 1:19; Dan. 12:3; cf. Rev. 1:20; S. S. 6:10).

On the fifth day, God created the aquatic life and the bird life, and on the sixth day, the animal life. These signify advances in the growth of the divine life in a believer. In each stage there is a higher consciousness of life and a higher degree of the expression and function of life. The fish are able to live in the death waters without being deadened, signifying the enlivening power of life; the birds can transcend the death waters and all the frustrations of the earth by soaring in the heavens; the cattle and the animals possess a life that is able to move on the earth and accomplish something on the earth. We may compare the bird life and the animal life in their significance to

the life of the two sisters Mary and Martha. Mary's life at the Lord's feet was like that of a bird, but Martha's life was like the life of the cattle serving on the earth (Luke 10:39; John 12:2).

Before completing His work of restoration and further creation, God held a council during the sixth day, and God said, "Let Us make man" (Gen. 1:26). The phrase *let Us* reveals that the three of the Godhead held a council regarding the creation of man. This indicates that the final step of the creation of the universe, the creation of man, was for the eternal purpose of the Triune God, which was made by Him in eternity past (Eph. 3:9-11). In this council God determined to create the highest level of life, the life of man, a life that can express God in His image and likeness and a life that can exercise dominion for God (Gen. 1:26). Thus God's creation was complete. In spiritual significance the human life signifies the life of God maturing in the believers. When God's life matures within us, we are able to express God's image and exercise dominion for God.

The process of creation in six days does not describe God's original creation but God's restoration of the damaged universe and His further creation.

With the creation of man, the desire and purpose of God in His creation are fully revealed. The account of creation contains a clear picture: God created the heavens and the earth and all the things in them, and then He created man in His image and likeness. This reveals that man is the center of all things in the universe. In the final step of creation God's image and likeness were duplicated in man, indicating that God created man to be a duplication of Himself that man would have the capacity to contain and express Him. All the other living creatures were created "according to their kind" (v. 11). Man, however, was created according to God's kind, making Adam both a son of God and of the race of God, being very close to God (Luke 3:38; Acts 17:28-29). Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union (John 15:5; Rom. 11:17).

The image of God is Christ, the Son of God (Col. 1:15; 2 Cor. 4:4). Man was created according to Christ so that Christ could enter into man and be expressed through him (Col. 1:27; Phil. 1:20-21). In His incarnation Christ put on human nature and became in the likeness of man so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12). By God's life man can be transformed and conformed to the image of Christ inwardly and eventually transfigured into the likeness of Christ's glorious body outwardly (2 Cor. 3:18; Rom. 8:29; Phil. 3:21), thereby

being the same as Christ and expressing God with Him to the universe corporately (Eph. 3:21).

Although man was a duplication of God in image and likeness, he did not have the reality of God or the life of God. He was a living vessel, a container, to contain Christ (Rom. 9:21, 23; 2 Cor. 4:7). Thus, he still needed to receive God as life by eating of the tree of life so that he might have the reality of God to express Him (Gen. 2:9).

God also gave to man dominion over all things in order that man might represent God (Psa. 8:6-8; Heb. 2:7-8; Gen. 9:2; James 3:7). God intended that man would exercise His authority, subdue His enemy, recover the earth usurped by Satan, and bring in the kingdom of God on the earth so that the will of God would be done on earth and the glory of God would be manifested on earth (Matt. 6:10, 13).

On the seventh day God rested from all His work which He had “done” (Heb. *‘asah*, Gen. 2:2). He rested not because He was tired but because He had finished His work and was satisfied. God’s glory was manifested because man had His image, and His authority could be exercised to subdue His enemy, Satan, typified by every creeping thing that creeps upon the earth (1:26). Whenever man expresses God and deals with God’s enemy, God is satisfied and can rest.

God’s Procedure to Fulfill His Purpose

Following the revelation of God’s desire and purpose in creation, there is a further section concerning the creation. The purpose of this section is not merely supplementary, that is, to provide more details of God’s creation. Rather, its purpose is to reveal the way, the procedure, that God takes to accomplish His purpose. This way is life. In order for man to express God and to represent God, he must have God as his life, signified by the tree of life in 2:9. The procedure is revealed first by the background to God’s creation of man and then by the three steps God takes to dispense Himself as life to man.

Verse 5 says, “No plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground.” This signifies that there was no man to work with God by human labor in coordination with His divine labor (cf. John 5:17; 1 Cor. 3:9). The rain signifies God’s Spirit of life, and the earth signifies man (Joel 2:23, 28-29; Gen. 2:7). When man labors in coordination with God’s labor, God has the basis to send the Spirit, the rain, to mingle with man, the dust of the earth, in order to produce life.

With this as the background, God took the first step to

accomplish His purpose, which was to create man as a vessel to contain Him as life. God “formed man from the dust of the ground” (v. 7). The Hebrew word for *formed* is *yatsar*, which means “shaped, as a potter shapes a vessel.” The first step of God’s procedure in fulfilling His purpose was to create man as a vessel to contain Him as life (2 Tim. 2:21). Man’s body, formed of the dust of the ground, is his outward form and an organ for him to contact the material realm.

Then God “breathed into his nostrils the breath of life” (Gen. 2:7). This was something unique in God’s creation that He did not do when He created any other living creature. The Hebrew word for *breath* is *neshamah*, which is translated “spirit” in Proverbs 20:27, indicating that the breath of life breathed into man’s body became the spirit of man, the human spirit (Job 32:8). Man’s spirit is his inward organ for him to contact, receive, contain, and assimilate God into his entire being as his life and everything. It was specifically formed by God, and in Zechariah 12:1 the human spirit is ranked in importance with the heavens and the earth. This breath of life, breathed into man’s nostrils, was neither the eternal life of God nor the Spirit of God. Man did not receive the Spirit of God until the day of the Lord’s resurrection, when the Lord Jesus breathed the Holy Spirit into His disciples (John 20:22). Nevertheless, because the human spirit came out of the breath of God, it is very close to the Spirit of God. Thus, there can be a transmission between God the Spirit and man’s spirit, and the human spirit is able to contact God and be one with God (Rom. 8:16; 1 Cor. 6:17).

“And man became a living soul” (Gen. 2:7). Man’s soul is his person, his self (Exo. 1:5; Acts 2:41). It was not formed from any element, but it was produced by the combining of the human spirit and the human body. The soul has the psychological consciousness to contact the psychological realm. God, who is triune—the Father, Son, and Spirit—created man as a tripartite being—spirit, soul, and body (Matt. 28:19; 1 Thes. 5:23; Heb. 4:12). Man is a living vessel with the capacity to contain God and be joined to God organically in order to be His organism for His expression in humanity (John 15:4-5; Rom. 11:17-24).

The second step that God took in order to fulfill His purpose is to have man receive Him as life. After Jehovah formed man, He placed him in a garden in Eden, where there was every tree pleasant to the sight and good for food (Gen. 2:8-9). *Eden* means “pleasure,” and the garden indicates that God wants to please man, to make him happy. God wants man to be pleased with Him and satisfied with Him (Psa. 100; Phil. 4:4).

Although there were many things in the garden, Genesis 2:8 through 15 focuses on only two things: a tree and a

river. Once again, this indicates that God's central thought in the Genesis account is related to life. His intention in creation is to work His life into man so that man would have His image and dominion. The tree of life in the middle of the garden signifies the Triune God embodied in Christ as life to man in the form of food (John 1:1, 4; 11:25; 14:6; 15:1 Col. 3:4; 2:9; Rev. 22:1-2). God's placing man in front of the tree of life indicates that God wanted man to receive Him as his life by eating Him organically and assimilating Him metabolically so that He might become the very constituent of man's being. The river that went forth from Eden divided and became four branches (Gen. 2:10). This river signifies the river of water of life flowing forth from God, indicating that God is the source of the living water for man to drink (Rev. 22:1; John 4:10; 7:37). The number four signifies man, the creature (Ezek. 1:5). Thus, the one river becoming four branches signifies that the river flows out of God as the source and center to reach man in every direction in order to meet man's every need.

The flow of the river issued in three precious materials: gold, bdellium, and onyx (Gen. 2:12). These three materials typify the Triune God as the basic elements of the structure of God's eternal building. Gold typifies God the Father with His divine nature, which man may partake of through God's calling as the base of God's eternal building (2 Pet. 1:3-4; Rev. 21:18). Bdellium is a pearl-like material produced from the resin of a tree. It typifies the produce of God the Son in His redeeming and life-releasing death and His life-dispensing resurrection as the entry into God's eternal building (John 19:34; 12:24; 1 Pet. 1:3; Rev. 21:21). Onyx is a precious stone and typifies the produce of God the Spirit in His transforming work for the building up of God's eternal building (2 Cor. 3:18; Rev. 21:11, 18-20). The New Jerusalem is constructed of these three categories of materials—gold, pearl, and precious stones (vv. 11, 18-21). Thus, the flowing of the divine life in man brings the divine nature into man, regenerates him, and transforms him into the glorious image of Christ (2 Pet. 1:4; 1 Pet. 1:3; 2 Cor. 3:18). In this way man, who was created of dust, becomes the transformed precious materials for God's building, which will consummate in the New Jerusalem.

In the matter of receiving God as life, God allowed man to have a free choice: "Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely, but of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you

shall surely die" (Gen. 2:16-17). The tree of the knowledge of good and evil signifies Satan as the source of death to man (Heb. 2:14). Man's outcome and destiny before God depends altogether on what he eats. If man eats the tree of life, he will receive God as life and fulfill God's purpose; if he eats the tree of the knowledge of good and evil, he will receive Satan as death and be usurped by Satan for his purpose. God's forbidding commandment was given as a warning. It indicates His greatness in creating man with a free will that man may choose God willingly and not under coercion. It also speaks of God's love for man and His desire that man would eat the tree of life to receive God into him as life.

Genesis 2:18 through 25 reveal the third step of God's procedure in fulfilling His purpose in creation. This is to work God as life into man to be His complement.

God's central thought in the Genesis account is related to life. His intention in creation is to work His life into man so that man would have His image and dominion.

In verse 18 Jehovah God said, "It is not good for the man to be alone; I will make him a helper as his counterpart." Adam here typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7; 21:9). Adam's need for a wife typifies and portrays God's

need in His economy to have a wife as His complement. In Genesis 2:20 Adam's failure to find a helper among all the animals indicates that the wife must be the same as the husband in life, nature, and expression. Adam did not find a complement for himself, one that could match him. Therefore, "Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place. And Jehovah God built the rib, which He had taken from the man, into a woman" (vv. 21-22). The deep sleep into which Adam fell for the producing of Eve his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). The rib taken from Adam's opened side typifies the unbreakable, indestructible eternal life of Christ, which flowed out of His pierced side to impart life to His believers for the producing and building up of the church as His complement (Heb. 7:16; John 19:34). Jehovah "built" (Heb. *banah*) the rib into a woman. Thus, Eve was not created but built from the rib taken out of Adam. This typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into the believers in His resurrection (John 12:24; 1 Pet. 1:3). The church as the real Eve is the totality of Christ in all His believers. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ (1 Cor. 12:12; Eph. 5:28-30).

At the end of the Bible we see the woman again, now as a city, the New Jerusalem, who is the ultimate and eternal woman, the corporate bride, the wife of the Lamb, built with three precious materials, fulfilling for eternity the type shown in Genesis 2 (Rev. 21:9; 22:17; 21:18-21). Thus, in type all the materials mentioned in Genesis 2:11-12 are for the building of the woman.

In verses 22 through 25 the woman was brought to the man, and the two became one flesh, a complete unit, and lived a married life together. This is a figure of God and man being joined as one. The coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity. Adam and Eve's married life together as husband and wife portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife forever (Rev. 22:17).

In Genesis 1:1 there is God's original creation of the heavens and the earth. Following this, Satan rebelled, and God judged Satan and the universe. In Genesis 1:2—2:3 God came in to accomplish His work of restoration and further creation of the earth and heaven. Both in His original creation and in His restoration and further creation, God reveals His desire and purpose. Genesis 2:4-25 is a portion that continues the divine revelation in creation, revealing the procedure God takes to fulfill His purpose,

that is, to work Himself as life into man to make man His complement. Therefore, far from being a simple record of creation, these two portions are a blueprint for the whole Bible. In his 1954 study of Genesis, Witness Lee says,

These two portions at the beginning of the Bible are like a general blueprint of a building project, and the subsequent books of the Bible are like the detailed drawings of the project. Ultimately, the record in Revelation 21 and 22 represents the ultimate completion of the project. (*Revelations* 92)

What is revealed in Genesis 1 and 2 is nothing less than the central lane of the divine revelation of the Holy Scripture and should be considered a controlling principle for interpreting and understanding the entire Bible.

by Jim Batten

Notes

¹See the subject of Genesis in the outline of the Recovery Version. This article utilizes extensively the outline and footnotes in the Recovery Version.

Works Cited

- Lee, Witness. Footnotes and Outlines. Recovery Version of the Bible. Anaheim: Living Stream Ministry, 2003. Print.
- . *Revelations in Genesis: Seeing God's Desire and Purpose in Creation*. Anaheim: Living Stream Ministry, 2014. Print.

Footnote from the Recovery Version of the Bible

“In the beginning God created the heavens and the earth” (Gen. 1:1).

In: *Genesis*, adopted by the Septuagint as the title of this book, is a 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 of eight great persons in two groups of four, representing two races of men: Adam, Abel, Enoch, and Noah, representing the created race, and Abraham, Isaac, Jacob, and Joseph, representing the called race. What is recorded is not primarily the works of these men but mainly their life, their living, and their way with God. In *Genesis* God uses both the record of creation and the biographies of eight persons to reveal the life that fulfills His purpose.