**Chapter 1**

**Genesis and John**

When studying the Scriptures — whether the Old Testament or the New Testament — one is studying about *Jesus the Christ*,whom God has “*appointed heir of all things*” (**Luke 24:25-27**; **Hebrews 1:2**). There is nothing in the New Testament that is not seen after some fashion in the Old. The New Testament is simply a revealing, an unveiling, of God’s Son, as previously introduced in the Old Testament Scriptures.

“Jesus”is *the Word made* “*flesh*,” referring, in an inseparable sense, to both *the Old Testament Scriptures* and to *God* becoming “*flesh*” in the person of *His Son*. “Jesus” is not only *God* manifested in the flesh but *the Old Testament Scriptures* manifested in the flesh as well.

There is “the written Word,” inseparably identified with “God,” and there is this same Word manifested in the form of “*flesh*,” *with life and inseparability seen throughout*.

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

*He was in the beginning with God*. . . .

*And the Word became flesh*, *and dwelt among us*, *and we beheld His glory*, *the glory as of the only begotten of the Father*, *full of grace and truth*. (**John 1:1, 2, 14**).

One Person, One Goal

Thus, when “studying Scripture,” one is simply *studying about God*’*s Son*.And note that *the Word* became “*flesh*” *after* all of the Old Testament had been penned but *before* a single word of the New Testament had been penned. In this respect, one would have to conclude that there is nothing in the New that is not seen after some fashion in the Old, else God’s Son — *the Word becoming* “*flesh*” — would have been incomplete at the time of His incarnation.

Then, in **John 1:14**, *the Word* becoming “*flesh*” is seen in connection with two things:

1. Christ’s Glory.
2. Christ’s Sonship, God’s Firstborn (“sonship” implies *rulership*, and it is *firstborn sons* who rule in the human realm).

All of this can only take one back to the beginning of God’s revelation of His Son, back to the opening verses of **Genesis**. That which God desires man to know about His plans and purposes, which He will bring to pass *through His Son*, begins at this point.

And everything from this point forward is *regal*. Everything has to do with *God*’*s Son*, *God*’*s Firstborn*, *who has been* “*appointed heir of all things*.” And *everything moves toward that day when God*’*s Son will come forth in all His Glory and realize this inheritance*.

*The Old Testament opens this way*, providing the complete story in the opening book. And *the New Testament opens exactly the same way*, providing commentary on the manner in which the Old Testament opens, providing the complete story, after another fashion, in one book as well.

Scripture begins in **Genesis** with, “*In the beginning* . . . [lit., ‘In beginning…’],” and the New Testament begins exactly the same way, though a problem exists because of the manner in which man has arranged the four gospels beginning the New Testament.

The gospel of **John** is the only gospel that begins the same way **Genesis** begins, “*In the beginning* . . . [lit., ‘In beginning…’],” along with the fact that both **Genesis** and **John** parallel one another completely, from beginning to end.

Thus, if the gospel of **John** occupied its proper place in the arrangement of books in the New Testament, both books, **Genesis** and **John**, would not only introduce each Testament exactly the same way but both of these books would relate the complete story of each Testament — *the complete story of Scripture as a whole* — at the beginning of each Testament.

(The gospel of **John**, over the years, has been the one gospel among the four which has provided problems for those arranging the order of the four gospels introducing the New Testament. New Testaments have been printed in the past with **John** occupying different places among the four, even placed at the beginning of the four gospels.

However, the gospel of **John** is presently in the wrong place in relation to the other three [placed after the other three rather than at the beginning]. And this, along with Christians not understanding the structure of both **Genesis** and **John** — paralleling one another, introducing each Testament, and relating the complete story of Scripture — can only be responsible, in no small part, for an existing biblical ignorance among Christians concerning the central message of Scripture.

And a purported late date for the writing of the gospel of **John** [usually seen as about 90 A.D.] has not helped matters in the preceding respect. The gospel of **John**, of necessity, by its own internal evidence, had to be written much earlier. Since the gospel was directed to the Jewish people during the re-offer of the kingdom of the heavens to Israel [evident by *the signs* (cf. **1 Corinthians 1:22**) in conjunction with that which is stated in **John 20:30**, **31** concerning *the purpose for these signs*], it could not possibly have been written after about 62 A.D. [when this re-offer closed] and may have been written as early as about 45 A.D. [an early date accepted by a number of scholars on the basis of late manuscript evidence].

In fact, because of the place that the gospel of **John** occupies in relation to the other three gospels [paralleling the place that **Genesis** occupies in relation to the other four books of Moses], it is very likely that **John** was written first, before the other three.

[For additional information on the preceding, refer to the author’s book, Signs in John’s Gospel, particularly Chapters 1 and 18, “Purpose for John’s Gospel” and “These Are Written, That…”]

Also, note that placing the gospel of **John** at the beginning of the New Testament would allow the gospel of **Luke** to be followed by the book of **Acts**. And these two books belong together [both written by Luke] as much as **John** belongs at the beginning of the gospels.

Luke ends his gospel by relating things about *Christ*’*s ascension*; and he continues this in **Acts**, with added detail. The only other gospel mentioning this is **Mark**, apart from detail such as **Luke** provides.

The four gospel writers present *the offer of the kingdom of the heavens to Israel.* **Acts**, forming a continuation and as somewhat of a fifth gospel, presents *the re-offer of the kingdom to Israel*.

Then, with the New Testament structured in this manner, *a Pentateuch* is seen beginning both Testaments.)

Comparing **Genesis** and **John**

***Genesis***, in the opening two chapters, begins with:

1. A creation at a beginning point (**1:1**).
2. A subsequent ruin of the creation (**1:2a**).
3. A restoration of the ruined creation (material creation), by and through divine intervention, over six days of time (**1:2b-25**).
4. Man created on the sixth day, following all of God’s restorative work, for a revealed purpose having to do with the seventh day (**1:26-31**).
5. God resting on the seventh day, following all of His work (**2:1-3**).

***John***, in the opening two chapters, begins with:

1. A creation at a beginning point (**1:1-3**).
2. A subsequent ruin of the creation (**1:4**, **5**).
3. A restoration of the ruined creation (ruined man), through divine intervention, over six days of time (**1:6-2:1** [**1:29**, **35**, **43**; **2:1**]).
4. Man seen as redeemed at the end of six days, following all of God’s restorative work, for a revealed purpose having to do with the seventh day (**2:2-11**).
5. God resting on the seventh day, following all of His work (**2:2-11**).

*In* ***Genesis***, the restoration is that of the material creation, foreshadowing the restoration of man even before his creation and fall.

*In* ***John***, the restoration is that of ruined man, foreshadowed in the **Genesis** account.

*In both*, *the purpose is the same* — *placing restored man* (*redeemed man*) *on a restored earth* (*a redeemed earth*), *in a regal position*, *on the seventh day*.

And this septenary, foundational overview, seen in the opening two chapters of each book, relates *the complete story of Scripture*.Each of the six days of God’s restorative work, foreshadowed in either account (**Genesis** or **John**), has to do with days of *1*,*000 years each* (cf. **2 Peter** **1:15-18**; **3:3-8**). That is to say, God is presently working six days, 6,000 years, to bring about the restoration of both man and the material creation. Then, at the conclusion of His work, man will be in a position *to realize the purpose for his creation in the beginning*. Man will be in a position *to rule a restored earth with the second Man*, *the last Adam*, *during the seventh day*, *during the seventh 1*,*000-year day*.

The preceding is the parallel manner in which both books begin; and from this point in both books, the parallel continues.

**Genesis** is built around *numerous* *types*, and **John** is built around *eight* *signs*.

*The types in* ***Genesis*** have to do centrally with Abraham and his seed through Isaac, Jacob, and Jacob’s progeny through his twelve sons — the nation of Israel. And all of these types provide different facets of *God*’*s present restorative work*, ending at the same place as *His past restorative work*, on the seventh day, the seventh 1,000-year period.

*The signs in* ***John*** have to do with and are directed to the seed of Abraham through Isaac, Jacob, and Jacob’s progeny through his twelve sons — the nation of Israel. And all of these signs, exactly as the types in **Genesis**, provide different facets of *God*’*s present restorative work*, ending at the same place as *His past restorative work*,on the seventh day, the seventh 1,000-year period.

(Scripture was established in this type of structure at the beginning of each Testament. And, within this structure, the relationship of **John** to **Genesis** is typical of the relationship of the whole of the New Testament to the whole of the Old Testament. The New Testament, by and through various means [signs, parables, metaphors, other means] simply provides commentary, opening up that which is previously seen after some fashion in the Old Testament [types, metaphors, the Prophets, etc.].)

The whole of Scripture is about *Jesus the Christ*. And the whole of Scripture moves toward *a seventh day*, *a seventh 1*,*000-year period*, when God’s firstborn Son, *God*’*s Christ*, will come into possession of His inheritance, and, with *Israel* [presently God’s firstborn son (**Exodus 4:22**, **23**)] and *the Church* [to be revealed as God’s firstborn son in that coming day, following the adoption (**Romans 8:14-23**; **Hebrews 12:22**, **23**)] will realize that which is seen in the opening chapter of **Genesis** at the time of man’s creation:

. . . *let them have dominion* [Hebrews *radah*, ‘rule’; ‘…let them rule’]. (**Genesis 1:26**, **28**)