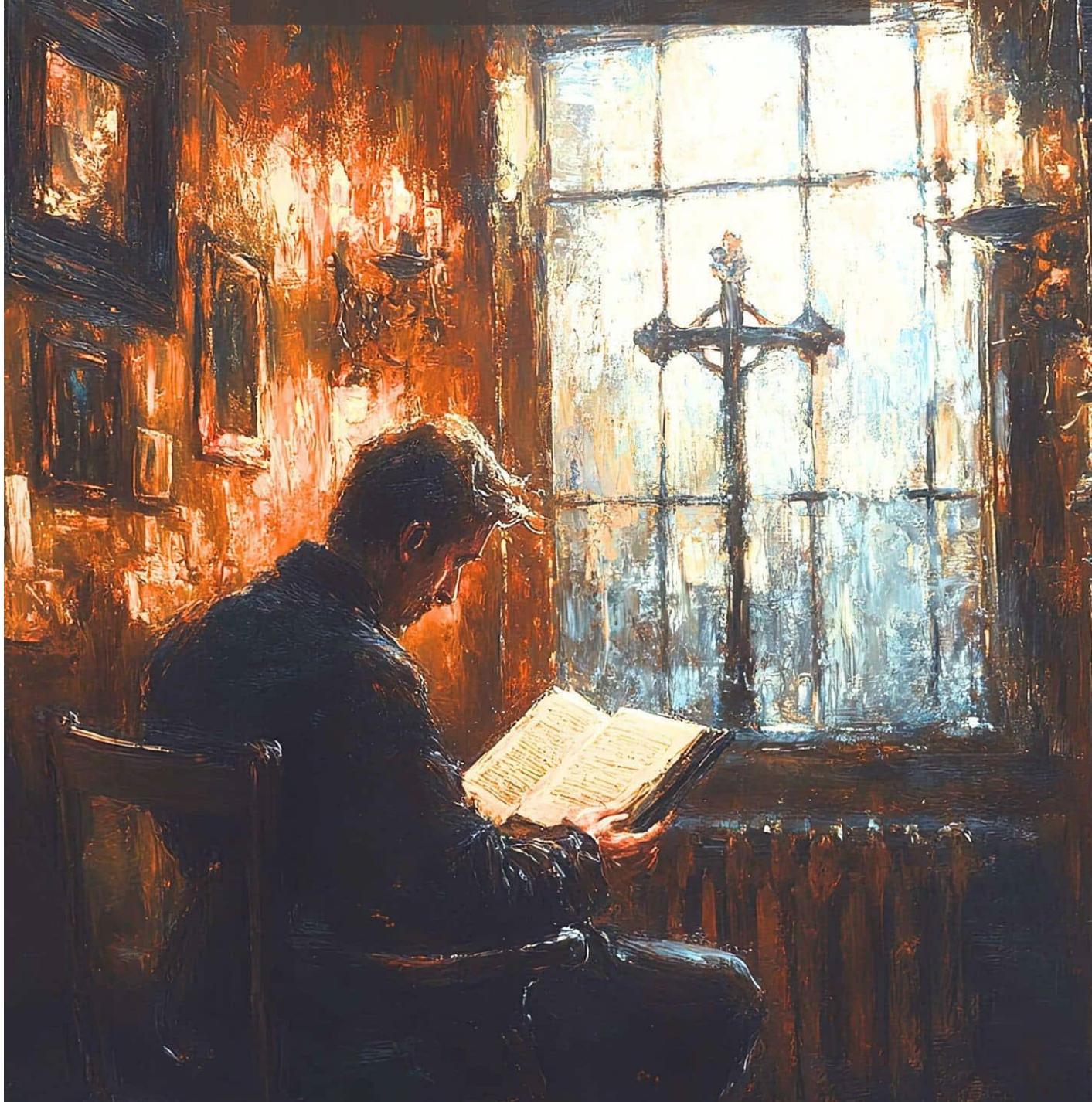


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SYNOPSIS OF THE BOOKS OF THE BIBLE

John Nelson Darby

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JOHN NELSON DARBY



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Genesis

Introduction to Genesis

Genesis has a character of its own; and, as the beginning of the Holy Book, presents to us all the great elementary principles which find their development in the history of the relationships of God with man, which is recorded in the following books. The germ of each of these principles will be found here, unless we except the law. There was however a law given to Adam in his innocence; and Hagar, we know, prefigures at least Sinai. There is scarce anything afterwards accomplished of which the expression is not found in this book in one form or another. There is found also in it, though the sad history of man's fall be there, a freshness in the relationship of men with God, which is scarce met with afterwards in men accustomed to abuse it and to live in a society full of itself. But whether it be the creation, man and his fall, sin, the power of Satan, the promises, the call of God, His judgment of the world, redemption, the covenants, the separation of the people of God, their condition of strangers on the earth, the resurrection, the establishment of Israel in the land of Canaan, the blessing of the nations, the seed of promise, the exaltation of a rejected Lord to the throne of the world, all are found here in fact or in figure-in figure, now that we have the key, even the church itself.

Genesis Chapter 1

Genesis 1:1

Let us examine then the contents of this book in order. First, we have the creation creation in which man is found placed on earth as centre and head. We have first the work of God, and then the rest of God: at the close of His work, rest from labour, without presenting the idea that any one participated in it. God Himself rested from His work. Man comes in to take his place then in happiness at its head.

But here some brief general remarks deserve a place. This revelation from God is not a history by Him of all that He has done, but what has been given to man for his profit, the truth as to what he has to say to. Its object is to communicate to man all that regards his own relationship with God. In connection with the second Adam he will know as he is known; and already, by means of the work of Christ, he has that unction of the Holy One by which he knows all things. But historically the revelation is partial. It communicates what is for the conscience and spiritual affections of man. The created world therefore is taken up as it subsists before the eyes of man, and he in the midst of it, and in so bringing it forward Genesis gives God's work as the author of it. What is here said is true of the whole Bible. Here it is evident in this, that nothing is said of the creation, but what places man in the position which God had made for him in the creation itself, or presents to him this sphere of his existence as being the work of God. Thus no mention is made of any heavenly beings. Nothing is said of their creation. We find them as soon as they are in relationship with men; although afterwards, as a truth, it is fully recognised of course that they are so created.

Thus also, as regards this earth, except the fact of its creation, nothing is said of it beyond what relates to the present form of it. The fact is stated that God created all things, all man sees, all the material universe. "In the beginning God created the heavens and the earth." What may have taken place between that time and the moment when the earth (for it only is then spoken of) was without form and void, is left in entire obscurity. Darkness was then