

IMPORTANCE OF GENESIS 1-11 AS OUR BIBLICAL FOUNDATION

Universal Condemnation in Adam. (Romans 5:12-21)

All men since Adam are born (even conceived; Ps51:5) condemned. This is because all men sinned in Adam (**Gen3:6**). Adam is not merely our representative head, he is our seminal head (Cp., Heb7:9-10); this is even true for Eve because of the way God made her from the "rib" of Adam (**Gen2:21-23**). It is for this reason that it is impossible that fallen man could be justified by keeping the Law (Rom3:20); even if he perfectly refrained from sin from the moment of his birth until death, he would still stand condemned for his participation in the sin of Adam (Rom5:18). No system of works or law-keeping can ever erase this past even of history, in which all participated, and for this reason salvation must be by grace (Gal1:6-9). This is the reason all men die, and indeed why there is death in the world; death was introduced into the world by the sin of Adam (Rom5:12).

Man's need is for a new Head. Just as "in Adam" all men are seen as sinners and stand condemned, "in Christ" we can be seen as being just as righteous as He is (1Cor15:22; Rom5:19). Being placed "in Christ" as our new Head is accomplished by the new birth (Jn3:7; 2Cor5:17).

Any scientific theory or philosophical worldview that includes death before Adam must be rejected as anti-Biblical. Such views are not merely error, but heresy—they strike at the very heart of the Gospel. By denying that the universal principle of death is a consequence of the sin of Adam, the basis of the universal need for a Savior is destroyed, and works-based righteousness (in contrast to salvation by grace) becomes a theoretical possibility.

Genealogy of Christ. (Luke 3:23-38)

The genealogy given in Luke 3 traces the literal line of physical descent of Christ all the way back to Adam, with vv34-38 being identical to the genealogies of **Genesis 5** and **11**. Luke's purpose in giving this genealogy is to establish a direct physical relationship between Christ and Adam. If Christ is not a real, physical kinsman of Adam's, then Christ does not qualify to redeem Adam and his seed (Lev25:47-50; Heb2:14-16; Rev5:4-5).

Justification by Grace through Faith. (Hebrews 11:1-7)

Since Adam, salvation has always been by grace through faith. The writer to the Hebrews makes this point by using the examples of Abel, Enoch, and Noah (Heb11:4-7); these men are set right along side of Abraham (v8), Moses (v24), and David (v32) as all being real, historical figures. All men, even those in **Genesis 1-11**, were saved by grace through faith.

"The basis of salvation in every age is the death of Christ; the requirement for salvation in every age is faith; the object of faith in every age is God; *the content of faith changes in the various dispensations.*" (Charles Ryrie, Dispensationalism Today, 1965)

Marriage and Divorce. (Matthew 19:3-10)

In answering the Pharisees' question regarding divorce, the Lord Jesus goes beyond the Mosaic Law to point out God's revealed purpose for the divine institution of marriage at its introduction. Divorce is wrong because the purpose of marriage is to unite one man and one woman for life (**Gen2:24**). Note that in the parallel passage in the Gospel of Mark, Jesus links the first man and woman (i.e., Adam and Eve) to "the beginning of the creation" (Mk10:6), in contrast to the theory of evolution which has the first man and woman appearing billions of years later.

Male Headship. (1 Corinthians 11:3,8-9)

Paul's teaching regarding male headship is linked to the manner of the original creation of man/woman (the woman was taken from the man, not the man from the woman; **Gen2:21-23**) as well as the purpose in their creation (the woman was created to be a helper for the man; **Gen2:18**). Male headship and female subordination are divinely instituted roles. It has nothing to do with essence or superiority; even within the triune Godhead, Christ is subordinate in role (not in nature) to God the Father (1Cor11:3).

Teaching Authority in the Church. (1 Timothy 2:12-14)

Within the Church women are forbidden to "teach" or "usurp authority over the man". It is popular today to assert that this prohibition was culturally relevant to the 1st century (descriptive), and should not be taken as proscriptive for today. Such an understanding cannot be correct, since Paul's stated reasons for the prohibition come from the original order of creation (**Gen2:7,22**) and the circumstances of the Fall (**Gen3:1-6**), reasons just as applicable to our day as to Paul's.

Authority of Human Government. (Romans 13:1-7)

The continuing validity and authority of the divine institution of human government (Rom13:1), even in the present Church Age, is linked to the Noahic Covenant (**Gen9:5-6**). At the core of God's purpose for human government is the restraint of sin by means of the "sword" (Rom13:4), which includes both capital punishment and just war.

Certainty of Coming Judgment. (2 Peter 2:4-5; 3:1-13)

In his warning against apostates and false teachers during the Church Age, Peter highlights God's judgment of "the angels that sinned" during the days of Noah (2Pet2:4-5; **Gen6:1-7**). In his warning against "scoffers" who deny a future "coming" of Christ (2Pet3:3-4), Peter calls attention to God's global judgment of the world at the time of the Flood (2Pet3:6; **Gen7-8**). He says that in the same way, the present world is "reserved unto fire against the [future] day of judgment" (2Pet3:7). The point of Peter's argument is that God's past judgment of the entire world is evidence for the certainty of the prophesied future judgment of the entire world. If God's past work of judgment was not a real, historical event, Peter's warning of a future judgment loses its force.

World-wide Judgment and the Noahic Covenant. (Isaiah 24:1-5)

God administers his affairs with men throughout history (past and future) on the basis of the Divine Covenants. The consummation of the present age will be the conversion of the nation of Israel, to which God committed Himself in the New Covenant (Jer31:31-36; Rom11:26-27); individual Gentiles will also be saved by partaking of the world-wide "blessing" promised in the Abrahamic covenant (**Gen12:3**; Gal3:8-9). The unbelieving nations, however, will be judged with destruction during the Tribulation period preceding the return of Christ; the stated reason of God's judgment coming of the nations is for their violation of Noahic Covenant (**Gen9:16**; Isa24:5).

God's Revelation as the Presupposition of our Worldview. (Colossians 2:1-10; 2 Corinthians 10:3-5)

Paul's epistle to the Colossians was written against the teaching of nascent Gnosticism, which asserted there was a fuller knowledge possible beyond God's revelation in His Word. In that context, Paul condemns any philosophy that is built upon "the tradition of men" and "the rudiments of the world". The word translated "rudiments" (translated "elementary principles" in the NASB) is the Greek *stoicheion*, which has the meaning of most basic axioms or presuppositions.

The presuppositions of our worldview must be God's revelation, which begins in **Genesis 1-11**. God's supernatural creation of the universe, man's subsequent Fall into sin and the acquisition of a sin nature (thus, the universal need for a Savior), a previous judgment of the world by the waters of a global Flood, and the division of mankind into nations on the basis of language are foundational to that worldview. Our thinking *in every area* (not just spiritual issues, but including philosophical, historical, and scientific subjects) must be built upon the presupposition that God's Word is truth (Jn17:17; 2Cor10:3-5).