

Revelation in Relation to Genesis

The book of **Revelation** is essentially a sequel to the book of **Genesis**. They are the two bookends of the Bible. **Genesis** means *beginnings* and *Genesis* is from the Greek word *apokalupsis* and literally means an *unveiling* of something previously hidden. Thus, **Genesis** is the book of the world's beginnings, while **Revelation** is the book of the unveiling of the world's future. The great themes of the Bible start in **Genesis** and are progressively revealed throughout the Bible and culminate in **Revelation**.

Genesis describes a sinless world in the garden of Eden, made for man and placed under his care. Even though sin and the curse have interrupted for a time, **God's** ultimate purpose cannot be defeated. All that He intended from the beginning will come to pass. The earth will be restored to its original perfection and then continue forever. Sin and the curse will be removed and death will be no more. The first three chapters of **Genesis** outline the introduction of sin into **ADONAI's** perfect creation, and the last three chapters of **Revelation** outline the cleansing of sin from **the LORD's** redeemed creation.

Temporary World (Genesis)

Eternal World (Revelation)

Division of light and darkness (1:4)	No night there (21:25)
Division of land and sea (1:10)	No more sea (21:1)
Creation of the sun and the moon (1:16)	No need for the sun and the moon (21:23)
First heavens and earth finished (2:1-3)	New heaven and earth forever (21:1)
Mankind in a prepared garden (2:8-9)	Mankind in a prepared city (21:2)
River flowing out of the garden (2:10)	River flowing from God's throne (22:1)
Tree of life in the midst of the garden (2:9)	Tree of life throughout the city (22:2)
Gold in the land (2:12)	Gold in the city (21:21)
Aromatic resin and onyx stone (2:12)	Every kind of precious stone (21:19)
God walking in the Garden (3:8)	God dwelling with His people (21:3)
The Spirit energizing (1:2)	The Spirit inviting (22:17)
Bride formed from her husband (2:21-23)	Bride dressed for her husband (21:2)
Command to multiply (1:28)	Nations of the saved (21:24)
Garden accessible to the Deceitful one	City is closed to the deceitful (21:27)
Mankind in God's image (1:27)	Mankind in God's presence (21:3)
Mankind works in the Garden (2:15)	Mankind inherits the world (21:7)

Cursed World (Genesis)

Redeemed World (Revelation)

Cursed ground (3:17)	No more curse (22:3)
Daily sorrow (3:17)	No more sorrow (21:4)
Sweat of the brow (3:19)	No more tears (21:4)
Thorns and thistles (3:18)	No more pain (21:4)
Eating the plants of the field (3:18)	Twelve crops of fruit (22:2)
Returning to the dust (3:19)	No more death (21:4)
Garments of skin (3:21)	Fine linen, white and clean (19:14)
Satan opposing (3:15)	Satan banished (20:10)
Kept from the tree of life (3:24)	Access to the tree of life (22:14)
Banished from the Garden (3:23)	Free to enter the city (22:14)
Redeemer promised (3:15)	Redemption accomplished (5:9-10)
Only evil all the time (6:5)	Nothing impure, shameful or deceitful (21:27)
Seed of the woman (3:15)	Root of the Offspring of David (22:16)
Cherubim guarding (3:24)	Angels inviting (21:9)

There are other comparisons that could be made between the two worlds revealed in **Genesis** and **Revelation**. There are a number of specific themes that began in **Genesis** that are either elaborated on, or referenced in **Revelation**. For example, the original creation of the world is specifically mentioned in **Revelation** four times (4:11; 10:6; 13:8; 14:7). There is an implicit reference to Noah's Flood in **Revelation 14:7**, and the rainbow covenant with Noah in **Revelation 10:1**.

The age-long conflict between the seed of the serpent and the Seed of the woman, first introduced in **Genesis 3:15**, is discussed at length in **Revelation 12:1-17**. The old serpent of the Garden of Eden is clearly identified there as Satan (**Revelation 12:9**), the deceiver of the whole world.

The post-Flood rebellion that began at Babel under Nimrod is developed and analyzed throughout history until its climax under the coming antichrist at Babylon the Great in **Revelation 17** and **18**. There is a reference to the wickedness of Sodom in **Revelation 11:8** and to burning sulfur in **Revelation 14:10**.

In the letters to the seven churches, the tree of life and paradise are mentioned in **Revelation 2:7**. The cherubim of **Genesis 3:24** are probably the living creatures mentioned in **Revelation 4:6-8** and throughout the book.

In **Revelation 5:5**, Christ is called **the Lion of the Tribe of Judah**, which is a reference to Jacob's prophecy in **Genesis 49:9**. In the same prophecy the mention of washing clothes in blood is picked up in **Revelation 1:5**, **7:14** and **19:13**. All Jacob's children are named in his prophecy with the exception of Dan, and they are all named again, with the exception of Dan, in **Revelation 7:4-8**.

The book of **Revelation** contains concepts, not only from **Genesis**, but also from the entire Bible. Some writers have estimated that more than two-thirds of the verses in **Revelation** contain quotations or allusions from the TaNaKh. The apostle **John** clearly took for granted that **his** readers would already be familiar with the rest of the Bible and thus prepared to accept and understand **ADONAI's** last climatic written revelation as **His** completed Word.

The Word of **the LORD** is **eternal** and it **stands firm in the heavens (Psalm 119:89)**. Gradually, however, **God fulfilled what He had foretold through the prophets (Acts 3:18)**. **YHVH** had been revealing **His Word** from **His** heart, through **His** prophets, from heaven to mankind on earth. When **Messiah** came, **His Word** became flesh and was transmitted into writing through **Matthew, Mark, Luke, John** and others. Finally, almost a hundred years after **Christ** was born, **Yochanan**, the last surviving **apostle**, was chosen to finish the Bible. Then **God's Word** was complete.⁶