

Reading time for Genesis: 3 hours 15 minutes.

Outline *of the* Book of Genesis (God's Sovereignty)

Please contact MET for further information on over 100 Bible themes and subjects, covering:

- Complete Bible and individual book outlines
- Christian living
- Related subjects
- New Testament assembly doctrines
- Satanic influences
- The Personages of the Trinity

These are all in A5 booklet and many in powerpoint presentation format and Biblical quotations are generally from the King James Version unless otherwise stated.

In our earlier paper entitled, "A Bird's Eye View of the Bible", it was shown that there is a clear and distinct order to the books of our Bible. The objectives of these following series of papers on each book of the Bible are to give interested believers and potential young students of the Word:

- An easy reference, printable in A5 booklet form
- A 'bird's eye view' of the whole book in an easily recognisable and memorable model, to encourage further in-depth study
- To clarify each book's unique position within the Biblical narrative

In the first five of these papers we will seek to show the relationship between the first five books of our Bible, commonly known as the Pentateuch, the Torah and the Books of Moses and Genesis, being the first book, relates to us the beginning of all things. See Table 1.

Beginning of:	Genesis Reference:
Universe	1:1
Life	1:11
Man	1:26
Sabbath	2:1-3
Marriage	2:21-25
Sin	3:1-13
- Deceit	3:3-5
- Anger	3:5
- Lust	6:1,2
Death	3:22
Agriculture	3:23
Redemption	3:15
Cities	4:17
Music	4:21
Industry	4:22
Literature	4:23,24
Covenants	6:18, 8:21-9:17
Nations	9:1,18,19
Languages	11:1-9
Government, etc..	10:1-18,20,31,32

Table 1: Genesis – The beginning of all things

Do notice however, that while everything had a beginning in this ‘book of beginnings’, Genesis also makes clear that God had no beginning: He was there before anything!

Incidentally, this term “the beginning” (Genesis 1:1) is mentioned two other times in our Bible: John 1:1 and I John 1:1, but these refer to three very separate periods of time. See Table 2.

Reference:	Quotation:	Refers to...:	Proof:
John 1:1	“In the beginning was the Word”	Before Creation	The Creation story comes in at verse 3
Genesis 1:1	“In the beginning God... “	Creation	The following history refers to the Creation
I John 1:1	“... from the beginning... “	First Advent of Christ	The physical presence of the Word of Life

Table 2: The various beginnings in our Bible

Thus, Genesis commences with an introduction to the God of Creation, yet the immediate narrative does not seek to explain Who He is... nevertheless, this very issue is examined in the greatest of detail, in the rest of the Torah... and even beyond these mosaic books!

Now, when we read through Genesis a few times (preferably in quick succession and at single sittings), it will be noticed that there is a clear break in the narrative around the events of Noah and the flood in chapters 9 and 10 (See paper “Understanding the Future (15)”).

Indeed, before and including chapter 10, there are four main personages and these are Adam, Abel, Enoch and Noah. From chapter 11, the reader will notice that there are another four main personages and these are Abraham, Isaac, Jacob/Israel and Joseph. So if we were to list

these two sets of characters from before and after the flood, the book of Genesis could be structured as follows:

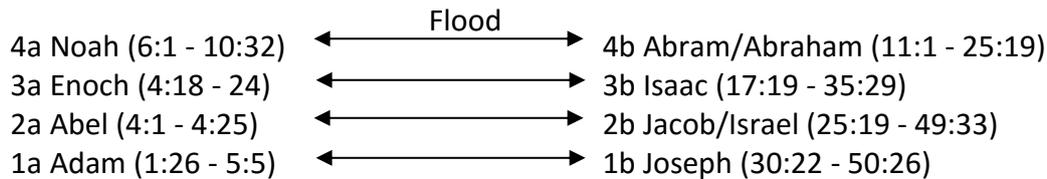


Table 3: The eight main characters of Genesis

Linking the pre- and post-flood characters like this suggests a chiasmic division of the book, which compares the first and last, second and penultimate characters, etc.. This implies that Adam (1a) and Joseph (1b), correspond, reflect or agree with each other, as do Abel (2a) and Jacob (2b), etc..

This is sometimes also called an ‘Inverted Parallel’ and is a very common mechanism used by the Holy Spirit in Holy Scripture, enabling thereby easier recollection. Let us, therefore, check to see if this is the case with the book of Genesis and we shall test the hypothesis, commencing with Adam and Joseph. See Table 4.

Adam:

- Ruled over Eden
- Confronted by woman to sin
- Cast out by God
- One wife and two sons
- Coat of skin
- Mention of returning to dust (3:19)

Joseph:

- Ruled over Egypt
- Confronted by a woman to sin
- Cast out by his brethren
- One wife and two sons
- Coat of many colours
- Mention of bones (50:25)

Table 4: Comparisons between Adam to Joseph

Likewise, if this chiasmic division is correct, then an equally strong contrast between Abel and Jacob/Israel will exist. See Table 5.

Abel:

- Worshipped by offering sacrifice
- Very short life
- Persecuted by his brother
- Gave gifts to God (Hebrews 11:4)
- Beguiled by his brother

Jacob/Israel:

- Worshipped, leaning on his staff
- Very long life
- Feared his brother
- Promised gifts to God (28:22)
- Used guile against his brother

Table 5: Comparisons between Abel to Jacob/Israel

Similarly, this comparison works between Enoch and Isaac. See Table 6.

Enoch:

- Seventh from Adam
- Father was old: manifests the grace of God
- Escaped the flood

Isaac:

- Twenty-first from Adam
- Father was old: manifests the power of God
- Escaped the knife

Table 6: Comparisons between Enoch and Isaac

Finally, if there is such a clear affinity between the above pairs, then surely it is equally expected that one exists between Noah and Abraham. See Table 7.

Such comparisons prove the authenticity of the above chiasmic division of Genesis which demands further scrutiny. See Table 8.

Noah:

- Tenth generation from Adam
- Called by God and separated from the world (I Peter 3:20)
- Motivated by fear (Hebrews 11:7)
- God instituted a covenant
- Disappointing son: Ham
- Mentioned in I Peter 3: Jesus Christ is Lord
- Built an altar

Abram/Abraham:

- Twentieth generation from Adam
- Called by God and separated from his kindred (12:1,2)
- Motivated by God's glory (Acts 7:1,2)
- God instituted a covenant
- Disappointing son: Ishmael
- Mentioned in I Peter 3: Sarah calls him Lord
- Built four altars

Table 7: Comparisons between Noah and Abraham

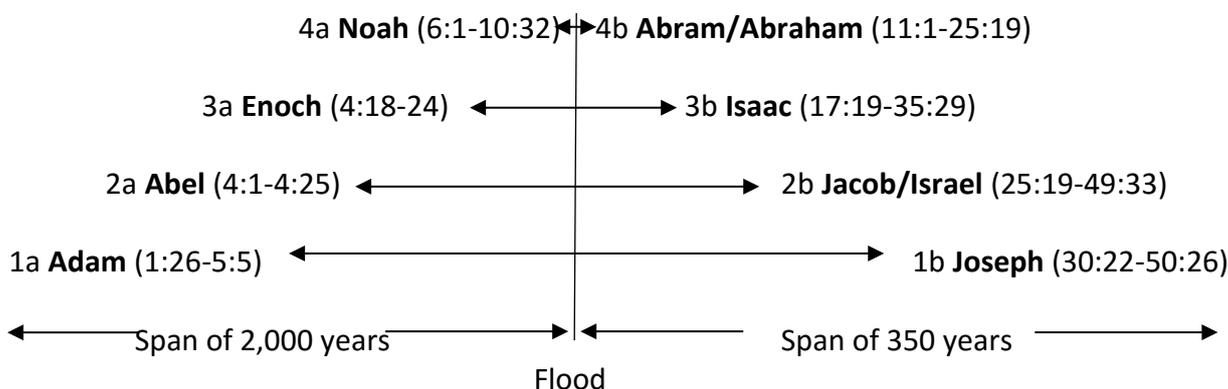


Table 8: The Chiasmic Division of Genesis

Having found the clear structure of the book, now the task is to find the main story or theme within that structure. To do this, we must look not for structural attributes, but rather for help from the rest of Scripture to give us insight into what we read in our passage.

Starting with Adam, we find that due to his disobedience we are all guilty before Genesis 1:1's God and are all under sin's curse of death, as recorded in Genesis 3:3, 23,24; 5:5 and expounded in Romans 5:12-15, etc.. This begins to highlight that our need of God's sovereign salvation is embedded in the very fabric of Genesis. (Indeed, in Romans 9-11, Galatians 3, Ephesians 1, Hebrews 2, etc., we find that the sovereign God will perform what He has promised according to His eternal purposes for both His Son and Himself whatever opposition may arise.) See Table 9.

Promise	Prophecy: Genesis Ref	Fulfilment: Reference
Promise of death due to disobedience	Genesis 3:1-3	Romans 5:12-15
Promise that Satan will be fatally wounded	Genesis 3:1	Hebrews 2:14
Promise of redemption through woman's seed	Genesis 3:15	Matthew 1:20; Luke 3:23
Promise of redemption, in spite of the Flood	Genesis 6:13,14	Genesis 8:1-3; 15,16
Promise of no further flood to "destroy all flesh"	Genesis 9:1	II Peter 3:10,11
Promise of blessings through Abraham's seed	Genesis 21:12	Romans 9:7; Galatians 3:16
Promise of Abraham's seed to come through Sarah	Genesis 18:10	Romans 9:9
Promise of Ishmael's greatness and opposition to Isaac	Genesis 16:11-12; 17:20	Genesis 25:17,18
Promise of God's covenant with Isaac	Genesis 17:19,21	Romans 9:7; Galatians 4:28

Promise to come through Isaac's younger
son, Jacob

Genesis 25:23

Romans 9:10-12

Table 9: Some major Proofs of God's Sovereignty in Genesis

As we trace the fulfilments of the many prophecies in Genesis, we must conclude that the theme of this book is God's eternal sovereignty in all matters on earth, even against such opposition as that by Satan in Eden and for this reason the book concludes with Genesis 49:10, where we are told:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

In a word, the God of Genesis 1:1 ('Elohim') is not only the Alpha, but He is also the Omega; He is the Beginning but He is also the End (Revelation 1:9-11).