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The Purpose of the First Eleven Chapters of Genesis 1:1 to 11:29



The first eleven chapters in the book of **Genesis** record those events and circumstances that were necessary for the call of **Abraham**, the patriarchs and the nation of Isra'el in the first place. Human sin had become so severe that it threatened to undo **God's** good creation. There were several examples of this. After **the Fall (3:1-24)**, **Cain** murdered **his brother Abel (4:1-15)**. **The Flood** came because **every inclination of the thoughts of mankind's heart was only evil all the time (6:5)**. But no matter how widespread sin becomes, **God's** grace preserves a means of saving mankind from the full consequences of sin. The primeval history reached its climax as man prepared to build a monument to **Himself**. This led **the LORD** to say: **nothing they plan to do will be impossible for them (11:6)**. The combination of **the Babel** story with the genealogy of **Shem**, culminating in **Abram**, emphatically makes the point that the call of **Abraham** constitutes the divine response to the human condition, a response of grace channeled through the Hebrew people, an Israelite nation, and a Jewish **Savior, the Seed of the woman (3:15)**, **Yeshua the Messiah**.²²³

There is a sequence of *blessing-sin-grace* that is clearly seen throughout the book of **Genesis**. Abraham, Isaac and Jacob are blessed with promises from **God**, and in spite of their failures, **Elohim** guards **His** promises until they find their fulfillment in the nation of Isra'el. Nevertheless, the sin problem in **Genesis 1-11** is shown to be worldwide, so that all of us may understand our own personal problem with sin. *None of us are exempt*. But **God's** grace runs like an undercurrent throughout the whole eleven chapters. He always maintains a means of escape. The promise to **Adam and Eve** that their offspring would confront and



ultimately conquer the offspring of the serpent is still a reality today. As we travel through the book of **Genesis**, we will learn the means of escape. Through the line of **Shem** and **Terah**, **He** prepared, at long last, for **the Messiah** and **His** triumph over sin and evil. And just as the sin problem is both universal and personal, so is the solution. **The LORD** will pay the price and buy us back through the sacrifice of **His Son, Jesus Christ**. This is not only the solution for the world; it is also the solution for you and me.²²⁴