
Chronological Study

Genesis 1:1 – 19:38

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OUTLINE

Author	Moses
Focus & Objective	Creation, Human Race, Hebrew Race
Time	~4004 B.C. – 1804 B.C.
Primeval History (1:1-11:9)	
Creation	1:1-3:21
The Fall	3:1-5:2
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Primeval History (1:1-11:9)

Creation 1:1-3:21

Chapter 1

Genesis begins with the creation of all things, which the Bible attributes to God and God alone. When it comes to how creation of any matter came about, living, and non-living, there only two options available to man. One is speculation and the other is revelation.

As there was no one around to witness the creation, anything man can derive is purely speculation. For the man's theories of creation to be truly scientific, it must be observable and repeatable; no theory of creation can be established or validated as man cannot, through testing and experimentation, recreate matter from nothing. As the origin of the universe is a unique and non-repeatable event, it therefore falls outside the scope of direct scientific experimentation. Accepting man's theories of creation, therefore to be accepted must be accepted by "faith."

Although Genesis gives an abridged version of creation the account focuses on the Almighty as the Beginning, Cause, and Source of creation. God reveals sufficient details for humanity to understand the origin of all things and thereby seek and obey Him. God answers the question, which came first the chicken or the egg; the chicken. *Deuteronomy 29:29; John 1:1-3; Ephesians 3:9; Colossians 1:16-17; Colossians 1:16-17*

Deuteronomy 29:29: "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

John 1:1-3: In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

Ephesians 3:9: and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

Colossians 1:16-17: For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together.

Revelation 4:11: "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

Genesis and the Gospel of John open with the same profound statement, "*In the beginning.*" In Genesis, the term "bara" emphasizes the idea of creation ex nihilo, meaning creation from nothing, and it is indeed used exclusively for God's creative actions; underscoring the divine nature of the act of the creation of matter (light), water, the heavens, vegetation, animals, and man. Everything was *very good*.

Chapter 1 covers the initial creation of the universe or cosmos, it is likely that between verses 1 and 2, there is an unknown amount of “time” transpired, although time, at that point, did not exist. In verse 2, the word “was” in the phrase “the earth was formless and void” is the word “became.”

Chapter 2

The second chapter of Genesis details the creations of man and women; key to the creation of man, unlike the other beings of God’s creations is found in verse 7; unlike the rest of creation which was created *ex nihilo*, God created man from the creation, “*of the dust of the ground,*” and “*the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life.*” God breathed, or placed, His Spirit in man. This is what separates man from the rest of all of creation.

Additionally, unlike the rest of creation, God gave the man, Adam, the unique role, and responsibility of naming the animals, as well as the responsibility to *tend and keep* the garden in which God had placed him. In the garden, God had placed *the tree of the knowledge of good and evil*. Adam was not allowed to eat from the tree, presenting him with free will, the opportunity for choice, and the corresponding responsibility.

Chapter 2 concludes with the creation of Eve, by God. Where Adam was created from the dust of the earth, Eve was created from Adam, from his rib. God designed and created Eve to complement and complete Adam. In Eve, as with Adam, was the divine inbreathing of God’s Spirit. God declared that the two, together, as husband and wife, were one. The marriage of man and woman is to create a oneness, a wholeness, a unity, and is physically seen in their offspring, where the child is composed of the father and mother.

The Fall 3:1-5:32

Chapter 3

The third chapter of Genesis is probably the darkest chapter in the Bible. The third chapter tells of the fall of man and the introduction into the world of sin and death, both of which continually affect all of creation. But at the darkest moment, God shines through in mercy and with hope. In pronouncing the judgment on the serpent (Satan), man and the women for their roles in the fall of man, God promises to provide a deliver in verse 15, saying, “*And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.*” The seed is Christ.

Chapters 4 & 5

Chapters 4 and 5 detail the first recorded consequences of the fall of man. Cain, the first human born, kills his brother, Abel, out of jealousy. After the death of Abel, God gives Eve another son, Seth. In the lives of Cain, the ungodly, and Abel and Seth, the godly, we see a truth that we will follow throughout the entirety of the Bible; there are those whose heart bends towards God, a godly line, and those whose heart is always resistant to God and His love. ***Acts 7:51-52***

Acts 7:51-52: "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. 52 "Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become

Judgment: The Flood 6:1-9:29

Chapter 6

Whereas the last two chapters provided a narrow, focused perspective of man's condition, Cain and Abel, chapter 6 takes a global perspective of the condition of man, since sin entered the world. In this chapter, we are told *the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually*. The depravity of man was so great that God *was grieved in His heart that He had made man*. And yet, there was one man on the earth, in whom God found a heart tender to Him, Noah (Genesis 7:1). In verse 8, we are told, *"Noah found grace in the eyes of the LORD."*

Chapters 7-8

In chapter 7, in His grace, God informed Noah, of His intent to destroy all flesh on the earth by a flood (it had never rained on the earth previously) and instructed him to construct an ark that he, his family, and the rest of the creation might survive the flood. In verse 11, of chapter 7, the record of the flood begins and continues through the end of Chapter 8; Noah remains on the ark for 370 days, until the earth is habitable again.

Chapter 9

As chapter 8 ends with Noah worshipping God and chapter 9 opens with God establishing an eternal covenant with Noah, and man (as Noah is the representative for mankind, as Adam had been) that He would never destroy the earth by flood again. God also changed man's diet from vegetarian to carnivore and the fear of man fell on the remainder of creation.

Although all the "ungodly" had been removed from the world, in chapter 9, verses 18 – 29 we see that sin is within the heart of man and not the consequences of external influences. Noah planted a vineyard and became drunk on the wine. In his drunkenness he became unclothed and his son, Ham, in seeing his father's nakedness, sinned.

Judgment: Tower of Babel 10:1-11:9

Chapters 10-11:9

Chapter 10 details the family lines of the sons of Noah, Japheth, Ham, Canaan (the son of Ham), and Shem. Chapter 10 introduces a pattern the Lord will follow through the Bible we looking at bloodlines. God always addresses the rejected line(s) first and concludes with the accepted line, the line of promise, through whom God will preserve religious and moral truth, leading to the Lord Jesus Christ.

Chronological Study

In the opening of chapter 11 the evidence of the exceeding sinfulness and rebellion of man, globally is seen. The families detailed in the preceding chapter, led by Nimrod, rebelled against God. They disobeyed His command to, "*Be fruitful and multiply, and fill the earth*" (Genesis 9:1). Instead, they desired to build a society to worship the creation versus the creator in the building of the Tower of Babel. God intervened and confused their language to slow down the development and spread of sin; to protect mankind from himself. ***Romans 1:18-20***

Romans 1:18-20: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. ... 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Patriarchal History (11:10 - 50:26)

Abraham: 11:10-19:38

Chapters 11:10-12:20

Having judged man again for his innate sinfulness, we see the mercy and grace of God again demonstrated in chapter 11. God revisits the lineage of Shem, up to the patriarch, Abraham; it is through Abraham that God will provide the Saviour for the world, Jesus Christ.

In chapter 12, God calls Abraham to leave his family and homeland and to travel, "*To the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great.*" Abraham, who at the time was named Abram, was seventy-five years old; he took his wife, Sari (later Sarah), and his nephew, Lot.

Though Abram is known as a man of faith, chapter 12 records the human weakness and fearfulness of Abram, when he left the land God had called him to, to travel to Egypt. He took his wife with him and lied to the Egyptians, telling them she was his sister (she was his half-sister). Despite Abram's lack of faith and sins, neither God's plans nor purposes were to be thwarted. God interceded and rescued Sarai from Pharaoh. Abram returned to the land God had called him to and learned a valuable lesson.

Chapters 13 & 14

When Abram left his homeland of Ur of the Chaldeans, he brought along his nephew, whose father had died. Despite what the record of Lot's life may look like to us in Genesis, in 2nd Peter, we are told Lot was righteous. ***2 Peter 2:7***

2 Peter 2:7: and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men

Chronological Study

Lot's faith seems to have been partially supported by the influences of his Uncle Abram. When Lot and Abram's herdsmen disputed amongst themselves, the two men agreed to separate. Abram demonstrated his humility in allowing Lot to choose his direction; Lot chose the valley of the Jordan, eventually moving into the city of Sodom.

Chapter 14 details the sacking of Sodom by kings of the east and Abram's subsequent deliverance of Lot and the others of the city of Sodom. Abram refused any reward for his efforts to save Lot and the people of Sodom.

Beginning in verse 17, we have the appearance of Melchizedek, when Abram returned from his campaign to rescue Lot. Melchizedek was the king of Salem (Jerusalem) and was called the *priest of God Most High*. Melchizedek blesses Abram in the name of the Lord; Abram blessed Melchizedek with a tithe of the spoils of his conquest. The introduction of Melchizedek is important biblically, as in Hebrews the ministry of Jesus as our High Priest is linked to Melchizedek, not the priesthood of Moses' brother, Aaron. ***Hebrews 5:5-6, 10, 6:20, 7:11***

Hebrews 5:5-6: So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"; 6 just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

Hebrews 5:10: being designated by God as a high priest according to the order of Melchizedek.

Hebrews 6:20: where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Hebrews 7:11: Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

Chapter 15

In chapter 15, God appears in a vision to Abram and promises to protect and reward him. Although God has promised to multiply the descendants of Abram and make him a great nation (Genesis 12:2 & 13:6), to this point, Abram and Sari have no children. In verse 5, God promised Abram, *"Now look toward the heavens, and count the stars, if you are able to count them."* And He said to him, *"So shall your descendants be."* God promised made a covenant with Abram to establish him as a great nation, giving him the land from the Nile to the Euphrates.

Verse 6 is one of the most important passages in the Old Testament, we are first given the specifics of the doctrine of justification by faith - the foundation upon which the atonement for sins is made by the Lord Jesus Christ. We are told that Abram, *"believed in the LORD; and He reckoned (accounted) it to him as righteousness."*

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In verse 13, God tells Abram that his descendants would be slaves for 400 years in a foreign land (Egypt), but that God would eventually deliver the people from their captives and judge that nation.

In verse 16, God makes a profound statement as to why they would be out of the land of promise for 400 years, saying, "*the iniquity of the Amorite is not yet complete.*" Just as God ensures His servants receive their full reward for faithfulness, He ensures the ungodly receive their full wages for sin. **1 Thessalonians 2:16**

1 Thessalonians 2:16: hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

Chapter 16

In Chapter 16, we encounter the story of Sarai and Hagar. Since Sarai was unable to have children, and being aware of God's promise to Abram of a child, she, being equally advanced in years, suggested to Abram to take her maid, Hagar, as his wife. The intention was that through Hagar, Abram might have a son. However, this decision had far-reaching consequences that continue to impact the world today. Hagar became Abram's wife and bore a son, Ishmael, who went on to have twelve sons and is considered the father of the Arabs.

In verse 13, Hagar "*called the name of the LORD who spoke to her, 'You are a God who sees'; for she said, 'Have I even remained alive here after seeing Him?'*"

Chapter 17

The Lord appeared to Abram when he was ninety-nine years old and again promised to establish His covenant with him and "*multiply you exceedingly.*" God then changed his name to Abraham, saying He would make him "*the father of a multitude of nations.*" Abraham asked God to establish His covenant through Ishmael, but God said, No, but through your son, Issac. God gave Abraham circumcision as the sign of His covenant with him.

Chapter 18

In chapter 18 God visits Abraham to tell him and Sarah that they would have their promised child at the same time the following year. As He prepared to depart to investigate the sins of the people of Sodom, in verse 17, we get a glimpse into the relationship between Abraham and the Lord. "*The LORD said, 'Shall I hide from Abraham what I am about to do, 18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?'*"

Hearing God was going to investigate the sins of the people of Sodom, Abraham was concerned for Lot. He wondered aloud, "*Will You indeed sweep away the righteous with the wicked? ... Far be it from You! Shall not the Judge of all the earth deal justly?*" Here we see the depth of understanding of Abraham into the character of God.

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Abraham's questions seem to indicate that Abraham was aware of the depth of the depravity of the people of the area and was somewhat worried about the influence the people of the land had had on Lot. Abraham was trying to ascertain, what would become of Lot.

Chapter 19

The account of chapter 19 is an ugly one; the chapter covers the destruction of Sodom, exposing the excessively depraved nature of the people, the lack of fortitude in Lot, the allure of the world to Lot's wife, the origin of the Moabites (Moab means "from father") and Ammonites (Bene-Ammon means "son of my father"), through an incestual relationship between Lot and his two daughters.