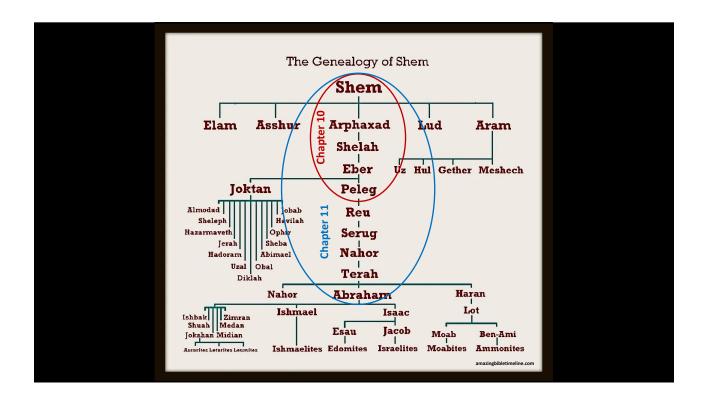
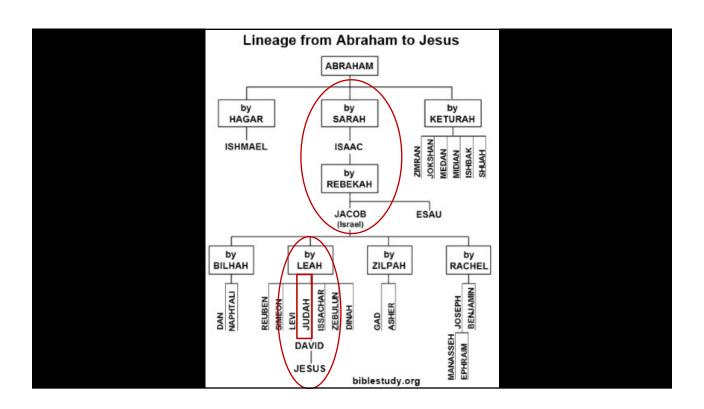


	GENESIS									
	Creation	   Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph /	
	CHAPTERS 1-2	CHAPTERS 3-5	CHAPTERS 6-9	CHAPTERS 10-11		CHAPTERS 12-25	CHAPTERS 26-27	CHAPTERS 28-36	CHAPTERS 37–50	
Beginnings	Beginning of the human race					Beginning of the chosen race				
Result	Confusion and scattering					Bondage in Egypt				
History	Primeval history					Patriarchal history				
Chronology	Over 2,000 years					Approximately 300 years				
Emphasis	Four major events					Four important people				
Key Words and Phrases	"In the beginning" (1:1) "Generations" (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)									
Theme	God promises to redeem and bless His people.									
Key Verses	3:15; 12:3									
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37-50)									
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#### Matthew 1:1-17 1. Abraham 1. Solomon 1. Jechonias 2. Isaac 2. Roboam 2. Salathiel 3. Jacob 3. Abia 3. Zorobabel 4. Judas 4. Asa 4. Abiud 5. Phares 5. Josaphat 5. Eliakim 6. Esrom 6. Joram 6. Azor 7. Aram 7. Ozias 7. Sadoc 8. Aminadab g. Joatham 8. Achim g. Naason 9. Achaz 9. Eliud 10. Salmon 10. Ezekias 10. Eleazar 11. Booz 11. Manasses 11. Matthan 12. Obed 12. Amon 12. Jacob 13. Jesse 13. Josias 13. Joseph 14. David 14. Jechonias 14. Jesus and from David until So all the generations and from the carrying away the carrying away into from Abraham to David into Babylon unto Christ are Babylon are fourteen are fourteen generations fourteen generations generations

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Chapter 11

Verse 1- Now all the earth used the same language and the same words.

A "the whole world had one language" (v. 1)

B "there" (v. 2)

C "each other" (v. 3)

D "Come, let's make bricks" (v. 3)

E "Come, let us build ourselves" (v. 4)

F "a city, with a tower" (v. 4)

G "the Lord came down ..." (v. 5)

F' "the city and the tower" (v. 5)

E' "that the men were building" (v. 5)

D' "Come, let us ... confuse" (v. 7)

C' "each other" (v. 7)

B' "from there" (v. 8)

A' "the language of the whole world" (v. 9)
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**Verse 1-** Now all the earth used the same language and the same words.

The structure of the first nine verses shows how God immediately reversed the actions of man at Babel. He commanded them to scatter, but they wanted to gather to maintain strength.

The entire population of the world, new since the Flood one hundred years ago, stands in solidarity in language and vocabulary. They used this unified power for sin, not for scattering and following God.

## Chapter 11

**Verse 2-** And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there.

Adam and Even moved east when expelled from the Garden. Cain moved east of the Garden as he was ordered to wander (even though he disobeyed and settled down in a city). Now as the descendants of Noah group together again, it is eastward. The Babelites are outside of God's blessing because they are in active disobedience toward Him.

Shinar is the land between the Tigris and Euphrates rivers- Mesopotamia.

The cities "in the land of Shinar" are Babylon, Erech, Akkad, and Calneh. Shinar refers to the region of "Babylonia."

Even though they pool their efforts to rebel against God, it is of no use. He undoes everything they do and scatters them as He originally commanded.



**Verse 3-** Then they said to one another, "Come, let's make bricks and fire them thoroughly." And they used brick for stone, and they used tar for mortar.

There aren't a lot of stones in a river valley (Shinar) where they are building a tower. Stone and mortar would last much longer (e.g., pyramids). Israelites and Canaanites built with stones.

The Babelites cooperate on their latest endeavor. God mocks their decision to "come, let us make bricks" and to "come, let us build for ourselves" when He says, "Come, let us go down" in verse 7.

Building with bricks and asphalt was a Mesopotamian invention of which they were proud. They exported this practice to other parts of the world. God used their prized accomplishment to ridicule their polytheism and cultural pride (Mathews).

**Verse 4-** And they said, "Come, let's build ourselves a city, and a tower whose top will reach into heaven, and let's make a name for ourselves; otherwise we will be scattered abroad over the face of all the earth."

The idea of the city is later repeated (Vv. 5, 8), but this is the only mention of the tower, possibly the reason for the city.

The tower would not reach heaven (leave the stratosphere) but would give them access to the gods.

The keywords in this verse include: *let's* (*let us*), *ourselves*, *we*. There is a sense of pride in being self-sufficient apart from God. Later, God would make a name (*sem*) through Abraham, but this tower is not how it is to be done.

They were actively working against God's command to scatter over the face of the earth.

## Chapter 11

**Verse 4-** And they said, "Come, let's build ourselves a city, and a tower whose top will reach into heaven, and let's make a name for ourselves; otherwise we will be scattered abroad over the face of all the earth."

Genesis 12:2-

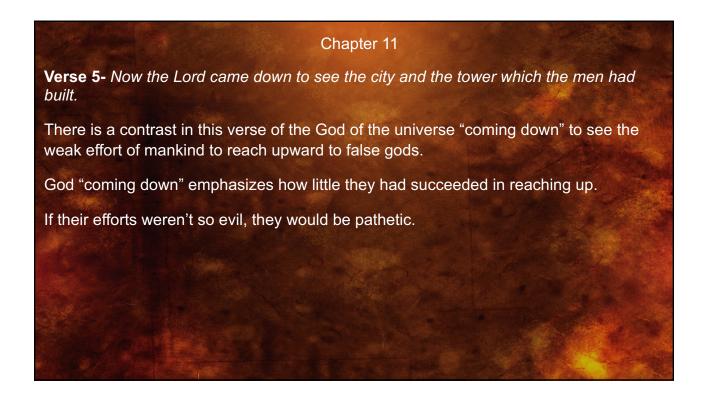
And I will make you into a great nation, And I will bless you, And make your name great; And you shall be a blessing;

Many scholars think the Tower of Babel is the beginning of the ancient zodiac as they worshiped false gods Through the stars.

Later in Egyptian worship, the Sphinx had the head of a woman (Virgo) and the body of a lion (Leo), the first and last signs of the ancient zodiac.







**Verse 6-** And the Lord said, "Behold, they are one people, and they all have the same language. And this is what they have started to do, and now nothing which they plan to do will be impossible for them.

Mankind is just as wicked as they were before the Flood, but God has promised not to destroy all of mankind again with water. He would have been justified in destroying them in another way and starting over as He had with Noah, but He showed mercy on them.

God knew that their hearts were evil, and mankind had a great capacity for doing wrong. Having one language (as evidenced by the building of the tower) only helped them do wrong faster and fall back into a cycle of sin and death.

Just as God expelled Adam and Eve from the Garden to prevent access to the Tree of Life, so He would expel the Babelites from Babel from doing more wrong.

## Chapter 11

**Verse 7-** Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

God (the Trinity) acts as He did in 1:26 (*Then God said, "Let Us make mankind in Our image, according to Our likeness*) and 3:22 (*Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil*).

Now, He will act to confuse (balal- to confound) their efforts at the tower (babel-confusion).

There is wordplay in Hebrew. Men are building up, but the LORD is coming down. They are of one language, but He will make them of many languages.

Verses 1-9 show a building up by mankind and a tearing down by God.

**Verse 8-** So the Lord scattered them abroad from there over the face of all the earth; and they stopped building the city.

The LORD returned them to His original plan- scatter and replenish the earth. If they were to continue to build the city and worship false gods, they would fall farther into sin and alienation from God.

# Chapter 11

**Verse 9-** Therefore it was named Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.

Bab-el is "confusion." Bab-il is the "gate of god."

How did God confuse their language? We're not exactly sure. Maybe He changed the ideas associated with words (Koppen), or by an alteration of the mode of pronouncing words (Hoffman), or a combination of both (Keil).

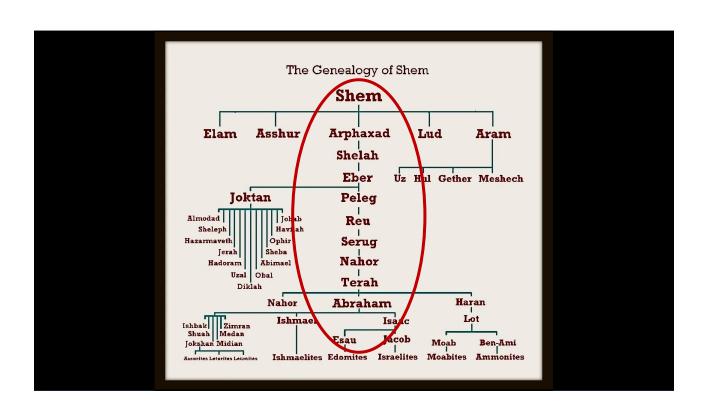
Modern philologists suppose that languages developed very slowly through an evolutionary process. This is in keeping with other branches of science (biology, sociology).

The Biblical record shows us that it happened in an instant.

**Verse 10-** These are the records of the generations of Shem. Shem was a hundred years old when he fathered Arpachshad, two years after the flood;

This begins another *toladot* which records the line of Shem for a second time, linking the pre-Flood and post-Flood world. It is the last mention of the Flood.

The lineage of Shem is given last because it is special. Two years after Noah and his family get off the ark, Shem fathers Arpachshad. Unlike the previous *toladots*, this lineage is directly from father to son, from Shem to Abram.



**Verse 11-** and Shem lived five hundred years after he fathered Arpachshad, and he fathered other sons and daughters.

Noah lived 950 years, longer than anyone other than Jared (962) and Methuselah (969). People began to live shorter lives, especially those born after the Flood. Shem lived a total of 600 years.

Arpachshad's life (438) is only two-thirds of his father Shem (600), and Peleg's life (239) is about half of his father's (Eber- 464).

Because Shem lived over half a millennium, he must have fathered hundreds of children.

## Chapter 11

**Verse 12-** Arpachshad lived thirty-five years, and fathered Shelah;

Arpachshad was dramatically younger (35) when he fathered Shelah. Since lifespans were becoming shorter, parents had to start families earlier.

Poorer people in the middle ages could expect to die by age 40. Age 50 was considered a wonderful old age. This span of longevity continued well into the Elizabethan Era (the 1500s – 1600s).

Starting in the 1800s, lifespans began to increase dramatically due to better nutrition, hygiene, and healthcare.

**Verse 13-** and Arpachshad lived 403 years after he fathered Shelah, and he fathered other sons and daughters.

Arpachshad lived a total of 438 years, a shorter life than his father ,who was also born after the Flood.

This reminds us of what God said in 6:3:

Then the Lord said, "My Spirit will not remain with man forever, because he is also flesh; nevertheless his days shall be 120 years."

#### Chapter 11

Verse 14- Shelah lived thirty years, and fathered Eber;

Having children at a relatively young age continues. As previously mentioned, Eber is the origin of the Hebrews.

**Verse 15-** and Shelah lived 403 years after he fathered Eber, and he fathered other sons and daughters.

Shelah is a common name among the families of Judah (38:5, 11, 14, 26; 46:12; Num 26:20; 1 Chr 2:3; 4:21–23).

Shelah lived a little longer than his father, Arpachshad. Shorter lifespans could have been caused by a harsher environment after the Flood and the direct intervention by God so that man wouldn't live hundreds of years to get more and more wicked.

## Chapter 11

**Verse 16-** Eber lived thirty-four years, and fathered Peleg;

Peleg begins the departure between the two branches of Shem in chaps. 10 and 11, Peleg and his brother Joktan (10:25-26).

Joktan was the father of Arabian tribes, while Peleg was born at the time of the Tower of Babel. Peleg lived a much shorter life (239) compared to his father (464) and grandfather (433). This could mean that the extreme wickedness of the Babelite generation was impacted by the sin of the age.

**Verse 17-** and Eber lived 430 years after he fathered Peleg, and he fathered other sons and daughters.

After fathering Peleg, Eber lived another 430 years to be 474 years old.

As previously mentioned, Peleg is noted for his connection to the Tower of Babel (Vv. 1-9). His name is associated with earth being "divided" (Genesis 10:25). Post-flood lives are already short, compared to the pre-Flood patriarchs. Peleg and those who follow him will live half as long as his father, Eber. Within a few more generations, man's days are cut down again by half (Genesis 11:19–24).

## Chapter 11

**Verse 18-** Peleg lived thirty years, and fathered Reu;

The name Reu is similar to Ruel (*friend of God, God is a friend*) and is only mentioned here in Scripture.

**Verse 19-** and Peleg lived 209 years after he fathered Reu, and he fathered other sons and daughters.

After fathering Reu, Peleg lived another 209 years and had other children. Peleg lived to be 239 years old. Lifespans continue to decrease dramatically

Peleg's life is notably shorter than his father's, as are those of the generations which follow.

# Chapter 11

Verse 20- Reu lived thirty-two years, and fathered Serug;

The name Serug could be associated with a place called Sarugi, about 20 miles from Haran, where Abram's family will eventually settle.

His generation continues the trend of rapidly decreasing lifespans. From Peleg to Abram, human life drops to roughly a hundred years at best.

**Verse 21-** and Reu lived 207 years after he fathered Serug, and he fathered other sons and daughters.

Reu lived to be 239, a noticeably shorter life than his grandfathers, such as Shelah and Eber (Genesis 11:15-17). It's also drastically less than early men such as Adam and Seth (Genesis 5). This trend will continue until the era of Abram when the definition of "old age" reaches the same general timespan as today.

# Chapter 11

**Verse 22-** Serug lived thirty years, and fathered Nahor;

Serug occurs only once more in Luke 3:35. Serug and others have names of Mesopotamian cities. Serug has been related to the Assyrian site sa-ru-gi, which is just west of Haran in Upper Mesopotamia.

Nahor is Abram's grandfather. The length of a typical human life is drastically shrinking compared to the era prior to the flood. There is a particularly large decrease seen after the Tower of Babel (Genesis 11:1-9), which is associated with the generation of Peleg (Genesis 11:17-19).

**Verse 23-** and Serug lived two hundred years after he fathered Nahor, and he fathered other sons and daughters.

Nahor is the grandfather of Abraham. Nahor lived 138 years, a much shorter span than his father Serug (230) or his son Terah (205). The city Nahur, located near Haran in northwest Mesopotamia, occurs in a number of ancient Near Eastern texts. Rebekah, the wife of Isaac and mother of Esau and Jacob, is from the "town of Nahor" (24:10) and the granddaughter of Nahor (22:23).

## Chapter 11

Verse 24- Nahor lived twenty-nine years, and fathered Terah;

The lifespans in Genesis have decreased to something similar today. This is in contrast to prior generations who lived twice as long.

The story of Terah and his son, Abram, will lead to the foundations of the nation of Israel.

**Verse 25-** and Nahor lived 119 years after he fathered Terah, and he fathered other sons and daughters.

Nahor lived another 119 years and had other children, a life of only 148 years old, the shortest lifespan yet recorded following the flood.

In Genesis 6:3, God might be limiting man's lifespan so he won't have the greater capacity for evil or because of the hardships of living in a scattered, fallen world.

# Chapter 11

Verse 26- Terah lived seventy years, and fathered Abram, Nahor, and Haran.

The genealogy from Noah to Abraham (Abram) is now complete and includes the fact that Terah had three male children after living 70 years. In addition to Abram, one child is named after Terah's father (Nahor), and the other is named after the city of Haran.

Abram's name means "exalted father," and he will later be renamed "Abraham."

Abraham will be called by God (Genesis 12:1) and given special blessings (Genesis 12:2-3). His grandson, Jacob, will be renamed Israel, fathering the nation God will designate as His chosen people.

**Verse 27-** Now these are the records of the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

Terah and his father Nahor worshipped false gods (Joshua 24:2). Ur and Haran were centers of moon worship, and it's possible they worshiped moon gods.

Terah also fathered Nahor, named for his own father, and Abram when he had lived 70 years (Genesis 11:26).

Haran fathered Lot, who was judged by God through the destruction of Sodom and Gomorrah (Genesis 18-19).

## Chapter 11

**Verse 28-** Haran died during the lifetime of his father Terah in the land of his birth, in Ur of the Chaldeans.

Haran died before Terah did. This makes Lot a grandson of Terah and the nephew of Abram.

Lot and Abram are mentioned together several times in Scripture. Abram will lead a rescue operation to save Lot from capture (Genesis 14). After establishing a relationship with God, Abram will be renamed Abraham, and soon after this, he will pray for the people of Sodom, where Lot is living. Lot, once again, has to be rescued from destruction (Genesis 19).

**Verse 29-** Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

Abram and his brother took wives. Abram's *Sarai* ( שָׁלָּי my princess) comes from the word *sarah*- to rule. Genesis 20:12 helps us to understand that Sarai was Abram's half-sister, the daughter of his father Terah, but not from the same mother.

Nahor's wife, Milcah (מְלְלֶּה Queen), was a "daughter of Haran," or Nahor's niece. This was later prohibited in the Levitical law (Lev. 18:9, 14).

Abram's brother, Haran, died, leaving behind two children: Milcah and Iscah. Abram's other brother Nahor married Haran's daughter Milcah.

#### Chapter 11

Verse 30- Sarai was unable to conceive; she did not have a child.

Probably in contrast to Milcah. Although Sarah was barren  $(\tilde{a} \cdot q \bar{a} \cdot r \bar{a} h)$ , God would make a promise to her in the next chapter that she would have a child (when she was 90!). In this way, only He would get the glory for Isaac's (laughter) birth.

**Verse 31-** Now Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, his son Abram's wife, and they departed together from Ur of the Chaldeans to go to the land of Canaan; and they went as far as Haran and settled there.

Terah took Abram and Sari (his son and daughter-in-law) and Lot (his grandson) from Ur to Canaan. This is probably due to the call of God to Abram to leave.

Ur was a great city with an extensive library during Abram's time but idolatrous and very wicked (Morris). If Terah received a command to leave Ur and go to Canaan, he obeyed partially. He went to Haran, probably a city settled by his son, Haran (or at least it was named after him).

## Chapter 11

**Verse 32-** The days of Terah were 205 years; and Terah died in Haran.

The chapter ends by telling us that Terah lived to be 205 years, a short lifespan compared to those who lived before the Flood.

Terah would live long enough to see all the major events of Abraham's life, including the eventual birth of Isaac.

