

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

To become a member of "SLBC Genesis Class", please send an email to eallsteadt@hotmail.com

The screenshot displays the Faithlife interface for the "SLBC Genesis Class" group. At the top, there is a navigation bar with links for "Faithlife", "Blog", "Logos", "Vyrso", "Bible", "Proclaim", and "Forums". A search bar is located next to the navigation bar. Below the navigation bar, the group name "SLBC Genesis Class" is prominently displayed, along with a description: "From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16". The group is identified as a "Small Group" that is "Open" and has "3 members". The user "Ed Allsteadt Sr." is shown as the "Admin" of the group. The main content area is divided into several sections: "News", "About", "Members", "Calendar", "Photos", "Documents", "Community Notes", "Groups", "Newsletters", and "Discussions". The "Documents" section is currently active, showing a list of files: "Genesis Course Outline" (PDF, 358.82 KB, 4 days ago), "Genesis Handout 001" (DOCX, 20.11 KB, 4 days ago), and "Genesis Lesson 001" (PDF, 1.35 MB, 4 days ago). The right sidebar contains "Group settings", a storage usage indicator (1.73 MB of 1 GB used), an "Upload a document" button, and a "Manage your Logos documents" section. At the bottom of the sidebar, there is a "Group Readings" section with an "Add" button and a "Contact Info" section with the phone number 2813235449 and the email address eallsteadt@hotmail.com. A "Prayers" section at the very bottom shows "View: Today" and "Add" options, with a message stating "Prayers are done for today".

From God's Creation to God's Nation

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

Lesson 1

- [Audio](#)



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- [Lesson 1 Handouts](#)
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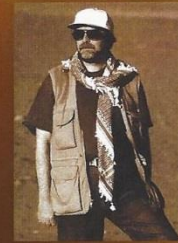
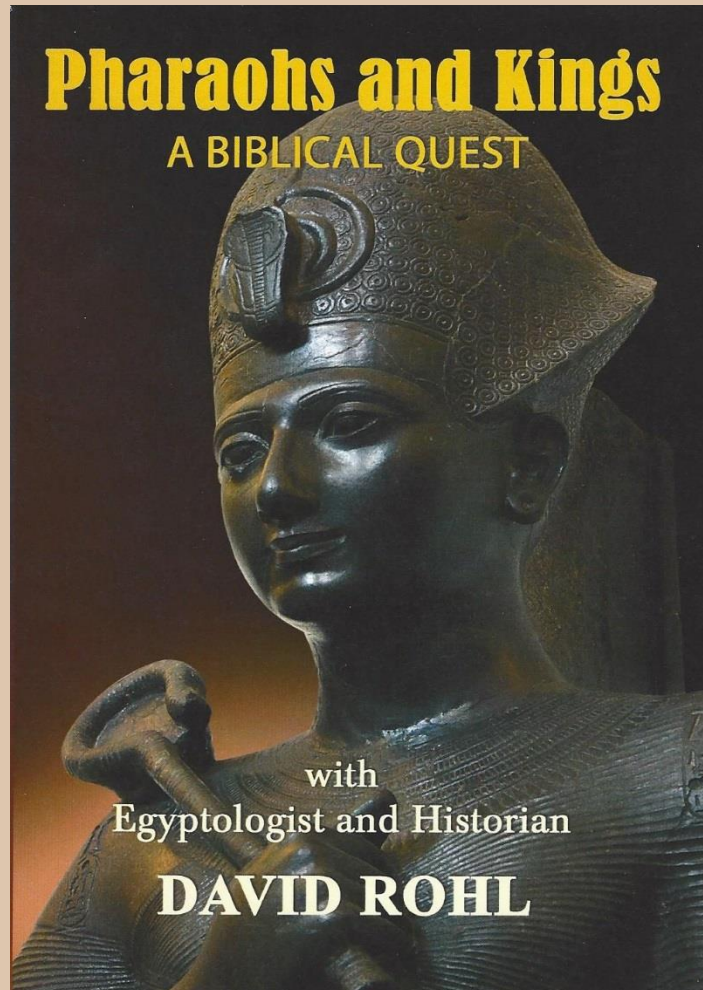
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From God's Creation to God's Nation

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“Pharaohs and Kings: A Biblical Quest” A three-part series showing July 5, 12, & 19 during Sunday school



DAVID ROHL is a writer, Egyptologist, music composer, photographer, lecturer and broadcaster who is best known for proposing a New Chronology for the Ancient World. His wide-ranging thesis has been brought to the world's attention through the *A Test of Time* series of books and the internationally acclaimed TV documentary series 'Pharaohs and Kings - A Biblical Quest'.

As an archaeologist and historian, David has been primarily interested in what he perceives to be flaws in the accepted timeline of the Ancient World. His rediscovery of the historical Bible was an unexpected by-product of his Egyptological research.

Many scholars have been teaching that the Bible is little more than myth. But, in all fairness, until recently most of the biblical story was not supported by archaeological or textual evidence. David Rohl addresses these issues and, through his New Chronology timeline, is able to produce exciting and surprising historical settings for some of our favorite biblical characters - such as Saul, David, Solomon, Joshua, Moses and Joseph.

David Rohl's first television documentary series originally aired in 1995 and, in 2004, David flew to Florida to present a public workshop: 'The Bible - Myth or Reality?' for the very first time in the USA. This workshop featured over 200 of David's personal slides and is available in a DVD-set, which goes hand-in-hand with the *A Test of Time* book and original 'Pharaohs and Kings' television special. And now, here, 'Pharaohs and Kings' is finally available on DVD.

The long-lost historical world of the Old Testament is revealed for the first time through David Rohl's New Chronology - the most exciting development in biblical research for generations.



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Preview of

“Pharaohs and Kings: A Biblical Quest”

A three-part series
showing during Sunday
school on:

July 5, 2015

July 12, 2015

July 19, 2015

Chapter 1



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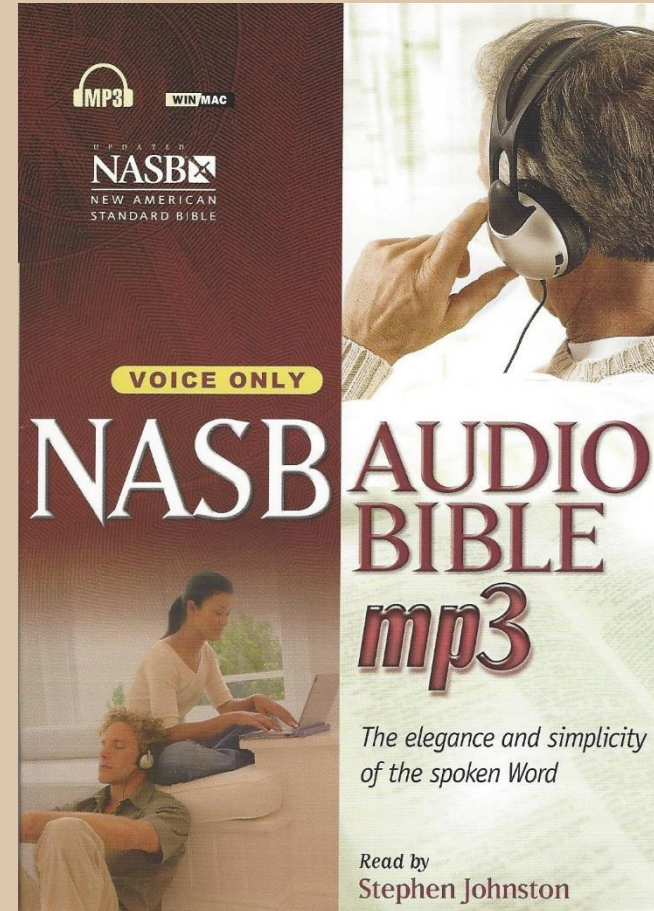
DVD



From God's Creation to God's Nation

Part One: Section One

GENESIS 4



From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsmen. They also are the first musicians and metalworkers.

However, it is well to see that Cain's act of murder was the true consequence—the proper fruit—of his false worship. His foundation was bad, and the superstructure erected thereon was also bad. Nor did he stop at the act of murder; but having heard the judgment of God thereon, despairing of forgiveness through ignorance of God, he went forth from His blessed presence and built a city, and had in his family the cultivators of the useful and ornamental sciences—agriculturists, musicians, and workers in metals. Through ignorance of the divine character, he pronounced his sin too great to be pardoned.* It was not that he really knew his sin, but that he knew not God. He fully exhibited the terrible fruit of the fall in the very thought of God to which he gave utterance.

From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

1. **The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.**

He did not want pardon, because he did not want God. He had no true sense of his own condition, no aspirations after God, no intelligence as to the ground of a sinner's approach to God. He was radically corrupt—fundamentally wrong; and all he wanted was to get out of the presence of God, and lose himself in the world and its pursuits. He thought he could live very well without God, and he therefore set about decorating the world as well as he could, for the purpose of making it a respectable place, and himself a respectable man therein, though in God's view it was under the curse, and he was a fugitive and a vagabond.

From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

1. **The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.**

Such was “the way of Cain,” in which way millions are, at this moment, rushing on. Such persons are not, by any means, divested of the religious element in their character. They would like to offer something to God—to do something for Him. They deem it right to present to Him the results of their own toil. They are ignorant of themselves, ignorant of God; but with all this there is the diligent effort to improve the world, to make life agreeable in various ways, to deck the scene with the fairest colors. God's remedy to cleanse is rejected, and man's effort to improve is put in its place. This is “the way of Cain” (Jude 11).

From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

- 1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.**

And you have only to look around you to see how this “way” prevails at the present moment. Though the world is stained with the blood of “a greater than” Abel, even with the blood of Christ, yet see what an agreeable place man seeks to make of it! As in Cain’s day, the grateful sounds of “the harp and organ,” no doubt, completely drowned, to man’s ear, the cry of Abel’s blood; so now, man’s ear is filled with other sounds than those which issue from Calvary, and his eye filled with other objects than a crucified Christ. The resources of his genius, too, are put forth to render this world a hot-house, in which are produced, in their rarest form, all the fruit for which nature so eagerly longs.



From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

- 1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.**

And not merely are the real wants of man, as a creature, supplied, but the inventive genius of the human mind has been set to work for the purpose of devising things which, the moment the eye sees, the heart desires, and not only desires, but imagines that life would be intolerable without them. ... In addition to all this, there is abundance of religion, so called; but, alas! charity itself is compelled to harbor the apprehension that very much of what passes for religion is but a screw in the vast machine which has been constructed for man's convenience and man's exaltation.



From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

- 1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.**

Man would not be without religion: it would not be respectable; and therefore he is content to devote one-seventh of his time to religion, or, as he thinks and professes, to his eternal interests, and then he has six-sevenths to devote to his temporal interests; but whether he works for time or eternity, it is for himself, in reality. Such is “the way of Cain.” Let my reader see where this way begins, whither it tends, and where it terminates.

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Part One: Section Two

iv. The architect (4:17–24)

2. The treacherous society founded by Cain (4:23–24): They practice polygamy and are given over to violence.

What Lamech said is actually the first poem in the Bible. As discussed in 'What would poetry look like?' in Ch. 2, Hebrew poetry is characterized by parallelism. According to Leupold, there are other indicators: 1. a poetic shortened form for 'listen', *shrma 'an* (||1~|ZI), and 2. the word for 'what I say', i.e. 'my speech', *'imriiti* ('m~~), is commonly used for poetry." Here, Lamech's poem has three couplets, each of which exhibits parallelism.

1. "Adah and Zillah, hear my voice;
you wives of Lamech, listen to what I say:"

Here, Adah and Zillah are paralleled to "wives of Lamech", and Lamech is telling them to pay attention to his words, in two different ways. While Lamech needs an audience for his bragging about his martial prowess, it's interesting that he chooses a very safe one, his wives.

From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

2. The treacherous society founded by Cain (4:23–24): They practice polygamy and are given over to violence.

**2. I have killed a man for wounding me,
a young man for striking me.**

Here again, these are parallel passages. There are not two victims; rather, the 'man' and the 'young man' are the same. The Hebrew for the latter is yeled, which often means 'child'. But here it is clearly a young adult, as it was with King Solomon (1 Kings 3:7) and the gang of young thugs who mocked God's prophet Elisha (2 Kings 2:23-24).

From God's Creation to God's Nation

Part One: Section Two

iv. The architect (4:17–24)

2. The treacherous society founded by Cain (4:23–24): They practice polygamy and are given over to violence.

**3. If Cain's revenge is sevenfold,
then Lamech's is seventy-sevenfold."**

The arrogance and hatred is breathtaking. God promised to take vengeance if anyone killed Cain, but Lamech brags about having taken 11 times the vengeance against someone who merely wounded him. Or, under the other understanding, he is threatening this increased vengeance against such a non-mortal offence.

Further, while Cain at least relied on God for deterrence, Lamech brags about his own prowess and autonomy with no need of God.



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Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

II. THE TESTIMONY OF ABEL (4:1–26)

- c. **Seth, the granted son (4:25–26):** Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.



From God's Creation to God's Nation

Part One: Section Two

c. Seth, the granted son (4:25–26): Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.

Many commentators regarded this verse as the first reference to prayer as we know it in the Bible. Prayer is basic to man's relationship with God, which is a major theme in Genesis. However the phrase "call on the name of the Lord" usually refers to proclamation rather than prayer in the Pentateuch.²⁶¹ Here it probably refers to the beginning of public worship of Yahweh.



From God's Creation to God's Nation

Part One: Section Two

c. Seth, the granted son (4:25–26): Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.

“Gen 4 concludes the story of mankind that was cut off in the flood, a tale that opened with Gen 2:4, ‘This is the history. . . .’ With the aid of a genealogy from Adam to Lamek, the seventh generation, it traces the development of technology and arts on the one hand and the growth of violence on the other. Only in the last two verses introducing the descendants of Seth do we have glimmers of hope, for from him, as chap. 5 will describe, descended Noah, the survivor of the flood, and it was in Enosh’s day that the public worship of God was reintroduced.”

Chapter 4 also teaches that it is important for the righteous to preserve the knowledge of God when they live in an ungodly society.



From God's Creation to God's Nation

Part One: Section Two

c. Seth, the granted son (4:25–26): Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.

Three observations can be made concerning this toldot, the first concerning the concept of naming. In this toldot, Adam named the animals, and he named his wife. Nevertheless, Eve named at least two of the sons, Cain and Seth. This shows that the woman also enjoyed a measure or degree of authority.

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Part One: Section Two

c. Seth, the granted son (4:25–26): Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.

The second observation has to do with the prominence of the figure seven. The name Abel appears seven times. The name Cain appears fourteen times, which is two times seven. The references to “brother” in pronoun form (your, his, mine), also appear seven times. Cain is to be avenged sevenfold. Lamech is to be avenged seventy times seven. There are seven generations from Adam to Lamech. All names listed in Cain’s family, counting parents and sisters, total fourteen, which is two times seven. The word “name” appears seven times. By combining Genesis chapters 2–4, the word land is found seven times; the word field is found seven times; the word ground is found seven times; and the combined usage of Adonai and Elohim, or Jehovah and God, appears thirty-five times, which is five times seven. In chapters 1–5, the combined usage of Adonai and Elohim appears a total of seventy times, which is ten times seven. All this shows that this record is not a combination of records inscribed together by an anonymous redactor, but by a divinely inspired singular author.

From God's Creation to God's Nation

Part One: Section Two

c. Seth, the granted son (4:25–26): Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.

The third observation is to note New Testament quotations and applications. There are four things to note. First, the blood of Abel is referred to by Jesus in Matthew 23:35 and Luke 11:51, which became understood as a type for the persecution and martyrdom of believers. In Hebrews 12:24, the blood of Abel is the type of Messiah's blood. Second, I John 3:11–12 notes that Cain is an example of one who did not love his brother: Cain was of the evil one, meaning Satan; and Cain murdered because his own deeds were evil. Third, according to Jude 11, the usage of the phrase the way of Cain means false religion, just as Cain was guilty of murder and seeking his own way to God through an inappropriate offering.

Fourth, Hebrews 11:4 teaches that Abel's offering was an offering of faith.



From God's Creation to God's Nation

Part One: Section Two

Last Thoughts on Gen. 4

Jude, verse 11, pronounces a solemn woe upon those who have “gone in the way of Cain.” To whom does he refer, They are those who deny that the whole human race sinned and fell in Adam and who are therefore by nature children of wrath. They are those who deny that man has been driven out of God's presence and that a great gulf is now fixed between them. They deny that that gulf can only be bridged by the Cross of Christ and that through Him and His redemption lies the sole way back to the Father. They deny that human nature is essentially evil, incurably wicked, and under the curse of God. They deny that it is absolutely impossible for a clean thing to come out of an unclean, and that unless a man be born again he cannot see the Kingdom of God. The contrary, they declare that human nature is essentially good, and that by a process of development and culture it can bring forth good fruit—fruit which is acceptable to God.

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Part One: Section Two

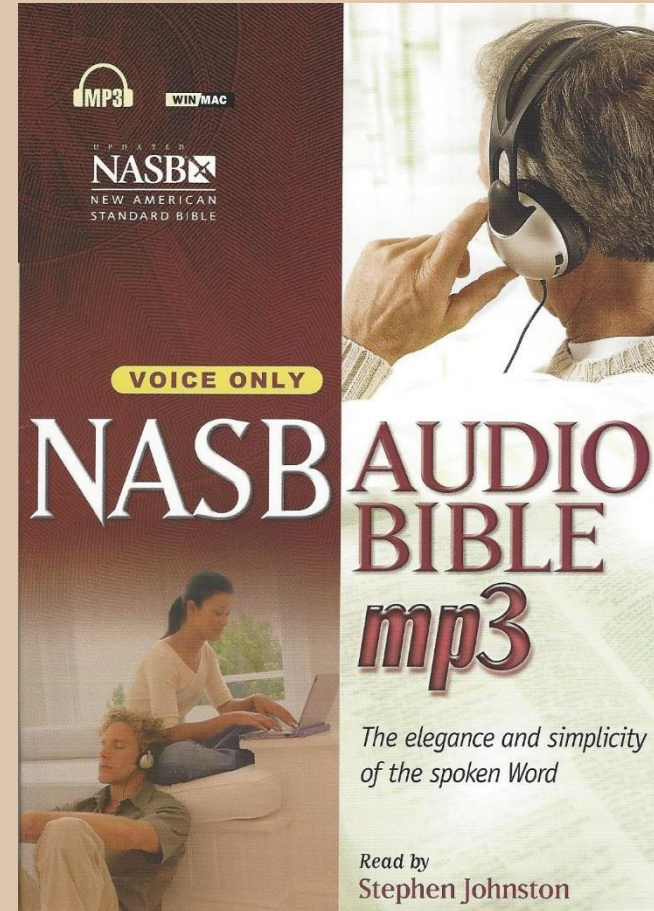
Last Thoughts on Gen. 4

They offer this fruit unto God in the form of moral character, unselfish deeds and charitable works. Their language is, Something in my hands I bring, to my goodness I do cling. This is the way of Cain. Cain brought of the fruits of the ground which God had cursed, and God had no respect unto such an offering. Human nature is under God's curse, and as like can only produce like, it follows that human works—the best of them—are only the fruits of a cursed ground; as it is written, “All our righteousnesses are as filthy rags,” i.e., obnoxious to God. As it was in the beginning, so it is now. God has no respect for such offerers and offerings. He will not accept them. The only offering that God will receive is that which is presented to Him on the ground of the merits of His blessed Son.

From God's Creation to God's Nation

Part One: Section One

GENESIS 5





From God's Creation to God's Nation

Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

III. THE TRANSLATION OF ENOCH (5:1–32)

- a. The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.
- b. The favored patriarch living before the Flood (5:18–24): Enoch
 - i. Enoch's relationship with God (5:18–22): He walks with God!
 - ii. Enoch's removal by God (5:23–24): He is taken to heaven without dying!
- c. The final patriarchs living before the Flood (5:25–32):
There are four, from Enoch to Noah. One of them, Methuselah, lives for 969 years, making him recorded history's oldest human being! Another, Noah, fathers three sons: Shem, Ham, and Japheth.

From God's Creation to God's Nation

Part One: Section Two



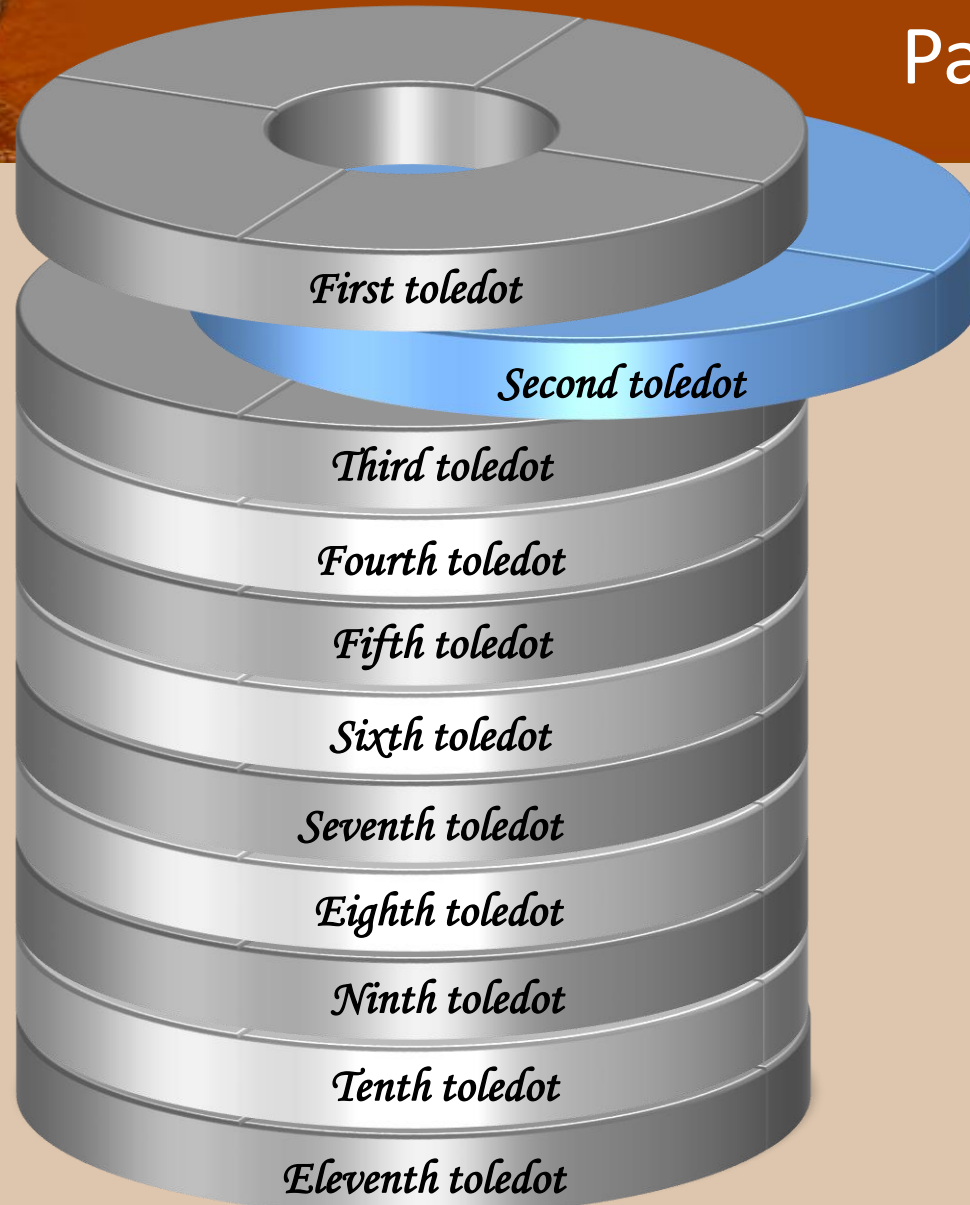
toledot of Adam

- “What became of creation”
- 2:4 – 4:26
- Creation of the heavens and earth
- Creation of Adam & Eve
- The Fall and its results
- Edenic Covenant
- Adamic Covenant

- ADAMIC COVENANT
- EDENIC COVENANT

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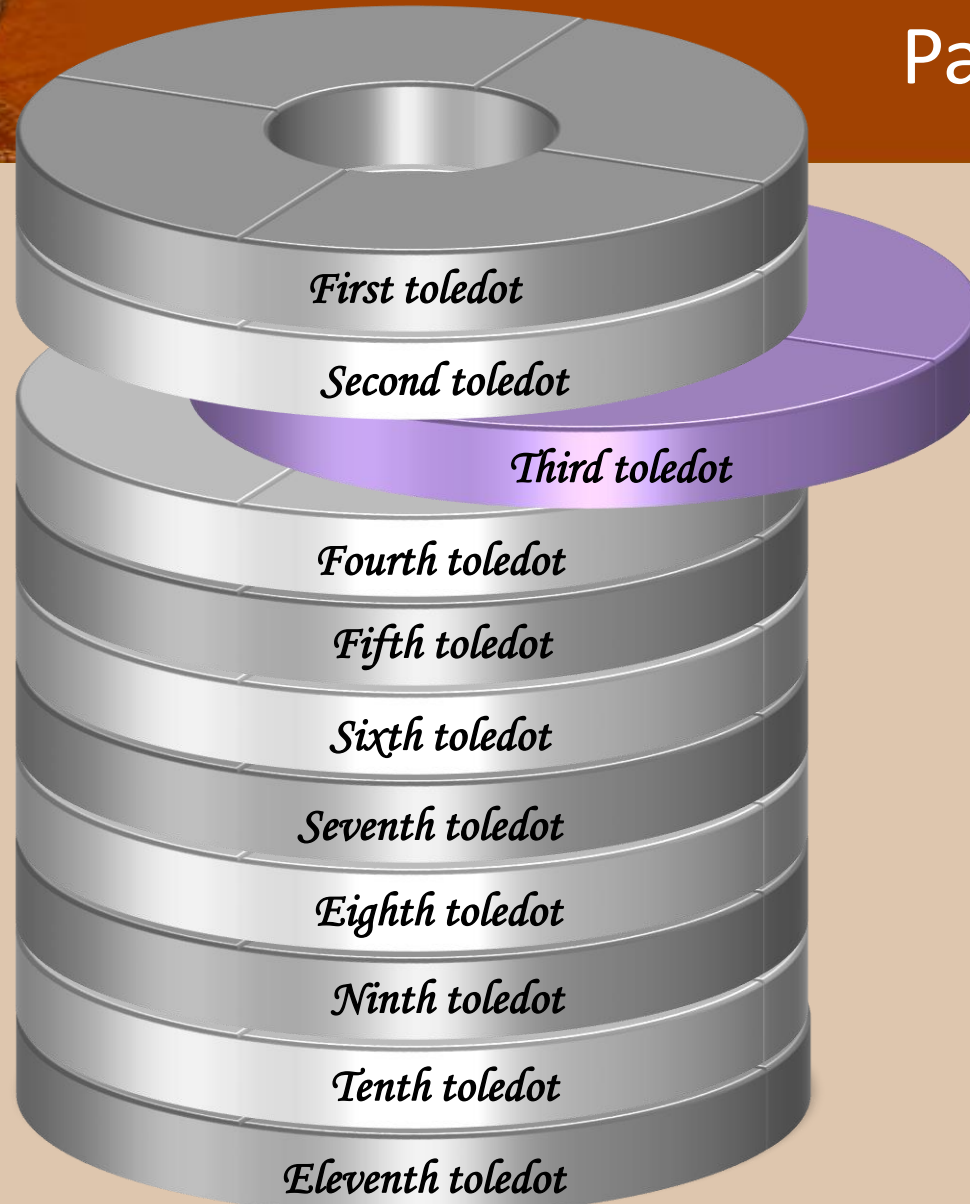


toledot of Adam

- “What became of Adam”
- 5:1 – 6:8
- Death and corruption
- God’s displeasure with sin
- Decline from Adam to Noah
- Angelic corruption of womanhood

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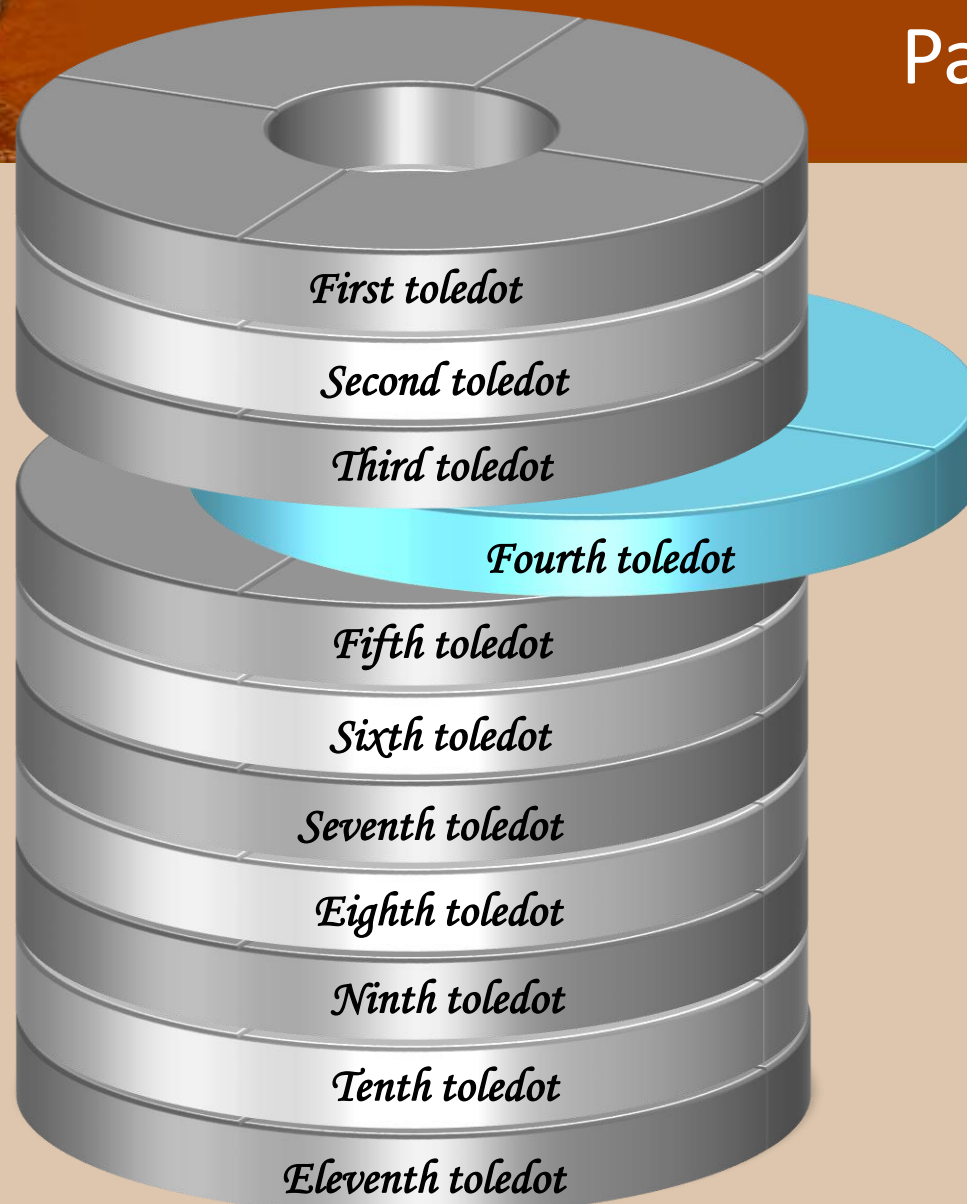


toledot of Noah

- "What became of Noah"
- 6:9 – 9:29
- Judgement of the flood
- Salvation of Noah
- Noahic Covenant

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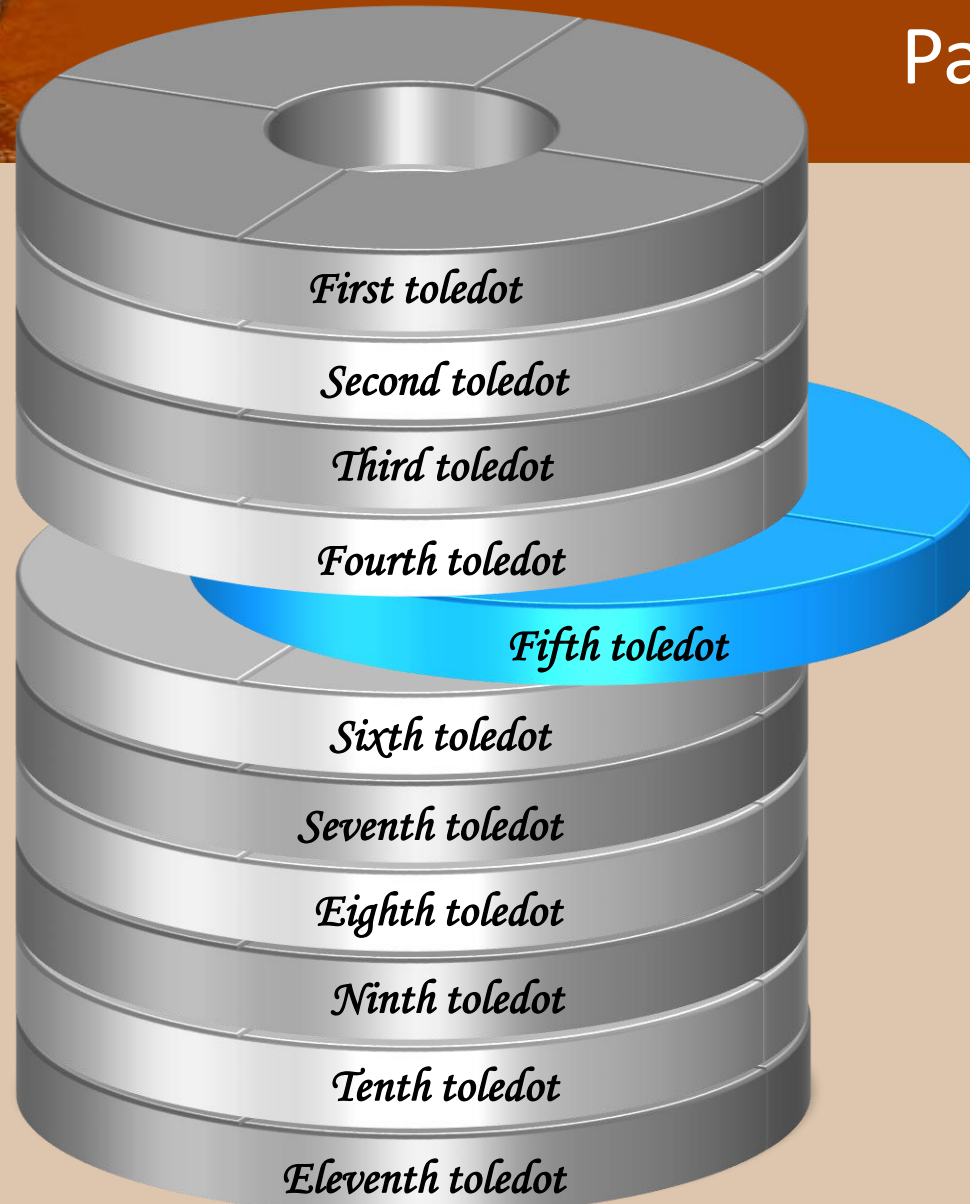


toledot of the Sons of Noah

- “What became of Noah’s sons”
- 10:1 – 11:9
- Confusion, dispersion, and expansion of humanity at Babel

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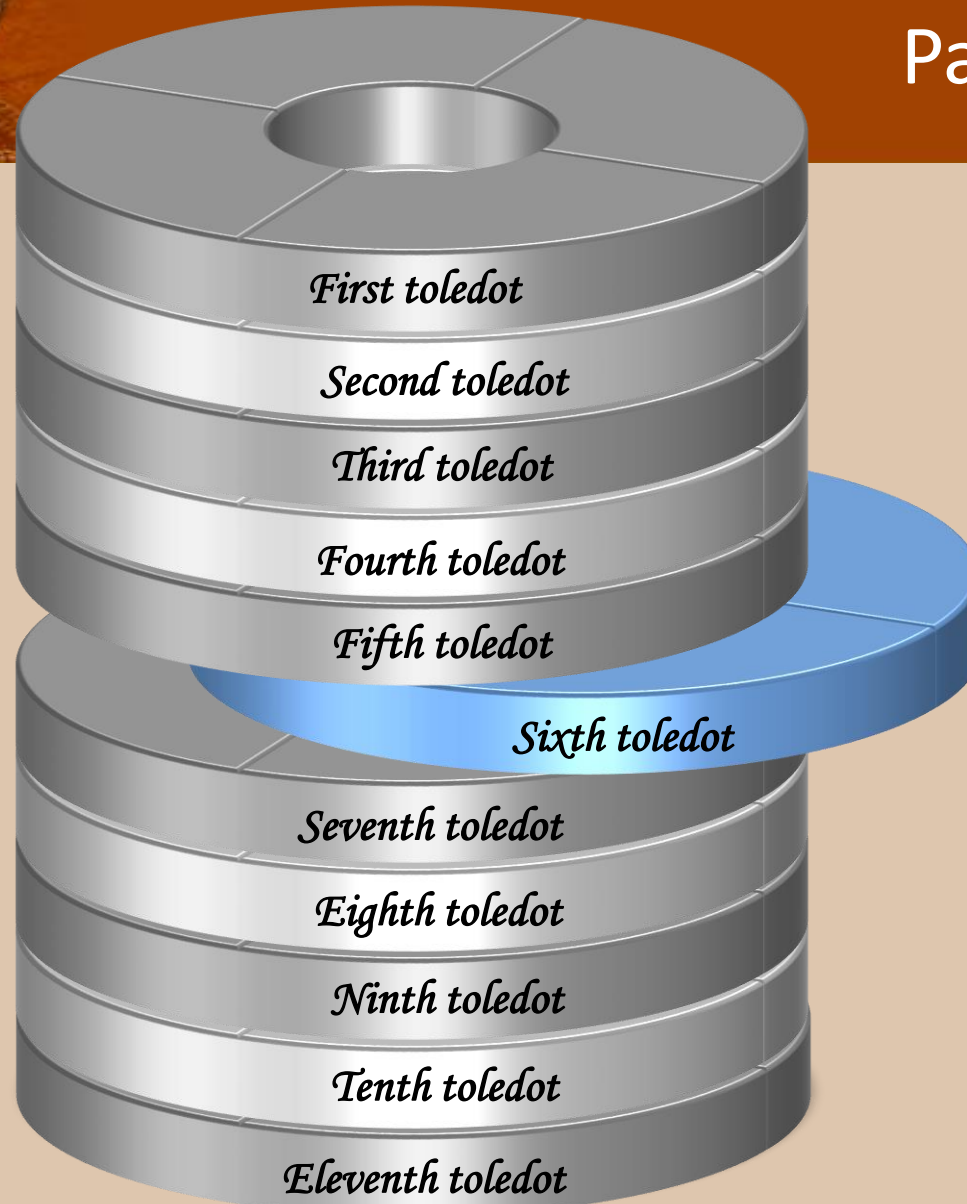


toledot of Shem

- “The expansion of what became of Shem”
- 11:10-26
- Lineage of Noah to Shem to Abraham
- God’s restoration program begins

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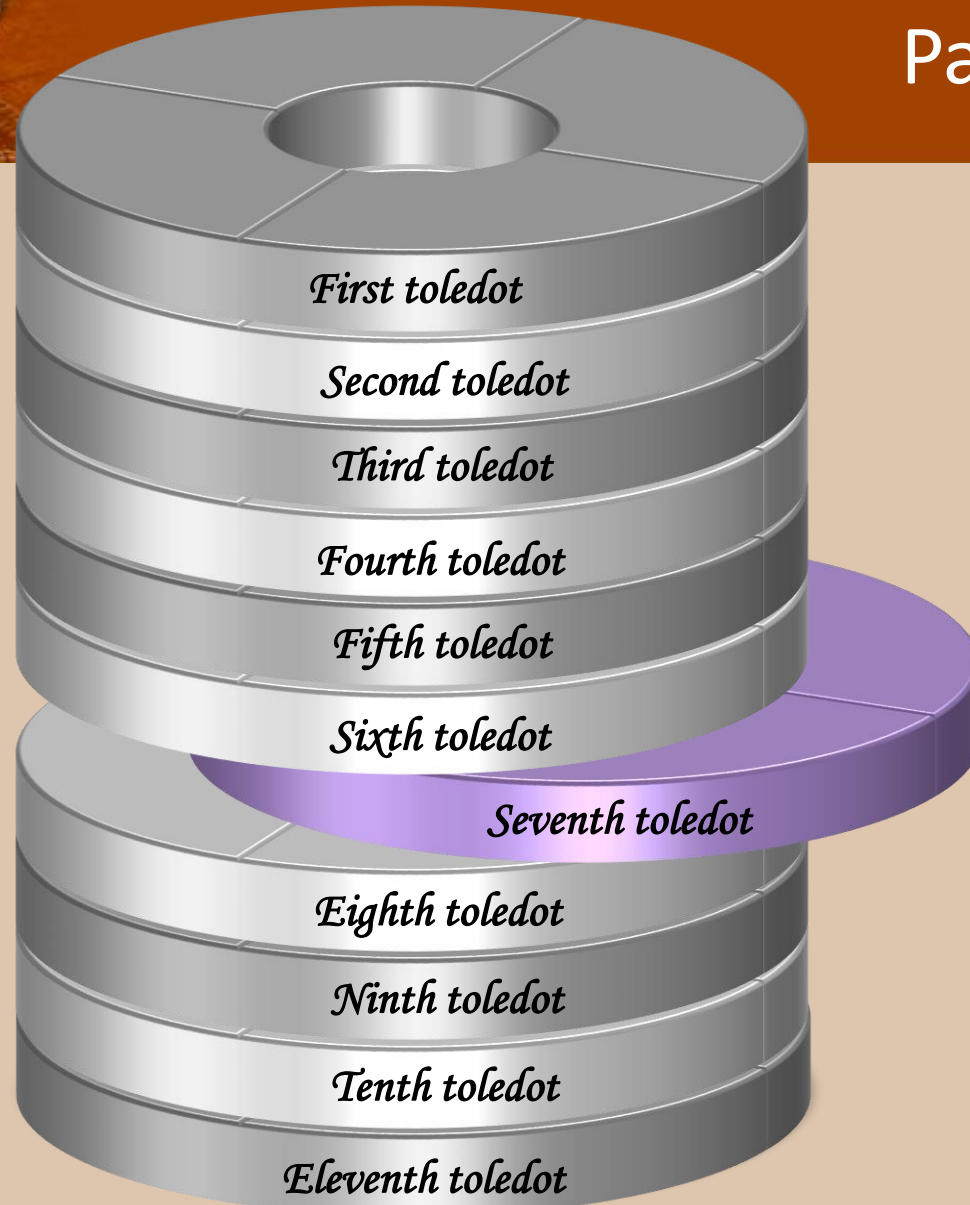


toledot of Terah

- “What became of Terah; namely, Abraham”
- 11:27 – 25:11
- The life of Abraham
- Abrahamic Covenant: God’s plan for blessing

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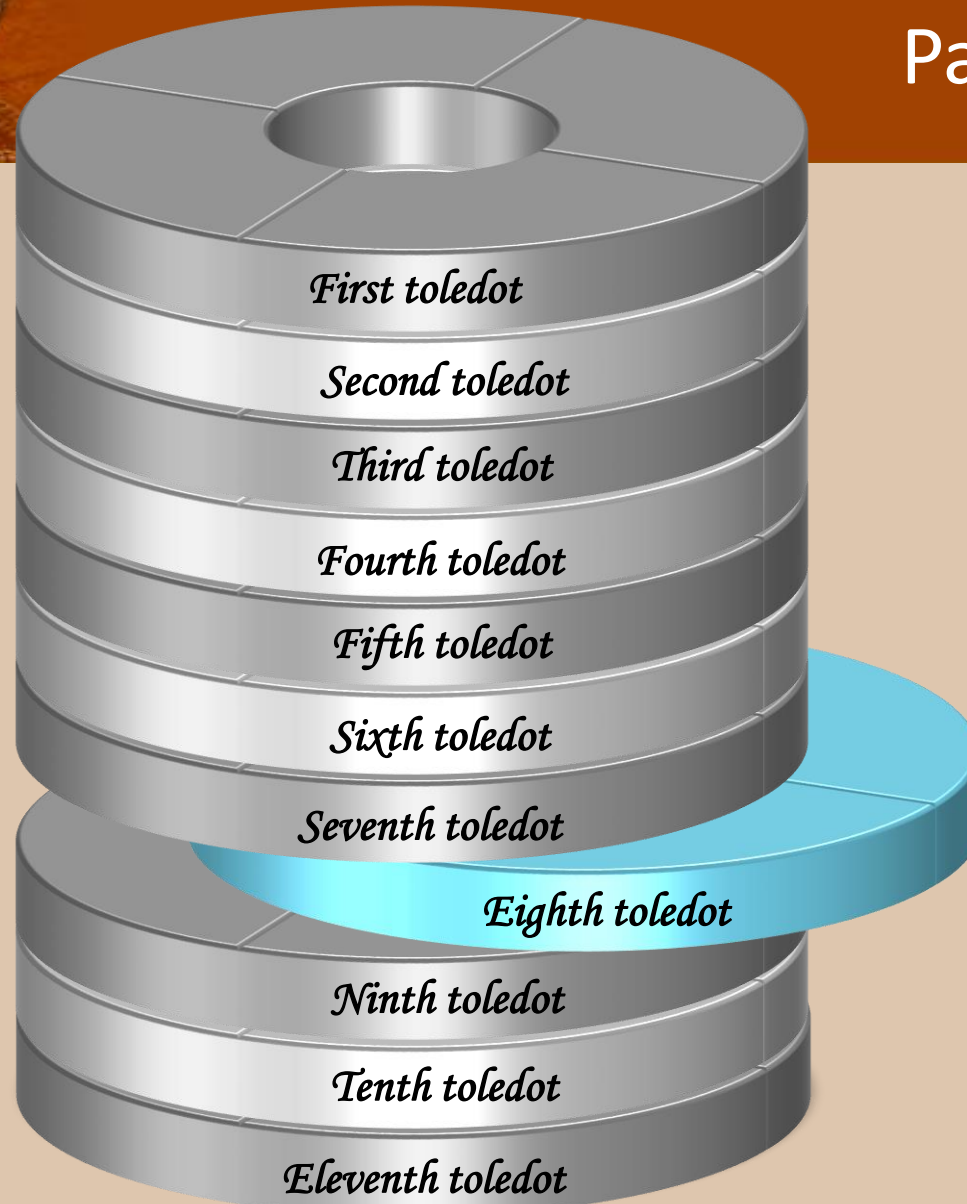


toledot of Ishmael

- “What became of Ishmael”
- 25:12-18
- The fate of the not-chosen line

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Part One: Section Two

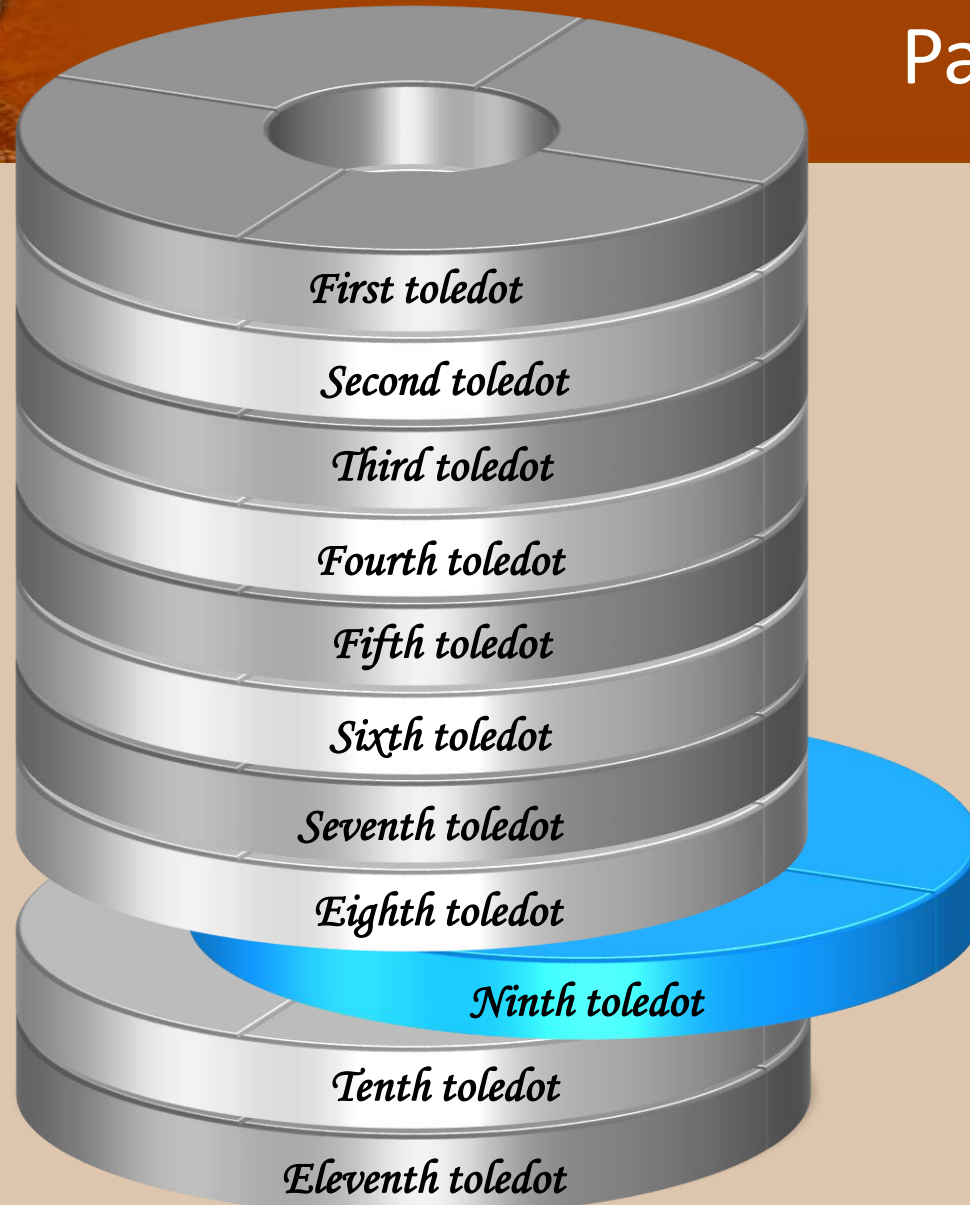


toledot of Isaac

- “What became of Isaac”
- 25:19 – 35:29
- Life of Isaac
- Story of Jacob
- Development of Israel
- Efforts to attain God’s blessing

From God's Creation to God's Nation

Part One: Section Two

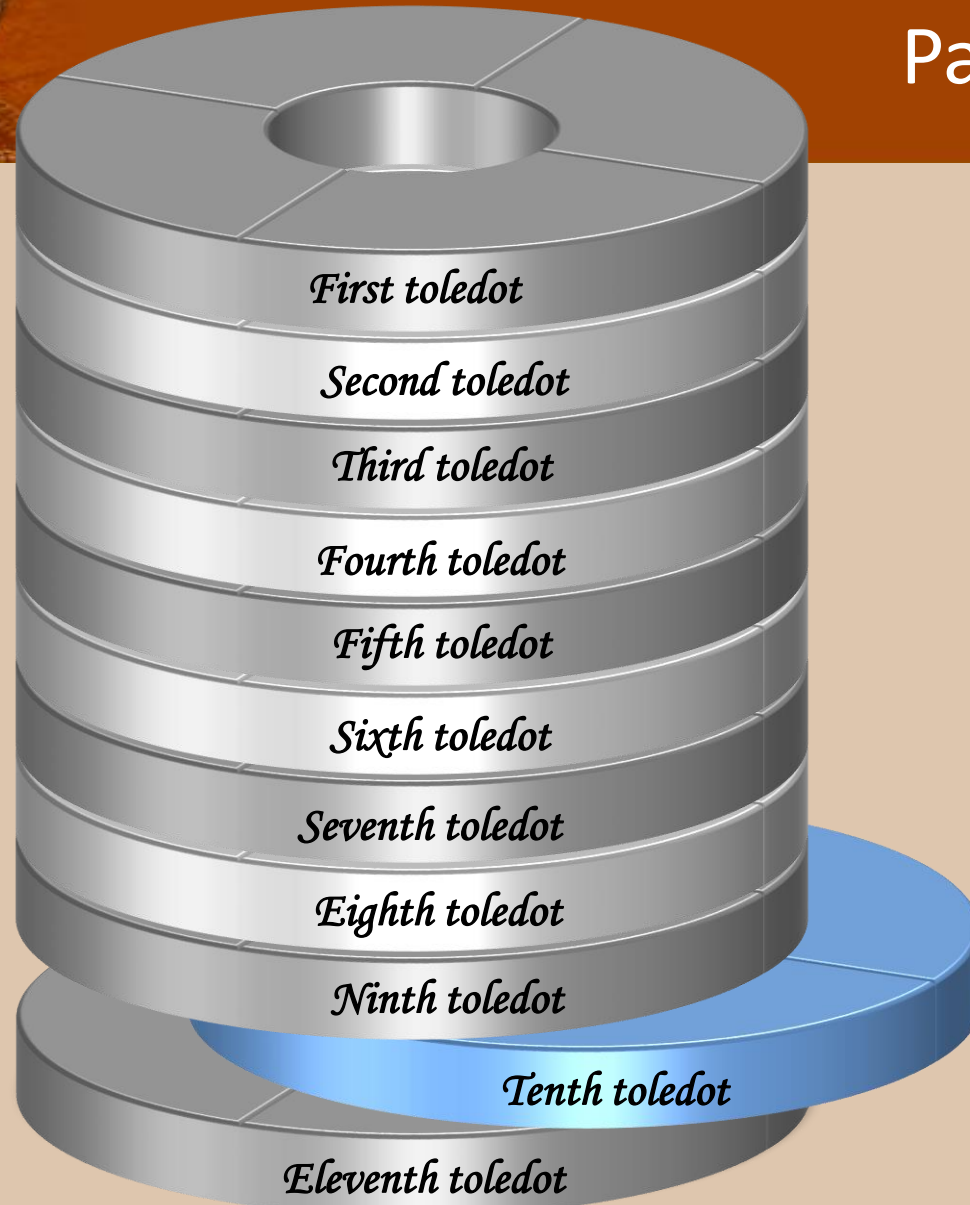


toledot of Esau, The Same Is Edom

- "What became of Esau"
- 36:1-8
- Ending of the line not chosen

From God's Creation to God's Nation

Part One: Section Two

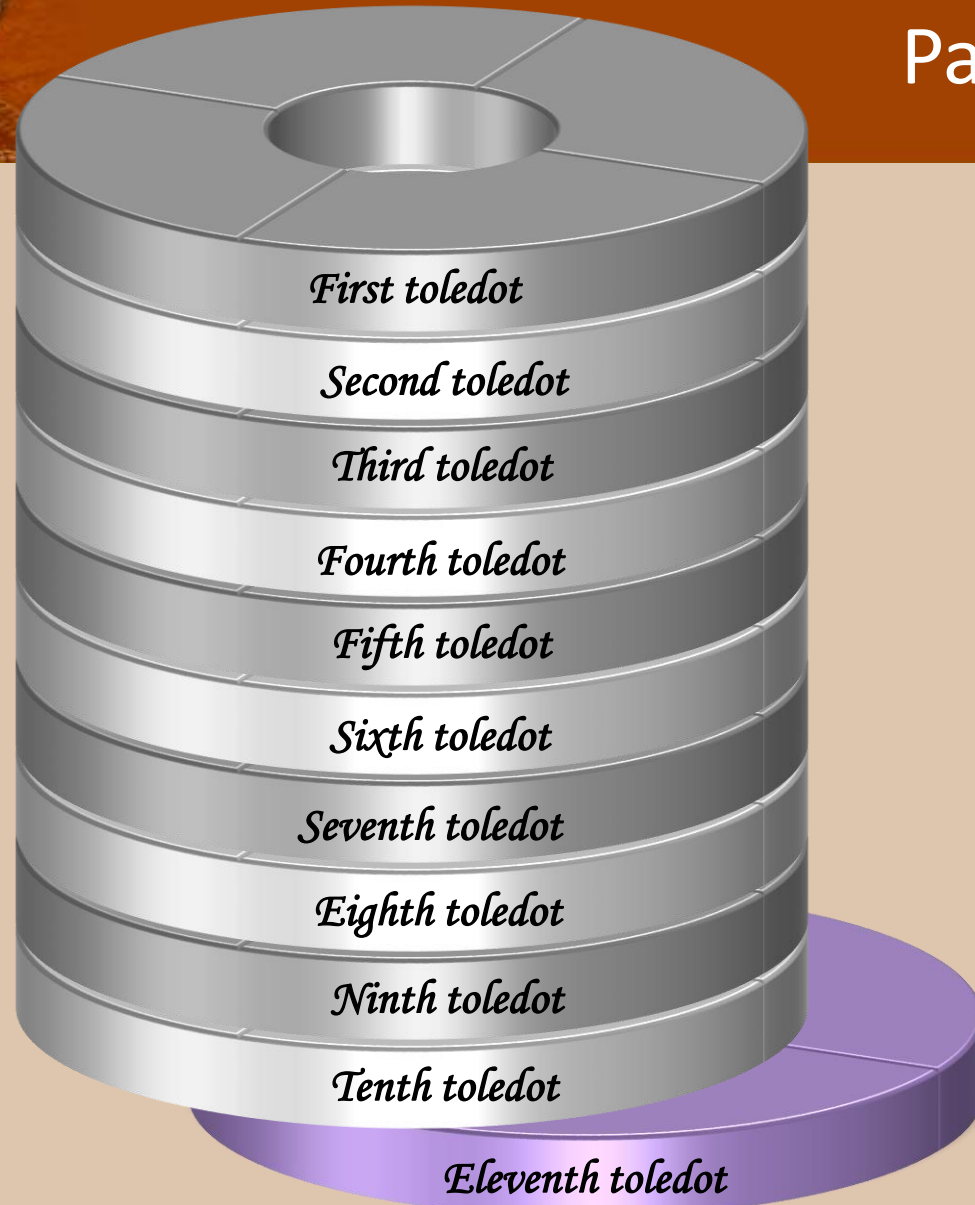


toledot of Esau, Father of the Edomites

- “What became of Esau as the father of the Edomites”
- 36:9 – 37:1
- Fate of Nations not chosen
- Accounts of the Edomites, Horites, and Amalekites
- Contrast between Esau and Jacob

From God's Creation to God's Nation

Part One: Section Two



toledot of Jacob

- “What became of Jacob; namely, Joseph”
- 37:2 50:26
- Story of Jacob’s sons and the beginning of the Twelve Tribes
- Life of Joseph
- Resettlement of the Jewish people in Egypt during famine



From God's Creation to God's Nation

Part One: Section Two

The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.

These two verses (Gen. 5:1-2) recapitulate Genesis 1:26-27, when God created Adam and Eve in His image on Day 6. The previous toledot (2:4-4:26) had expanded greatly on this brief mention in the Prologue (1: 1-2:3). That toledot dismissed the line of the murderer Cain, and returned to the Seed son, Seth. We are told of only one more generation, Enosh, but the toledot left on the high note of the beginning of public worship to YHWH. The toledot of Adam recapitulates the first two generations from him, then continues much further.

God named the male and female humans 'Man'. Actually, this is the Hebrew word 'adam. This time, the word means mankind in general, unlike at the end of the previous toledot (4:25), where 'adam is clearly a proper name of the first man.



From God's Creation to God's Nation

Part One: Section Two

The 10 generations

“It must be confessed, indeed, that the impression is readily taken from a prima facie view of the Biblical record of the course of human history, that the human race is of comparatively recent origin. It has been the usual supposition of *simple Bible readers*, therefore, that the Biblical data allow for the duration of the life of the human race on earth only a paltry six thousand years or so: and this supposition has become fixed in formal chronological schemes which have become traditional and have even been given a place in the margins of our Bibles to supply the chronological framework of the Scriptural narrative.”



From God's Creation to God's Nation

Part One: Section Two

The 10 generations

"There is an element of uncertainty in a computation of time which rests upon genealogies, as the sacred chronology so largely does. Who is to certify us that the antediluvian and ante-Abrahamic genealogies have not been condensed in the same manner as the post-Abrahamic? Our current chronology is based upon the prima facie impression of these genealogies. But if these recently discovered indications of the antiquity of man, over which scientific circles are now so excited, shall, when carefully inspected and thoroughly weighed, demonstrate all that any have imagined they might demonstrate, what then? They will simply show that the popular chronology is based upon a wrong interpretation, and that, a select and partial register of ante-Abrahamic names has been mistaken for a complete one."



From God's Creation to God's Nation

Part One: Section Two

The 10 generations

Although biblical chronology has been studied for centuries, its importance has waned in the past century. Originally such studies were conducted by men who were committed to the position that the Sacred Writ was to be taken as an accurate, factual and historical record containing its own chronological agenda. With the emergence of rationalism and the modern development of the theory of evolution, humanistic scholars began to challenge the chronological framework of the Bible.

These "progressives" were not willing to reject all of the historical data contained within the God-given Hebrew record, but they did reject most of the chronological data. The result has been to separate history from Bible chronology. Eventually it was proclaimed by nearly all scholars, Christian as well as secular, that a chronology for the Hebrew kings was hopeless, and biblical chronology was generally unreliable. Yet without the framework and foundation of chronology, biblical history lies in ruins.



From God's Creation to God's Nation

Part One: Section Two

The 10 generations

There is no reason to think there are any “gaps” in this record, or that the years are anything other than normal years (except for the quizzical possibility that the original year was 360 days long, instead of the present 365 $\frac{1}{4}$). The record is perfectly natural and straightforward and is obviously intended to give both the necessary genealogical data to denote the promised lineage and also the only reliable chronological framework we have for the antediluvian period of history.

Assuming no gaps in these genealogies (a possibility which perhaps cannot be ruled out completely, but for which there is certainly no internal evidence), there was a total of 1,656 years from the Creation to the Flood. The recorded ages are somewhat larger in the Septuagint and certain other ancient versions, but most scholars believe these have been somewhat artificially elongated and that the Massoretic text preserves the original numbers.



From God's Creation to God's Nation

Part One: Section Two

The 10 generations

Where 'gaps' can't possibly be inserted

- **Seth: definitely a direct son of Adam and Eve, named by both of them and seen as a replacement for Abel, killed by Cain (4:25).**
- **Enosh: must be a son of Seth, because Seth named him (4:25).**
- **Enoch: Jude 14 says Enoch was seventh from Adam, which indicates straightforward father-son relationships from Adam to Enoch.**
- **Methuselah: Enoch, a pre-Flood prophet (Jude 14), gave his son a name meaning 'when he dies it shall be sent', and the Masoretic chronology without any gaps would place his death in the year of the Flood.**



From God's Creation to God's Nation

Part One: Section Two

The 10 generations

Where 'gaps' can't possibly be inserted

- **Noah: Lamech named him, so Lamech must be his father, not just an ancestor (5:29).**
- **Shem, Ham, and Japheth were definitely ordinary sons of Noah, since they accompanied him on the Ark.**
- **Arphaxad was plainly a son of Shem, because he was born two years after the Flood (11: 10).**
- **Abram, Haran, and Nahor were Terah's ordinary sons, since they journeyed together from Ur of the Chaldees (11:31).**



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Where 'gaps' can't possibly be inserted

The above demonstrates the weakness of the case for gaps in Genesis 5 and 11. But probably all this is secondary to the fact that it's a red herring. Suppose we grant the opposition's case that there were many missing names between person A and the next in line B, such as Enosh to Kenan. It wouldn't change the fact that there are still x years between them, e.g. 90 years between Enosh and Kenan. That is, even if there were gaps between the names, there are no gaps in the time. So the Genesis 5 and 11 lists are sometimes correctly called chronogenealogies, because they include both time and personal information.



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The 10 generations

Where 'gaps' can't possibly be inserted

1 Chronicles 1:1–4 (NASB95)

1 Adam, Seth, Enosh,

2 Kenan, Mahalalel, Jared,

3 Enoch, Methuselah, Lamech,

4 Noah, Shem, Ham and Japheth.



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Where 'gaps' can't possibly be inserted

Luke 3:36–38 (NASB95)

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah,
the son of Lamech,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of
Mahalaleel, the son of Cainan, 38 the son of Enosh, the son of Seth, the son of
Adam, the son of God.



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Where 'gaps' can't possibly be inserted

Jude 14 (NASB95)

14 It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones,

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