

## Handout 1: Genesis Lesson 7

Review of Adam compared to Noah:

1. Just as Adam's son fathered the humanity of the pre-flood world, now the sons of Noah, the new Adam, will father the post-flood world.
2. Both Adam and Noah became tillers of the earth.
3. Eating fruit made both men vulnerable to sin and each experienced a fall from grace.
4. Both men became estranged from a son: Adam's son sinned in killing a brother and Noah's son sinned against his father.
5. Both Adam and Noah had a righteous son through whom God continued His covenant relationship and both Seth and Shem were the bearers of the promise of the "promised seed."

There are seven interesting points of comparison between God calling Noah out of the safety of the Ark to step out into an unknown world and God calling Abram out of the safety of Ur of the Chaldees to step out into an unknown land (brackets indicate literal translation):

Noah in Genesis 8:15-9:9	Abram in Genesis 12:1-7
1. <i>Then God said to Noah</i> (Gen 8:15)	1. <i>Yahweh said to Abram</i> (Gen 12:1)
2. <i>Come out from the Ark</i> (Gen 8:16)	2. <i>Leave [go out from] your land</i> (Gen 12:1)
3. <i>So Noah came out</i> (Gen 8:18)	3. <i>So Abram went [out]</i> (Gen 12:4)
4. <i>Then Noah built an altar to Yahweh</i> (Gen 8:20)	4. <i>And Abram built an altar to Yahweh</i> (Gen 12:7)
5. <i>God blessed Noah</i> (Gen 9:1)	5. <i>God said: 'And I will bless you'</i> (Gen 12:2)
6. <i>Breed, multiply and fill the earth</i> (Gen 9:1)	6. <i>And I shall make you a great nation</i> (Gen 12:2)
7. <i>I am now establishing my covenant with you and your descendants to come [your seed]</i> (Gen 9:9)	7. <i>I will give this country to your progeny [your seed]</i> (Gen 12:7)

In Genesis 12:1-3, within the 3 promises of land, descendants, and a world-wide blessing there are 7 elements associated with Abram's call, applying the symbolic number of completeness to Abram/Abraham:

1. *I shall make you a great nation,*
2. *I shall bless you*
3. *I shall make your name famous,*
4. *You are to be a blessing!*
5. *I shall bless those who bless you,*
6. *I shall curse those who curse you,*
7. *All clans on earth will bless themselves by you.*

## Handout 2: Genesis Lesson 7: Noah's Sons Were the Fathers of Seventy Nations

### Japheth's sons and their descendants: (\* = a people not an individual)

1. Gomer's sons	2. Magog	3. the Medes*	4. Javan's sons	5. Tubal	6. Meshech	7. Tiras
8. Ashkenaz			11. Eishah			
9. Riphath			12. Tarshish			
10. Togarmah			13. the Kittim*			
			14. the Dananites/ Rhodanites*			

### Ham's sons and their descendants: (\* = a people not an individual)

15. Cush's sons	16. Mizraim/Egypt's sons	17. Put	18. Canaan's sons
19. Seba	27. people of Lud*		34. Sidon (firstborn)
20. Havilah	28. people of Anam*		35. Heth
21. Sabtah	29. Lehab*		36. the Jebusites*
22. Raamah (fathered 23. Sheba and 24. Dedan)	30. Naphtuh*		37. the Amorites*
	31. Pathros*		38. Girdashites*
	32. Casluh*		39. Hivites*
25. Sabteca	33. Caphor* (origin of the Philistines)		40. Arkites*
			41. Sinites*
			42. Arvadites*
26. Nimrod			43. Zemarites*
			44. Hamathites*

### Shem's sons and their descendants:

45. Elam	46. Asshur	47. Arpachshad's son and his descendants to the 4 <sup>th</sup> generation	48. Lud	49. Aram's sons
		54. Shelah (fathered → 55. Heber/Eber who fathered → 56. Peleg = firstborn, and His brother 57. Joktan who fathered → 58. Almondad, 59. Sheleph, 60. Hazarmaveth, 61. Jerah, 62. Hadoram, 63. Uzal, 64. Diklah, 65. Obal, 66. Abina-El, 67. Sheba, 68. Ophir, 69. Havilah, 70. Jobab)		50. Uz 51. Hul 52. Gether 53. Mash

### Handout 3: Genesis Lesson 7

The line of Shem through Peleg is presented in 10 generations and 12 names.

The line of the “promised seed” to the tenth generation, climaxing in Abraham:

<b>Generations</b>	<b>Age of father when son was born</b>	<b>Son</b>	<b>Age the father at death</b>
1. Shem	100	Arpachshad	600
2. Arpachshad	403	Shelah	438
3. Shelah	30	Eber	433
4. Eber	34	Peleg	464
5. Peleg	30	Rue	239
6. Reu	32	Serug	239
7. Serug	30	Nahor	230
8. Nahor	29	Terah	148
9. Terah	70	Abram, Nahor, Haran	145/205*
10. Abram/ Abraham, Nahor, and Haran			

\* Some scholars think the record of his age in the original text may have been 145 instead of 205 recorded in the Masoretic text. The Samaritan Pentateuch records 145 years (Waltke, *Genesis*, page 201).

<b>Shem's age</b>	<b>Descendants</b>
100 years	Birth of Arpachshad
135 years	Birth of Shelah
165 years	Birth of Eber
199 years	Birth of Peleg
229 years	Birth of Reu
261 years	Birth of Serug
291 years	Birth of Nahor
320 years	Birth of Terah
390 years	Birth of Abraham
490 years	Birth of Isaac
565 years old	Death of Abraham
<b>600 years old</b>	<b>Death of Shem</b>

According to the ages of the Patriarchs given in Scripture:

1. Adam's life overlapped Methuselah's life by 243 years.
2. Methuselah's life overlapped Noah's life by 600 years.
3. Methuselah's life overlapped Shem's life by 98 years.
4. Noah was born 126 years after Adam's death.
5. Noah lived to the ninth generation of his descendants.
6. Noah lived 350 years after the flood and died two years before Abraham's birth.
7. All the post-flood patriarchs were alive when Abraham was born except Peleg and Nahor.
8. Shem lived 98 years before the flood and 502 years after the flood.
9. Shem was alive for the births of Isaac, Esau, and Jacob.
10. **Shem outlived Abraham by 65 years.**

Handout 4: Genesis Lesson 7

Repetitive patterns in Scripture: Compare the alternating pattern in Genesis 11:1-9 to the chiasitic pattern in the Flood narrative. A chiasitic pattern repeats a set of words or ideas in reverse order. Look for these two types of patterns (with variation) when you notice repeated words or ideas in Scripture.

There is a repetitive pattern in the Tower of Babel narrative built around the words and will of the people of the city (11:1-4) versus the words and will of Yahweh (11:5-9)

**Words of the People:**

- A. *The whole world spoke the same language with the same vocabulary [words] (11:1)*
- B. *Come, let us make bricks... (11:3)*
- C. *let us build ourselves a city and a tower (11:4a)*
- D. *Let us make a name for ourselves (11:4b)*
- E. *so that we do not get scattered all over the earth (11:4c)*

**Words of Yahweh:**

- A. *So they are all a single people with a single language (11:6)*
- B. *Come, let us go down (11:7)*
- C. *and they stopped building the city (11:8)*
- D. *it was called [literally named] Babel (11:9a)*
- E. *Yahweh scattered them all over the world (11:9b)*

**THE TOWER OF BABEL and THE SECOND PENTECOST 30AD**

The Scattering of the People in Genesis 11	The Unity of the People in the Second Great Pentecost in Acts 2
1. Confusion of tongues; end of one universal language (Genesis 11:9)	1. Reversal of Babel: tongues are understood = universal language of the Gospel of salvation (Acts 2: 5-10)
2. In judgment, God scattered the people to the four corners of the earth, bringing to an end one universal family (Genesis 11:8)	2. People will spread the Gospel of Jesus Christ, uniting humanity into the New Covenant family the harvest of souls from every corner of the earth (Acts 1:8)
3. Language was used to promote a human agenda: “Let’s make a name for ourselves...” (Genesis 11:4). The confusion of tongues is a “sign” of the disunity of the human family.	3. Language is used as a “sign” to announce the mighty works of God (Acts 1:6). It is the language of the Gospel of salvation that will be used to reverse the disunity of Babel.
4. Results in disunity (Genesis 11:8-9)	4. Results in unity in the Body of Christ (1 Corinthians 12:12-27; Galatians 2:28)

M. Hunt copyright 2001; revised 2008

Note: the first Pentecost was Israel’s rendezvous with Yahweh at Mt. Sinai in Exodus 19—20, fifty days after crossing the Red Sea (Sea of Reeds).

M. Hunt © copyright 2009, [www.AgapeBibleStudy.com](http://www.AgapeBibleStudy.com)



## Handout 5: Genesis Lesson 7

In the continuation of the line of the “promised seed” through Terah, seven names are listed: Abram, Nahor, Haran, Lot, Milcha, Iscah, and Abram’s wife Sarai.

**The descendants of Terah in Genesis 11:27-29:** \* = same woman; m= married

Abram/Abraham m. Sarai	Nahor m. Milcha*	Haran m.?
		Lot (son)
		Milcha *(daughter)
		Iscah (daughter)

Abram made three journeys through the land of Canaan (Gen 12:6-9):

1. In the first journey Abram traveled to Shechem and built an altar to Yahweh, sanctifying the land God has promised him in a peaceful, spiritual conquest (Gen 12:6).
2. In the second journey, he came to the east of Bethel, with Bethel on the west and Ai on the east (Gen 12:8a). He built a second altar and offered worship to Yahweh (Gen 12:8b).
3. In the third journey he traveled south from Bethel to the Negeb (Gen 12:9). The city of Hebron is located in this area and will become important as the narrative continues. It was be at Hebron that Abraham purchased a field with a burial cave for Sarai/Sarah (Gen 23:19-20).

Abraham’s grandson Jacob (who God re-named Israel) will travel a similar route after his return to Canaan from Haran:

1. First he went to Shechem, built an altar and purchased land (Gen 33:18-20). He consecrated his family to the worship of Yahweh by collecting their images of false gods and burying them under the oak tree there (Gen 35:4).
2. Next, in Bethel Jacob and set up a standing stone and an altar to the glory of Yahweh (Gen 35:14-15).
3. Finally, Jacob traveled south (*negeb*) and came to Hebron where he settled (Gen 35:27).

The journeys of Abraham and Jacob in claiming the land of promise will be the same routes that will be re-traced by Joshua and the armies of the children of Israel in the military conquest of Canaan. Joshua built an altar to Yahweh at Mt. Ebal which is near Shechem (Josh 8:30), and the *Negeb* was the last section of Canaan conquered by Joshua (Josh 10:40-43). In effect, Abraham claimed the land centuries before his descendants’ spiritual and military conquests of the Promised Land. *This is to show that the conquest of the land had already been accomplished in a symbolic way in the times of the fathers, demonstrating by means of their building their altars and purchasing property. Thus, it shows in the deeds of the fathers there is a source of trust that the Lord has cared for them from the very start and that he will remain trustworthy in the day of the descendants of the fathers later on (Encyclopedia Biblica, Bialik Institute, 1955-56, 1:66).*