

ACCOUNT #2: SHEM TO ABRAHAM

Genesis 11:10-32 (p. 16-17)

February 16, 2020

This is the written account of Adam's line

This is the account of Noah

This is the account of Shem, Ham and Japheth

This is the account of Shem This is the account of Terah

Outline of Genesis 5-11

Review of Genesis 5-11

When God created man, he made him in the likeness of God.

He created them male and female and blessed them. And when they were created, he called them "man."

Genesis 5:1b-2

- 1) Humanity is defined by THE IMAGE OF GOD
- 2) Our mandate is BLESS, BECAUSE WE HAVE A GOD WHO BLESSES
- 3) The fall is going to damage FAMILY

The line of Messiah

This is the account of Shem Genesis 11:10

- 1) Style reflects GOD'S SOVEREIGNTY
- 2) Discern the LINE OF PROMISE

An excursus into textual criticism

And these *are* the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood. And Sem lived, after he had begotten Arphaxad, five hundred years, and begot sons and daughters, and died. And Arphaxad lived a hundred and thirty-five years, and begot Cainan. And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died.

Genesis 11:10-12 (Brenton's Septuagint translation)

- 1) The Holy Spirit uses EVEN FLAWED HUMAN TRANSMISSION
- 2) The Holy Spirit STILL SPEAKS REDEMPTIVELY THROUGH GOD'S WORD

The account of Terah

Terah became the father of Abram, Nahor and Haran Genesis 11:27

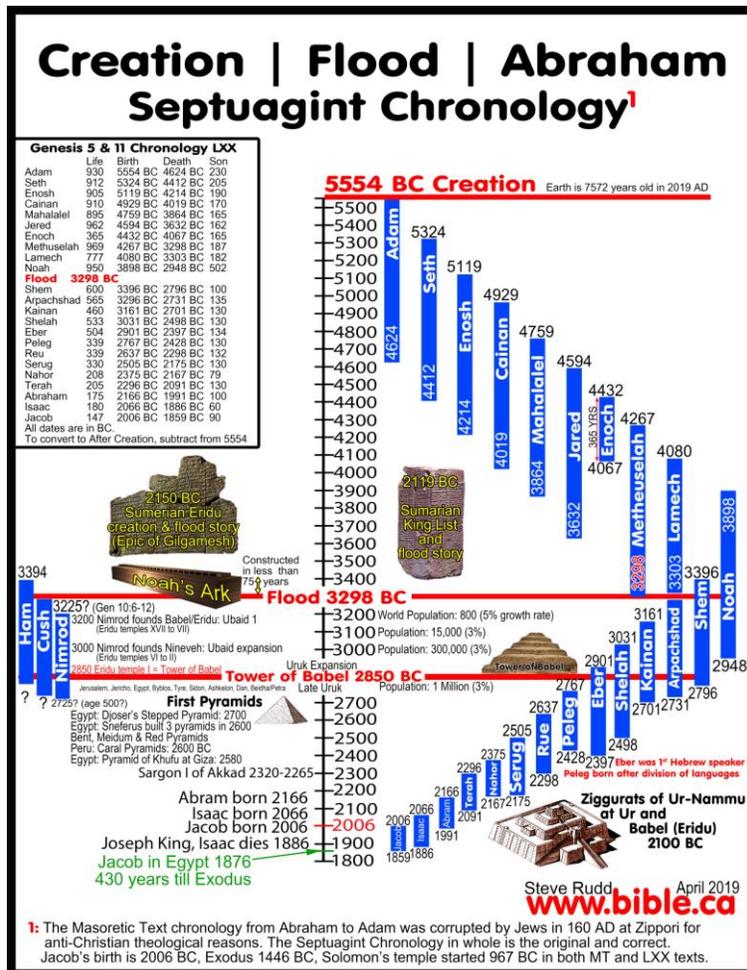
- 1) Terah stopped TOO SOON!
- 2) The order is THEOLOGICAL → TO POINT US TO THE PROMISE
- 3) God redeems THE CITY

Final lessons from Adam, Noah, Shem and Terah

The name of Abram's wife was Sarai Now Sarai was barren; she had no children Genesis 11:29-30

- 1) Keep your eye on THE CHILD
- 2) Live out THE NAME

Summary chart of revised biblical chronology



Chronology at <https://www.bible.ca/manuscripts/Bible-chronology-charts-age-of-earth-date-Genesis-5-11-Septuagint-text-LXX-original-autograph-corrupted-Masoretic-MT-primeval-5554BC.htm>

Resources for studying Genesis 11

Tremper Longman and John H. Walton, *The Lost World of the Flood* (InterVarsity Press, 2018)

J.I. Packer's article on the hermeneutics of Genesis 1-11 at <http://preachingsource.com/journal/hermeneutics-and-genesis-1-11/>

Bruce Waltke's *Genesis* (Zondervan, 2001). Good bibliography.

Allen Ross' *Creation and Blessing* (Baker, 1988)

Henry Smith's case for the LXX at <https://biblearchaeology.org/images/Genesis-5-and-11/Smith-Henry-The-Case-for-the-Septuagints-Chronology-in-Gen-5-and-11-ICC.pdf>

John Sailhammer's Genesis commentary in the Expositor's Bible Commentary series, Volume 2 (Zondervan, 1990)

Kenneth Mathews' *New American Commentary, Vol. 1A* (Broadman and Holman, 1996).

Spurgeon's "Human Depravity and Divine Mercy" at <https://www.monergism.com/topics/sermon-manuscripts-mp3s-scripture/genesis/chapter-genesis/chapters-06-09-flood>

Jonathan Edwards' message on Genesis 6:22, "The Manner in Which Salvation of the Soul is to Be Sought" at <http://www.biblebb.com/files/edwards/je-manner.htm>

Todd Pruitt's "If God is Love . . ." article in *Credo*, December 2, 2019, at credomag.com

Steve Ross' "Unity" blog at <https://www.acts29.com/the-unity-of-the-human-race/>

Leupold's commentary at ccel.org/ccel/leupold/genesis.xi.html

Ligon Duncan's "The Curse of Canaan" at www.fpcjackson.org/resource-library/sermons/scripture/genesis?page=2

Ami Yisrael has produced a good summary of LXX/MT origins at http://www.amiyisrael.org/articles/LXX_vs_MT.htm

There is a good YouTube level discussion of the LXX chronology at <https://www.youtube.com/watch?v=VIIyRTC6kGE>

Alden has a helpful *Apologetics Press* article at <https://www.apologeticspress.org/apcontent.aspx?category=9&article=92>

The list of descendants of Shem is also highly selective, though it does not follow any particular numerical scheme as the earlier lists. Rather, the line of Shem is traced up to the two sons of Eber and from there continues to follow the line of the second son, Joktan (vv.26–29). It is significant that another genealogy of Shem is repeated after the account of the building of Babylon (11:1–9), and there the line is continued to Abraham through the first son of Eber, Peleg (11:10–26). In arranging the genealogy of Shem in such a way, the author draws a dividing line through the descendants of Shem on either side of the city of Babylon. The dividing line falls between the two sons of Eber, that is, Peleg and Joktan. One line leads to the building of Babylon and the other to the family of Abraham. The author supplies a hint to this division of the line of Shem with the comment that in Peleg's day "the earth was divided" (v.25). As throughout the biblical text, the "earth" is a reference to the "inhabitants of the land." Thus not only is the land divided in the confusion of languages (11:1), but, more fundamentally, two great lines of humanity diverge from the midst of the sons of Shem: those who seek to make a name (Shem) for themselves in the building of the city of Babylon (11:4) and those for whom God will make a name in the call of Abraham (Shem, 12:2).¹

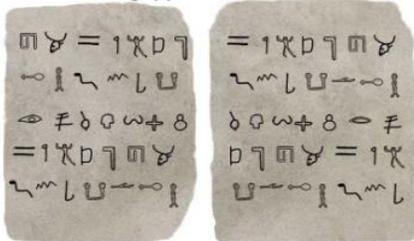
¹ Sailhamer, J. H. (1990). [Genesis](#). In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, p. 102). Grand Rapids, MI: Zondervan Publishing House.

Transmission of Old Testament

Recessional History of the Six Bible Manuscripts

1446 BC - 350 AD

10 Commandments
Hieroglyphic-Hebrew



1446 BC "Mosaic" (ST)
10 Commandments, Book of the Law
Hieroglyphic-Hebrew at Sinai

1050 BC The "Naiothic" (SNT)
Samuel's Translation to Paleo-Hebrew
Naioth in Ramah

610 BC Samaritan Pentateuch (SP)
Copy of Josiah's Paleo-Hebrew

623 BC Josiah finds lost Paleo-Hebrew Torah

Hebrew Extinct 550 BC
(Except Jerusalem Temple)

458 BC The "Quattuordecim" (XIV)
Ezra's Translation to Aramaic-Hebrew
Begun 458 BC. Unveiled in 445 BC in Nehemiah 8
Anti-Samaritan changes: Moves Joshua's Altar from Mt. Gerizim to Mt Ebal in Deut 27:4. See DSS 4Q33, Vetus Latina (LV), Papyrus Giessen (PG).

282 BC Aramaic-Hebrew

282 BC The "Septuagint" (LXX)
Translation to Greek. Birth of Synagogues as LXX distributed for use in weekly Sabbth worship.

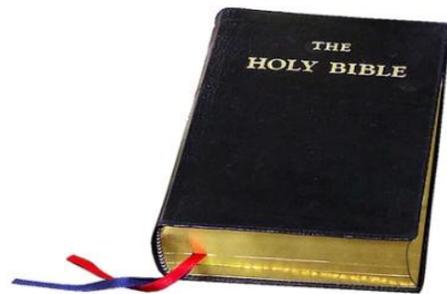
Paleo-Hebrew

160 AD The "Masoretic" (MT)
Zippori 160-180 AD
Anti-Christian changes:
Reduce creation date in Gen. 5 & 11 chronologies.
Change Flood chronology in Gen 7:11; 8:4,14.
Corrupt Dan 9:24-29 and Deut 32:43 see DSS 4Q44

36 AD New Testament
Book of James: 36 AD

325 AD Septuagint Vaticanus, Sinaictucus (LXX)

1008 AD Vowelled Masoretic (VMT)
Tiberias 600 - 900 AD
Vowel marks added



Principles for problem passages

In a wonderful article titled “Hermeneutics and Genesis 1-11” J. I. Packer outlines some very important principles, questions and themes that will help us understand and apply these sometimes divisive and often difficult passages. By “canon” Dr. Packer refers to the rule or authority of the Bible.

1. The canon is *coherent*

2. The canon is *organic*

3. The canon is *churchly*

4. The text is *poetic prose* that illustrates *archetypal history* that are explored with these four questions:
 - exegetical: what is the writer’s meaning and message?
 - theological: what is the writer’s truth for us today?
 - hermeneutic: what prejudices are keeping me from taking God’s word more seriously?
 - practical: what then must I do?

5. Packer identifies these as the key themes of the prologue to God’s word:
 - God’s sovereign power, in creation and providence
 - God’s covenant purposes which shape his dealings with us
 - God’s moral glory which cannot approve evil
 - God’s gracious kindness to humanity, tempering judgment with mercy and never abandoning his covenant promises