

## Abrahamic Faith: Studies & Principles In The Life of Abraham

Eastside Church of Christ • Adult VBS • June 1-15, 2015

Monday: Abraham & The Covenant Promise

Tuesday: Abraham & The Faith

Wednesday: Abraham & The Law

**Thursday: Abraham & The Seed Line**

Friday: Abraham & The Covenant of Righteousness

*In This Lesson:*

1. The Purpose of Genealogies (Brief and Expanded)
2. Abraham, David and The Messiah - Part 1
3. Abraham, David and The Messiah - Part 2
2. Table of OT Genealogies
3. Chart of Mary's/Joseph's Lineage

*The Purpose of Genealogies - Brief*

[Note: The following short summary comes from Dictionary of OT: Historical Books, 313. It is expanded in the material that immediately follows.]

1. *Social Function* (when dealing with groups): Establishes community between groups (projecting the present into the past using segmented genealogy [Gen 10]?).
2. *Legitimizing Function* (when dealing with individuals): Establishes legitimacy for an individual's inclusion in a group for purposes of establishing rights and privileges connected with the group—for example, land ownership, succession to leadership or enhancing of status. In Ezra and Nehemiah, for example, lists are used to safeguard the purity of the nation and the \*priesthood (Ezra 2:62–63; Neh 7:64–65). This function can use linear or segmented forms.
3. *Theological Function*: Establishes continuity of covenant people to give hope to postexilic people as they identify themselves as heirs to the promises. This function can use linear or segmented forms (1 Chron 2:1–4:21).
4. *Historical Function*: Orders the information of the past to understand the present.
5. *Literary Function* (when embedded in narrative): Joins narrative elements.
6. *Schematic Function* (when ages are given): Divides the history of world into cycles of epochs (Johnson, 32–36).
7. *Military Function*: Classifies people for purposes of clan involvement in conscription for government service.

*The Purpose of Genealogies - Expanded*

[The headings originate from the Dict of OT-Historical Books. The content was independently developed. jla]

1. **Social:**
  - Biblical genealogies connect various communities and show/establishes relationship between them.
  - The early chapters of Genesis, because of the “newness” of the world populations, shows connections that developed and existed in at least the following ways:
    - They demonstrated family succession.

- They demonstrated migration routes.
- They showed where those families settled.
- They showed the relationship of various family units as the genealogical records branched out to show the spreading descendants of prior generations.
- Note: Some genealogies are straight-line records: They record and establish seed lines in a Father - Son - Grandson - Great Grandson - Great Great Grandson method. Occasionally these straight-line records will skip a generation, or more, in the direct descendants, but they stay within the direct lineage. The records in Matthew and Luke are like this. Matthew's record is unique in that it lists the seed lines presented in chapter one not only in a direct/straight-line way, but it does so in three segments of the same number of generations in each segment, in this case fourteen. [Matthew 1:17 "So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.]"
- Note: Some genealogies are not straight-line records, but rather adopt a branching/spreading line. For example, in Genesis 10, the seed line of each of Noah's three sons is presented: "Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood."
  - The three sons are introduced in the first verse, but rather than following direct lines from any one of those sons to the next in line, the text addresses the separate lines of each son.
  - The next verse introduces the sons of Japheth: "The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras."
  - But before introducing the lines of Noah's other sons, Shem and Ham, the text develops the line of Japheth's family by introducing separate lines for some, but not all, of the sons that were introduced in the second verse.
  - As you proceed through the chapter, you will see how the record later introduces the second and third sons of Noah, and then records selected generations of both.
  - This record repeats the sort of seed line that we first saw in the fifth chapter of Genesis. That chapter started from the beginning and traced succession, migration routes, cities built, etc., and Genesis 10 does the same thing. Why? It's almost like the world's population started all over and God needed to reveal the same information again. And that's correct ... after the flood, the world's population did start all over again.
- The chart included later (from Dictionary of OT: Historical Books 312) indicates the difference between straight-line and spreading genealogies by the designations Linear (L) or Segmented (S). It also indicates whether or not the records are Ascending (A) or Descending (D).

## 2. Legal/Legitimizing:

- Biblical genealogies were important in order to demonstrate ownership of property, significantly land ownership.
- Generally speaking, the land divided and distributed during the period of conquest (cf. Joshua), was done so according to tribes and families. Marriages and other legal dealings were usually done with the view in mind of keeping properties within the legal ownership of the tribes and families they started with.
- Examples:

- *The daughters of Zelophehad* - A unique case concerning property rights was established during the days of Moses when a man, Zelophehad, died without any sons. The usual was for property rights to pass from generation to generation was through male offspring. Following that line of thought, every family absent sons in their seed line would lose their property in succeeding generations. The daughters of Zelophehad petitioned Moses and a policy was adopted to prevent property from going out of family ownership when male descendants did not exist. [Nu 26:33 Now Zelophehad the son of Hopher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. (Cf. I Chron 7:15); Nu 27:1 Then came the daughters of Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh the son of Joseph; and these were the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.; Nu 27:7 “The daughters of Zelophehad speak what is right; you shall surely give them a possession of inheritance among their father’s brothers, and cause the inheritance of their father to pass to them.; Nu 36:2 And they said: “The LORD commanded my lord Moses to give the land as an inheritance by lot to the children of Israel, and my lord was commanded by the LORD to give the inheritance of our brother Zelophehad to his daughters.; Nu 36:6 “This is what the LORD commands concerning the daughters of Zelophehad, saying, ‘Let them marry whom they think best, but they may marry only within the family of their father’s tribe.’; Nu 36:10 Just as the LORD commanded Moses, so did the daughters of Zelophehad; Nu 36:11 for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to the sons of their father’s brothers.
- *The near kinsman of Naomi* - Boaz realized that an order existed, based on family connections, as to who could/should be the first in order to “redeem” Ruth. He was in the line, but he was not “next,” so to follow proper protocol he went to the next in line to see whether or not he was willing and able to serve in that role. When Boaz learned that the next inline was not able to fulfill that role, he took the necessary steps to show that he was willing to do so. [9 And he said, “Who are you?” So she answered, “I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative.” 10 Then he said, “Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. 11 “And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman. 12 “Now it is true that I am a close relative; however, there is a relative closer than I. 13 “Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you--good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning.” (Ruth 3:9-13; Ruth 4:1ff chronicles the fulfillment of this narrative.)
- *The vineyard of Naboth* - King Ahab wanted a vineyard that belonged to Naboth. Naboth’s unwillingness to sell the property to the King was rooted, at least in part, to property rights of families. [1Ki 21:1 And it came to pass after these things that Naboth the Jezreelite had a vineyard which was in Jezreel, next to the palace of Ahab king of Samaria. 2 So Ahab spoke to Naboth, saying, “Give me your vineyard, that I may have it for a vegetable garden, because it is near, next to my house; and for it I will give you a vineyard better than it. Or, if it seems good to you, I will give you its worth in money.” 3 But Naboth said to Ahab, “The LORD forbid that I should give the inheritance of my fathers to you!” 4 So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, “I will not give you the

inheritance of my fathers.” And he lay down on his bed, and turned away his face, and would eat no food.” - The rest of the story: Ahab’s wife, Jezebel, had Naboth framed in a trial, had him executed, and so obtained the property for her husband.]

3. Theological:

- Biblical genealogies demonstrate a right to participate in certain roles. For example, during the period of restoration (after Babylonian captivity), religious leaders in Israel, specifically Ezra, re-established the system of Mosaic worship. In addition to building/rebuilding the city of Jerusalem, the temple and the city walls, the priesthood needed to be re-established.
- The same principles and practices, and in this context, most importantly the same peoples (Levites, and Aaron priests), would serve.
- In order to do so, those “new” priests would have to prove their identity by means of genealogical records.
- If an individual could not substantiate his identity by means of genealogical evidence, he could not serve as a priest during the time of restoration.
- Ezra, the priestly leader who helped reorganize the Mosaic system of worship (as divinely ordained of course), had to also establish a list of priests to serve in the new temple. To do so, their legitimacy to serve as priests was to be demonstrated genealogically.
- Ezra, the second chapter, for example, starts this way: 1 Now these are the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, everyone to his own city. 2 Those who came with Zerubbabel were Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. The number of the men of the people of Israel: 3 the people of Parosh, two thousand one hundred and seventy-two; ...”
- That record of names and numbers continues through seventy verses of the chapter to show the names of the people from the priestly tribe of Levi that were involved in the return to Judah.
- What’s critical, for this discussion especially, is what we read toward the end of the chapter. In that context we see this:
  - 61 and of the sons of the priests: the sons of Habaiah, the sons of Koz, and the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name. 62 These sought their listing among those who were registered by genealogy, but they were not found; therefore they were excluded from the priesthood as defiled. 63 And the governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim. (Ezra 2:61-63)
- Note what the text says: if priests could prove that they were registered by genealogy, they would be excluded from the priesthood.
- What about the possibility that someone was a legitimate priest but simply lacked the records to prove it. In that case, when the priest was re-established their connections would have to be proven by divine intervention, a matter to be accomplished by the use of the priestly medium (a divinely ordained means of communication between God and the priesthood) of the Urim and Thummim.

4. Historical:

- Biblical genealogies also serve as simple histories, a record of what happened and who was involved in the events under consideration.
- During the period of restoration after Babylonian captivity the biblical texts often lists names of individuals that were involved in that restoration effort. These lists are not always included to

establish property rights, genealogical connections, etc., but are sometimes nothing more than listings.

- The most dramatic example is found in 1 Chronicles where the first nine chapters are almost nothing but pure genealogical records. Very little in that context is not directly genealogical.
- That whole segment of scripture functions to establish the historical connection between the nation of Judah that existed before the captivity with the restored nation of Judah that was coming into existence after the captivity.
- It functions, not just as an historical connection, and not just as a bridge from one narrative in a text to the next narrative in a text, but it established continuity and authenticity for the newly reformed nation.
- Time, obviously, changed. People, obviously, changed. Circumstances changed. But the purpose for which God sustained Judah/Israel in captivity was to re-establish a nation with the same reason for existence as Israel/Judah of old.
- They were to exist then, as they existed in the past, for the purpose of glorifying God. “New” Judah was to be a living example of God in the flesh for each other and for the nations around them just like “old” Judah was to be.
- Though they were but a remnant of what was, and though their glory in the temple, in leadership, in world recognition was nothing like the nation of old, their purpose was still just as grand and still just as vital in God’s plan to redeem the world through the coming Christ.
- 

#### 5. Literary:

- Biblical genealogies often served as bridges to get from one point in the biblical narrative to the next point.
- Many of the above functions, for example the first purpose, social, also serves this purpose.
- The record not only introduces and explains, usually quite briefly, who went where and why, the total picture presented by the genealogy serves a larger picture.
- It takes us from the last key element in the divine record to the next key element in the divine record and it does so by establishing connections, usually family/generation connections, between the earlier and latter narratives.
- Thus, though the complete story of every person’s life is not introduced any more than listing names and father/son records, and maybe place of residence, the overall scheme shows a flow from one point in the text to the next point in the text.
- This sort of movement should not alarm us. It is a common literary device used in books, films, etc. A scene opens, characters are introduced, a plot/problem develops and the audience is drawn in to the action. At some point the screen goes black and the white lettered words “Ten Years Later” appear on the screen. That simply device takes us from one point in the film to the next point in the film and lets us know that time has elapsed since the last scene.
- Biblically speaking, this technique appears and is applied by means of genealogical records.
- 

#### 6. Schematic:

- Biblical genealogies are used to separate ages, or epochs/eras from one another.
- In addition to serving as historical, literary, legal, and theological purposes, biblical records of genealogy provide information that shows how one age relates to another age, or how one age is separated from another age.
- The first genealogical record, in Genesis 5, seems to fit in this category.
- In addition to forming a literary bridge and establishing family connections from the time of Adam to the time of Noah, there is also, especially in the opening verses of the sixth chapter of Genesis, a sharp demarcation given between the two “ages.”

- The text says: 6:1 ¶ Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. 3 And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” 4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”
- This brief overview shows that something changed from the previous age to the next one. Prior to the sixth chapter, and prior to this brief account of the change, things were different.
- The use of the expression “now it came to pass” introduces the change and sets the stage for introducing not only the differences between the two ages, but also the consequences of those changes.
- From this perspective the genealogy of the fifth chapter of Genesis can be seen as a break, or a breaking point, that lead to the climactic flood in Genesis 6-9.

## 7. Military

- Biblical genealogies often establish lists of men who were qualified and prepared to go to war.
- The book of Numbers, for example, starts with these verses:
- 1:1 ¶ Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: 2 “Take a census of all the congregation of the children of Israel, by their families, by their fathers’ houses, according to the number of names, every male individually, 3 “from twenty years old and above--all who are able to go to war in Israel. You and Aaron shall number them by their armies. 4 “And with you there shall be a man from every tribe, each one the head of his father’s house.
- This text indicates the singular purpose for a genealogical record: God wanted an account made, both numerical and name oriented, of the men who were of sufficient age and qualifications to go to war, first in the period of conquest, and then later as other nations might attack the nation of Israel.
- Further details and restrictions are provided in the first chapter of Numbers. For instance, we note that the Levites, though they might have met the age and physical qualifications to go to war, were nonetheless excluded from the Lord’s army. Their intended purpose, and separate census and genealogical records, was for tabernacle/temple duty: 47 But the Levites were not numbered among them by their fathers’ tribe; 48 for the LORD had spoken to Moses, saying: 49 “Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel; 50 “but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it and camp around the tabernacle. (Numbers 1:47-50)
- The closing verses of Numbers 2 tells us the end result of this military census: 32 These are the ones who were numbered of the children of Israel by their fathers’ houses. All who were numbered according to their armies of the forces were six hundred and three thousand five hundred and fifty. 33 But the Levites were not numbered among the children of Israel, just as the LORD commanded Moses.

- God's standing army, at this point—the departure from Mt. Sinai—numbered 603,550. That number did not include the Levites, the men unqualified to serve due to age (too old, too young) or ability (infirm, disabled, etc.), and it did not include all of the women and children (both male and female).

This overview, it is hoped, provides a significant understanding of why God's divine record includes so many genealogies. But, this is not an exhaustive account of all the details and nuances that come in to play concerning Abraham and the seed line. That emphasis includes some of the purposes above, for example proving family relationships in order to serve as priests, but it includes additional elements concerning the right of Christ to reign over the Davidic kingdom.

*Abraham, David and The Messiah - Part 1*

1. The Messianic seed line starts with Eve - Genesis 3:15

8. The Messianic seed line and the covenant promise continues with Abraham - Genesis 12:1

- Abraham
- Isaac
- Jacob/Israel
- National

9. The Messianic seed line continues through David - 2 Samuel

- Genesis 17 (coming kings through Abraham)
- Genesis 49-50 (Shiloh and the primacy of Judah, not Reuben, Simeon, Levi)
- Deuteronomy (coming kings; cf. De 17:14 "When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, 'I will set a king over me like all the nations that are around me,' De 17:15 "you shall surely set a king over you whom the LORD your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother. De 17:18 "Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from the one before the priests, the Levites. De 17:20 "that his heart may not be lifted above his brethren, that he may not turn aside from the commandment to the right hand or to the left, and that he may prolong his days in his kingdom, he and his children in the midst of Israel.)
- Samuel (rejection of the prophet, the desire of Israel for a king to be like the rest of the nations; 1 Samuel 8:1ff)
- Samuel (installation of Saul - rejected repeatedly in 1 Samuel 13, 14, 15)
- Samuel (installation of David - the inward man, the man after God's own heart; 1 Samuel 16:1ff)
- David > Solomon >>>>Christ (2 Samuel 7)

10. The forerunner of the Messiah's seed line (John the baptizer)

- Zechariah, a priest of the course of Abijah (a descendant of Aaron; cf. 1Chr. 24:10 "the seventh to Hakkoz, the eighth to Abijah, ...")
- Elizabeth, his wife, was also a daughter of Aaron (Luke 1:5 - "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth.
- 6\* And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

11. The Messianic seed line concludes with genealogies going through

- Joseph (Matthew)
- Mary (Luke)
- See accompanying chart

1. Luke 3 (in reverse order from Luke 3: Adam to Judah)

- **Adam** > **Seth** > Enos > Cainan > Mahalalel > Jared > Enoch > Methuselah > Lamech > **Noah** > **Shem** > Arphaxad > Cainan > Shelah > Eber > Peleg > Reu > Serug > Nahor > Terah > **Abraham** (21) > **Isaac** > **Jacob** > **Judah**
- The complete Lucan record is as follows:
- 23\* Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of **Joseph**, the son of **Heli**,
- 24\* the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,
- 25 the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
- 26 the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah,
- 27 the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,
- 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,
- 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,
- 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,
- 31\* the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David,
- 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,
- 33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,
- 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
- 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
- 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 Mahalalel, the son of Cainan,
- 38 the son of Enos, the son of Seth, the son of Adam, the son of God.
- Key difference between Luke and Matthew:
  - Luke goes from David through Nathan to the Christ, and follows the maternal line.
  - Luke goes all the way back to Adam
  - Both Luke and Matthew are the same from Abraham to David.
  -

2. Matthew 1:1 ff:

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham (starts with Abraham and proceeds to Jesus)

2 **Abraham** > **Isaac**, Isaac > **Jacob**, and Jacob > **Judah** and his brothers.

3 Judah > Perez and Zerah by Tamar, Perez > Hezron, and Hezron > Ram.



4 Ram > Amminadab, Amminadab > Nahshon, and Nahshon > Salmon.  
 5 Salmon > Boaz by Rahab, **Boaz** > **Obed** by Ruth, Obed > **Jesse**,  
 6 and Jesse > **David the king**. David the king > **Solomon** by her who had been the wife of Uriah.  
 7 Solomon > Rehoboam, Rehoboam > Abijah, and Abijah > Asa.  
 8 Asa > Jehoshaphat, Jehoshaphat > Joram, and Joram > Uzziah.  
 9 Uzziah > Jotham, Jotham > Ahaz, and Ahaz > Hezekiah.  
 10 Hezekiah > Manasseh, Manasseh > Amon, and Amon > Josiah.  
 11 Josiah > Jeconiah and his brothers about the time they were carried away to Babylon.  
 12 And after they were brought to Babylon, Jeconiah > Shealtiel, and Shealtiel > Zerubbabel.  
 13 Zerubbabel > Abiud, Abiud > Eliakim, and Eliakim > Azor.  
 14 Azor > Zadok, Zadok > Achim, and Achim > Eliud.  
 15 Eliud > Eleazar, Eleazar > Matthan, and Matthan > Jacob.  
 16 And Jacob > **Joseph** the husband of Mary, of whom was born Jesus who is called Christ. (Each > = begot)

### 3. Key difference between Matthew and Luke:

Matthew goes from David through Solomon, and follows the paternal line.

Matthew goes back to Abraham and not to Adam (which Luke does)

Both Luke and Matthew are the same from Abraham to David.

### 4. Genesis 5:1ff; 10:1ff; 11:1 (Genesis 5 parallels Luke 3: starts with Adam and continues to sons of Noah)

a. Adam > Seth > Enosh > Cainan > Mahalalel > Jared > Enoch > Methuselah > Lamech > Enoch > Noah > Shem/Ham/Japheth

b. Genesis 10:1ff (picks up with Noah and his sons from Genesis 5, but it doesn't follow a singular seed line like Genesis 5, Luke 3 or Matthew 1; it includes seed lines, for example, of all Noah's sons, not just Shem; and it continues following several respective seed lines of many of their descendants; common connection, however, is that this is restricted to the descendants of Noah through Shem/Ham/Japheth, which makes sense since this is the restarting of the earth's population through Noah after the flood)

c. 1 Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood. (1st vs of chapter 10)

d. 32 These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood. (Last vs of chapter 10)

e. Chapter 10 is bookended by the beginning and end of a particular slice of genealogy, that of Noah's descendants after the flood.

f. It chronicles the repopulation of the earth, the spread of that population, and sets the stage for the events coming in chapter 11: the tower of Babel incident, and the identification of Abram/Abraham as the progenitor of a new "race" (Hebrew/Jew) of people, specifically the seed line from Eve > Abraham > Isaac > Jacob > Judah > David > Christ (noting only the major characters)

g. Genesis 11:1ff chronicles the incident at Babel, but continues after the "scattering" (vs 8-9 — 8 So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. 9 Therefore its name is called 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.) with the seed line of Shem, the son of Noah, that leads to the next major figure, Abraham.

h. Shem > Arphaxad > [Cainan - omitted] > Salah (aka Shelah in Luke 3) > Eber > Peleg > Reu > Serug > Nahor > Terah > Abraham/Nahor/Haran (> Lot)

*see Expositor's Bible Commentary re Genesis 11:10-26 and the seed line of Shem leading to Abraham*

“10-26 This list of ten descendants of Shem performs a function similar to that of the list of ten descendants of Adam in chapter 5. It draws the line of the “faithful” from Noah to Abraham and bypasses the line of the “unfaithful” (10:26-30). The list of the ten descendants of Shem (11:10-26) closely resembles the list of the ten descendants of Adam (5:1-32). A comparison of the use of the two lists within the larger narrative complex suggests that they both are a result of the careful attention given by the author to the final shape of the text. In chapter 5, the list of ten patriarchs from Adam to Noah provided the necessary linkage between the “offspring” promised to the woman (3:15) and the offspring of Noah, the survivor of the Flood (7:23). Not only does the list mark the “line of the promise,” it also is the means for bypassing the other line that occupies the attention of the author of Genesis, the line of Cain (4:17-22), which also consists of a list of ten names. Cain’s line represents the builders of the city (4:17) and the civilization (vv.20-24) that was destroyed in the Flood.

The list in chapter 5, then, reveals a highly developed theological reflection on the promise that had been made concerning the seed of the woman in 3:15. It shows the author was conscious of the impending failure of the line of Cain and the city they had built. The judgment and destruction that awaited that city, however, would not mean the end of God’s promise. Noah would survive and his offspring would carry the hope of the promise. Such theological reflection achieves full expression in the words of the woman at the birth of Seth: “God has granted me another child [zera‘ ‘aher lit., “another seed’] in place of Abel, since Cain killed him” (4:25). There are two seeds, that of Cain and that of the woman. The line of Cain may rise up against the seed of the woman, but God had provided another seed in place of the one who was slain. The line of Cain may lead to judgment and destruction, but God would preserve the line of Seth through whom the promise would be fulfilled.

The same theological reflection on God’s promise lies behind the list of ten names in vv.10-26. Here the author’s aim is to show that God’s promise concerning the seed of the woman cannot be thwarted by the confusion and scattering of the nations at Babylon. Though the seed of Noah were scattered at Babylon, God has preserved a line of ten great men from Noah to the chosen seed of Abraham. Out of the ruins of two great cities, the city of Cain and the city of Babylon, God has preserved his promised seed. By beginning the list of names over again with Shem, the author shows his intention to bypass the other line that had been traced to Shem in the previous chapter (10:26-30).”

**Table 1. Major Genealogies of the Old Testament** [Linear (L) or Segmented (S); Ascending (A) or Descending (D)]

Reference	L or S	A or D	Family Line	# of Generations
Gen 4:17–22	L	D	Cain to 3 sons of Lamech	7 [Source: Dict of OT: Hist Books 312]
Gen 5:3–32	L	D	Adam to 3 sons of Noah	11
Gen 10:1–32	S	D	Sons of Noah to Joktan's sons	Japheth, Ham 3 Shem 6
Gen 11:10–30	L	D	Shem to Abram	10
Gen 22:20–24	S	D	Nahor to Rebekah	3
Gen 25:1–4	S	D	Abraham to descendants of Dedan	4
Gen 25:13–16	S	D	Ishmael and sons	2
Gen 36:9–14	S	D	Esau and grandsons	3
Gen 36:15–19	S	D	Esau and grandsons	3
Gen 36:20–29	S	D	Seir and grandsons	3
Ex 6:14–25	S	D	Levi to Phinehas	5
Ruth 4:18–21	L	D	Perez to David	10
1 Chron 1:1–37	L/S	D	Adam to Jacob	22
1 Chron 1:38–42	S	D	Seir and grandsons	3
1 Chron 2:1–4:21	S	D	Judah to postexilic	Max 34
1 Chron 4:24–37	S	D	Simeon's tribe	14
1 Chron 5:3–6	L	D	Reuben's tribe	10
1 Chron 5:11–15	S/L	A	Gad's tribe	9
1 Chron 6:1–15	L	D	Levi to exile	26
1 Chron 6:16–30	S	D	Levi to Shaul	7
1 Chron 6:50–51	L	D	High priests	12
1 Chron 7:1–3	S	D	Issachar's tribe	4
1 Chron 7:6–10	S	D	Benjamin's tribe	4
1 Chron 7:14–19	S	D	Manasseh's tribe	5?
1 Chron 7:20–26	L	D	Ephraim to Joshua	11
1 Chron 7:30–39	S	D	Asher's tribe	7?
1 Chron 8:1–28	S	D	Clans of Benjamin	4?
1 Chron 8:29–39	S	D	Family of Saul	10
1 Chron 9:3–21	L series	A	Jerusalem settlers	Most 3 or 4; Max 7
1 Chron 9:35–44	S	D	Family of Saul	15
Neh 11:4–17	L series	A	Leaders in Jerusalem	Most between 5 and 8

# MATTHEW

# LUKE

Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Ram	Ram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David

## Paternal Line

## Maternal Line

Solomon		Nathan (Solomon's brother)
Rehoboam		Mattathah
Abijah		Menan
Asa		Melea
Jehoshaphat		Eliakim
Joram		Jonan
Uzziah		Joseph
Jotham		Judah
Ahaz		Simeon
Hezekiah		Levi
Manasseh		Matthat
Amon		Jorim
Josiah		Eliezer
Jeconiah		Jose
Shealtiel	} Intermarriage {	Er
Zerubbabel		Elmodam
		Cosam
		Addi
		Melchi
		Neri
		Shealtiel
		Zerubbabel

Abiud	←(Zerubbabel's sons)→	Rhesa
Eliakim		Joannas
Azor		Judah
Zadok		Joseph
Achim		Semei
Eliud		Mattathiah
Eleazar		Maath
Matthan		Naggai
Jacob		Eslai
Joseph	* Son-in-law to	Nahum
	└─┬─┘	Amos
		Mattathiah
		Joseph
		Janna
		Melchi
		Levi
		Matthat
		Heli
		Mary