

The Bible Ark Bible Study Program

Genesis – Verses 11:4–11:32, The Ancestry of Abram

For those of you who are first-time listeners on the “Bible Ark” today, this is a five-year Bible study program that follows along with Dr. J. Vernon McGee’s Thru the Bible Bible Study. The TTB broadcast (that is the Thru the Bible Bible Study) is also a five-year study of the Bible, that is presently in its eleventh five-year cycle. What this Bible study provides that the TTB broadcast does not is that the Bible Ark Bible Study is first and foremost a Bible reading of not just the Bible itself, but also a reading of all the study notes in the Scofield Study Bible. Therefore, this Bible Ark Bible study is a companion to the Thru the Bible, as we cover a great many details of the Bible that Dr. McGee does not cover in his five-year study.

In the study today we will continue learning about the patriarchs after the flood and about the confusion of languages, in the midst of the building of the tower of Babel.

Let us look to God in prayer now to get us started in our study.

Heavenly father, thank you for this opportunity to read from your excellent Word and to learn about how you lay down a foundation for everything that you do. You work in our lives and in the affairs of the world to make a way and a path for your purposes to be played out just as you expect them to be carried out. Your ways are so far beyond our own ways; your thoughts are so much greater than our thoughts. Thank you for your great faithfulness towards us! Thank you for the love and salvation of our Lord Jesus Christ. Bless us now Father that we would hear from you and your amazing Word, that we would learn and understand the truth of your Word, and that we would come to know more about Jesus Christ, the branch, the anointed one from the foundation of the world.

We pray in Jesus’s name. Amen!

In our study today, we will be covering the remaining verses in Chapter 11 of Genesis, verses 4 through 32. As usual, we will go through Dr. Scofield’s comments on these verses, and in the process I will make my own comments and review. I will not be reading the majority of these verses again a second time. However, I will reread verses 4 through 9.

Genesis, Chapter 11, verses 4 through 32, Scofield’s Comments (+Dale’s)

BC 2247

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

The judgment of the confusion of tongues. Life continues under the Adamic and Noahic Covenants.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there ^aconfound their language, that they may not understand one another's speech.

a *Miracles* (Old Testament). Genesis 12:17. (Genesis 5:24; John 2:1–10).

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ^bBabel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

b i.e. *confusion*. See Genesis 11.1, *note*; Isaiah 13.1, *note*.

Before I read verse 10, I would like to address the explanatory note that Dr. Scofield has included on verse 10. This explanation from Dr. Scofield contains about 50 scripture passage references, which encompass 204 verses of the Bible. I have no intension of reading any of these references to you today. We would be here for a couple of hours, if I made such an attempt. What I am going to do instead is that I am going to read you the explanation that he has included then I am going to record a supplemental study on this explanation. In fact, I intend to record it as a two part explanation. The first part will be a reading of a few of the more lengthy passages, and the second part will be reading all of the short passages and then tying it all together.

There really is not any particular reason why this explanation needs to be associated specifically with verse 10 of Chapter 11. Therefore, having a separate study of the explanation alone and apart from this study should not be a disadvantage. I have already completed most of the preparation for this supplemental study, and really do feel that Dr. Scofield has presented some valuable information with this comment. I would encourage you to listen to the study. I believe that you will be blessed by passages of the Bible that we will be reviewing and to see how they all tie together in the way that Dr. Scofield has presented them. Moreover, I have a little message of my own that you may find to be a bit thought provoking.

The ancestry of Abram.

10 These are the ¹generations of Shem: Shem was an hundred years old, and begat ^cArphaxad two years after the flood:

c *Arphaxad*. Verses 10–13. 1st Chronicles 1:17 (Genesis 10:22; Luke 3:36).

1 Genesis Chapters 11 and 12 mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in “the first man Adam.” Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deuteronomy 6:4; Isaiah 43:10–12); to illustrate the blessedness of serving the true God (Deuteronomy 33:26–29); to receive and preserve the divine revelations (Romans 3:1 & 2; Deuteronomy 4:5–8); and to produce the Messiah (Genesis verses 3:15, 21:3, 28:10, 28:14, & 49:10; 2nd Samuel 7:16 & 17; Isaiah 4:3 & 4; and Matthew 1:1.)

The reader of scripture should hold firmly in mind: (1) that from Genesis Chapter 12 to Matthew 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e.g., Genesis 12:3; Isaiah verses 2:2, 2:4, 5:26, 9:1, 9:2, 11:10–12, 42:1–6, 49:6, 49:12, 52:15, 54:3, 55:5, 60:3, 60:5, 60:11–16, 61:6, 61:9, 62:2, 66:12, 66:18, & 66:19; Jeremiah 16:19; Joel 3:9 & 10; Malachi 1:11; Romans Chapters 9, 10, & 11; Galatians 3:8–14); (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human Government continue. The moral history of the great Gentile world is told in Romans 1:21–32, and its moral accountability in Romans 2:1–16. Conscience never acquits: it either “accuses” or “excuses.” Where the law is known to the Gentiles it is to them, as to Israel, “a ministration of death,” a “curse” (Romans 3:19 & 20, Romans 7:9 & 10; 2nd Corinthians 3:7; Galatian 3:10). A wholly new responsibility arises when either Jew or Gentile knows the Gospel (John 3:18, 19, & 36; John 15:22–24; John 16:9; 1st John 5:9–12).

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

Reu in Hebrew is pronounced R^ə’û (reh-oo'). The name means “friend” or “to care for as a friend.”

Serug in Hebrew is pronounced Š^ərûg (ser-oog'). The name means “branch” or “a shoot,” from the root word meaning “to be intertwined,” “to braid,” or “to interweave.”

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

BC 2126

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

Nahor in Hebrew is pronounced **Nāḥôr** (naw-khore'). The name means "snorting," "breathing hard," or "snorer."

Terah in Hebrew is pronounced **Terah** (teh'-rakh). The name means "a station in the wilderness" or "delay."

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Abram in Hebrew is pronounced **'abrām** (ab-rawm'). The name means "high father" or "exalted father."

Haran in Hebrew is pronounced **Hārān** (haw-rawn'). The name means "mountaineer."

Lot in Hebrew is pronounced **Lôṭ** (lote). The name means "a covering" or "a veil."

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

Sarai in Hebrew is pronounced **Šāray** (saw-rah'-ee) [saw-rah'-eye]. The name means "princess."

Milcah in Hebrew is pronounced **Milkā** (mil-kaw'). The name means "queen."

Iscah in Hebrew is pronounced **Yiskā** (yis-kaw'). The name means "one who looks forth" or "one who beholds."

30 But Sarai was barren; she had no child.

Incomplete obedience: the wasted years at Haran.

31 And ^aTerah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

^a The name means *delay*.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

OK, that is it for our study today. In our next study, we will look at the first part of Chapter 12, where we learn about the first time that God appeared unto Abraham.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never thought possible.

You can find out everything that you need to know about the Thru the Bible program by visiting the [ttb.org](#) Website. You can also download the Thru the Bible app to your smartphone. All of the TTB broadcasts are available free of charge from many different sources. You can access the broadcasts from the TTB Website, from the TTB app, and from many other sources, including Podcast, YouTube, or from terrestrial radio broadcasts. The TTB audio broadcast is available in over 120 languages, so if you speak a different language as your heart language, they probably have a broadcast of TTB in your mother tongue. Just go to [ttb.org](#) for more info.

Dale Trussell, May 20th, 2021