

There is another genealogy in Genesis 11 and we will read this but then I want to discuss how culture developed very rapidly after the Tower of Babel. Even though people were spread, I think there is evidence that will show why culture can develop at all and why it developed rapidly. The culture we live in today has an evolutionary thought and this evidence goes against that idea.

There are issues I'd like to cover, or questions I'd like to answer. We will get to these as we study Genesis 11:

Issues

1. What happened after Babel?

We don't have a lot of Biblical data; in fact what we have after Babel is this genealogy that we will look at. So we have the line that goes through Shem all the way to Abraham so focus is actually leading up to Abraham. But there are a lot of things that happen after Babel, that are not recorded in Scripture, that archeology has uncovered and other sources of information. And some of it goes against what we believe because of the chronology and timeframe—there is a conflict with what archeology says.

2. What is the view of secular history?

If you have taken a world history class you know that the secular world believes in evolution. In fact I am going to give a kind of layout of what you can usually find in most books of history from the secular world.

3. What is the chronology of modern archaeology?

Another question: What is the chronology of modern archeology? This will be included in the historical layout, and you see not only secular history, but also the chronology of modern archeology—which doesn't fit the Biblical chronology. In fact there is a major issue there and even the

majority of Christian archeologists tend to rely on the secular chronology. In fact there are some Biblical issues that we talked about when we were in chapter 5 with the genealogy of Seth. So we will review a little bit of that as well.

4. What is the Biblical chronology?

I will lay that one out also; I have a chart that we will go over briefly.

5. How do we explain rapid development of culture?

Then I will spend the bulk of the time on this final issue: How do we explain rapid development of the culture? I think the main thing I will bring out is that mankind has degraded in its mentality or its intellect rather than evolve which is the opposite of the viewpoint of the secular archeologists or historians, of the secular world in general in terms of science.

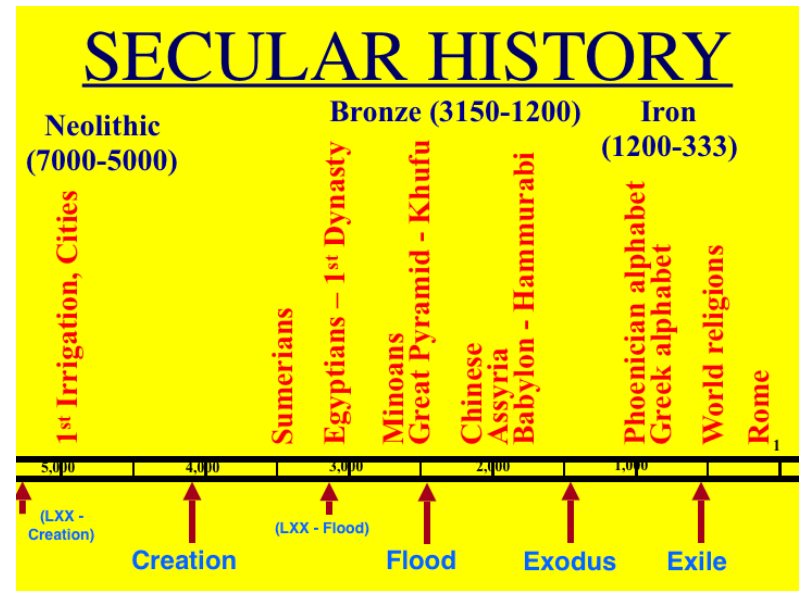
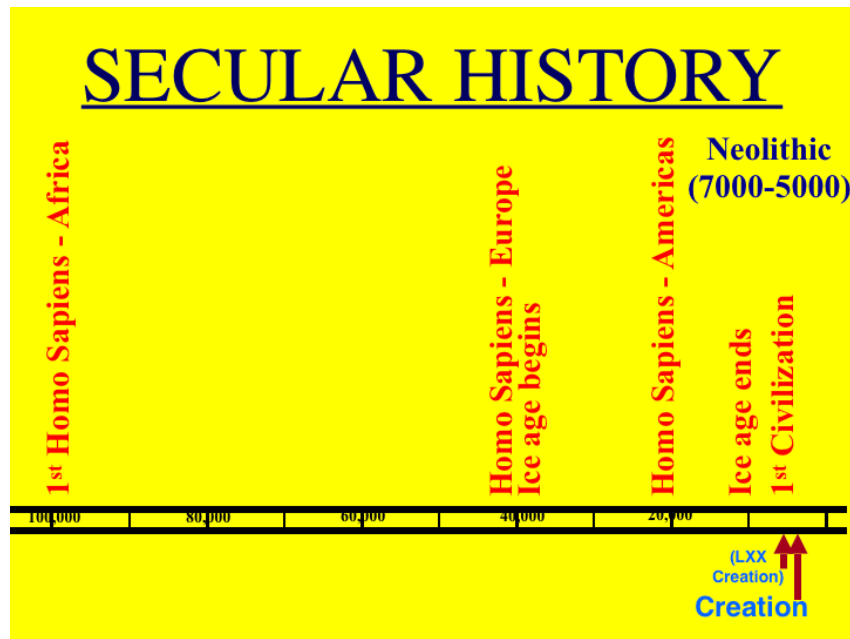
I think the explanation of the rapid development is that they were a family with pre-flood ideas, even though we don't have any data in the Bible. But there was high intellect and high technology.

Now let's go back and look at secular history, relating to mankind—by the way, this is the kind of thing you need to communicate to your children as they read books that are written by secularists. That these are the things that they will find in terms of the early beginnings of mankind. Obviously, on the time line there I have 100,000 years and they would believe, and it varies some, but they believe that the *homo sapiens* appeared in Africa—*homo sapiens* being considered fully human and they believe that Man evolved from primates.

So, beginning with mankind 100,000 years ago, then *homo sapiens* made it to Europe—taking 100,000 years to do that. This is about 40,000 years before Christ according to their dating. They put the beginning of the Ice Age at about 40,000. Now a lot of secularists believe in multiple Ice Ages, and this would be

the last one, dating it at about 40,000 years before Christ. At the top of the timeline we have what the secularists call the Neolithic period, from about 7,000 to about 5,000 BC. That is the dating of the secular archeologists, and anything classified as Neolithic they would put in that timeframe.

And they would say that *homo sapiens* arrived in the Americas another 20,000 years later from Europe. Then they have the Ice Age ending about 10,000 BC. Then we have the first civilization which appears shortly after that. Notice on the bottom is the Biblical timeframe based on the Masoretic Text. I give the Septuagint (LXX) text which, in spite of the long timeframe of a few thousand years difference, is relatively close to the Masoretic text. About 55,000 BC would be the Septuagint dating of the Creation of mankind.



Now looking at the next slide which is on different scale: It starts at about 5,000 BC and a conservative look at the numbers of Genesis give you a little over 4,000 as the Creation; this number varies from conservative scholars.

Then I have the Septuagint time as 5500 BC, that would fall within the Neolithic.

The secular archeologists have a Bronze Age from about 3150 to 1200 BC. There is an early Bronze, a middle Bronze and a late Bronze.

Finally, the archeologist sees the Iron Age from about 1200 BC to 333 before Christ. David would fit into the Iron Age, Abraham would fit into what they call the Bronze Age.

And they would see the first irrigation about 5000, and again this would be before Creation, according to Biblical strict chronology, even close to Creation, with the Septuagint.

The Sumerian culture they date at about 3500 BC: This is very important; we have a lot of material concerning the

Sumerians whom the secularists would believe is the 1st culture. And we would say that this is a reflection of the 1st civilization of people after Babel. So we would place this after Babel, even though on the timeframe, according to their chronology, would be before the Flood.

Then the Egyptians and their 1st Dynasty, on which we have a lot of archeology, from a little bit before 3000 BC.

And the Minoans, Great Pyramids—particularly Khufu—that still exist today, around 2500 BC.

Chinese culture, before 2000 BC—all of this is based on archeology. Then the Assyrian Empire. Now about the time of the Exodus, things begin to fit closer to the Biblical chronology. But all the prior dates are somewhat expanded.

Phoenician alphabet about a 1000 BC, the Greek alphabet a little later.

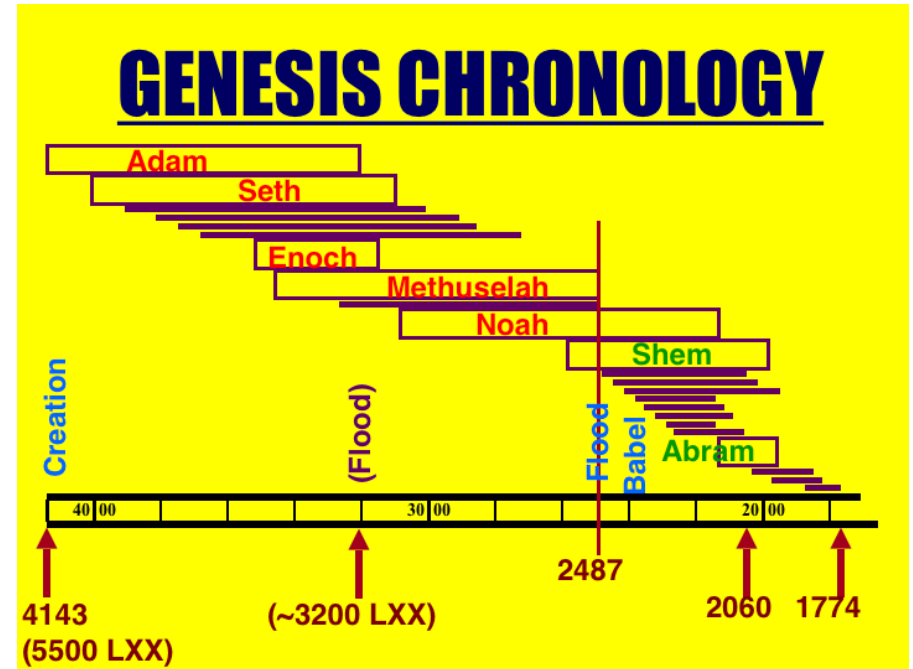
Then World Religions: interestingly, most of the major world religions came about during that 70-year exile of the nation of Israel. It was almost like there was a spiritual void that these world religions attempted to fill while Israel was in exile.

Then we have the Roman Empire, close to the 1st Century. So that is secular history.

Issues

1. What happened after Babel?
2. What is the view of secular history?
3. What is the chronology of modern archaeology?
4. What is the Biblical chronology?

And what is the Biblical chronology? Well, if you take the numbers from the Masoretic Text, you can chart them. This is the chart I have used.



These are the numbers based on Hoehner's Chronology, the Greek scholar, Harold Hoehner who died a few years ago. His chronology would date the creation at about 4143 (the Septuagint 5500) BC, and the flood, using that same chronology would fall at 2487. We do not have a dating for Babel—other than that little phrase that we saw in chapter 10, that the 'division' took place and it's not clear—it probably refers to the dividing of the peoples or the spreading of the peoples in the time of Peleg. And if you plot Peleg, one of the purple lines there it would be 100 to 300; he lived a little over 200 years. This give us kind of a scale of the long periods of time that people lived: Adam, Seth, Enoch (the shortest because the Lord took him up). The longest would be Methuselah. And then notice, Noah would have lived, according to this chronology, and died a year before the birth of Abraham.

And Shem, you might notice, lived through almost the entire timeframe of Abraham. Some, of course, dispute the chronology, but this would be the Biblical chronology.

The problem that we have as believers is: how do we fit all that archeological data in this very short period of time between the Babel and Abraham? There are not a lot of years in between. The Septuagint numbers give us considerably more but it's still not the same as the archeological numbers. So that's the conflict that we have, and personally, even Steve Collins admits that the archeologist bases his conclusions on limited data.

So I would say that we just don't really have enough data to be conclusive on anything either Biblically or other than what the Scriptures teach. Steve Collins said that, in terms of archeology, there is only 5% that is available to archeologists to come to their conclusions. Some of it is speculation, some of it is guessing, some of it is other correlating information that helps. *5% is based on actual archeological data.* I would say that, if that is all you have, there is a lot of missing data that could add light to the chronology. So there is the Biblical chronology.

By the way, in the passage that we are going to look at, we will see the descendants of Shem all the way to Abraham, so it will be those little purple lines that represent the names we have in Genesis 11.

We are still looking at Primeval History:

- | | |
|----------------------------------|--------------------------------|
| I. Primeval History | 1.1-11.26 |
| A. History of the Creation | 1.1-2.3 |
| B. Early History of Mankind | 2.4-3.24 (the entrance of sin) |
| C. Early History of Civilization | 4-9 (the Flood/Judgment) |
| D. Early History of the Nations | 10-11 (origin of the nations) |
| 1. Origin of the Nations | 10 (Result of ch 11 passage) |
| 2. Scattering of the Nations | 11.1-26 |
| 3. Ancestry of a Nation | 11.10-26 |
| a. Shem | 11.10-11 |

And now with these genealogies we are going to look at the ancestry of a nation. So God is shifting, from dealing with mankind broadly and in general, to dealing with a nation that *He* will create. And, when we were talking about Babel I mentioned that Babel represents the world system, and God is rejecting the world system and calling out one individual that He is going to make a covenant with. The content of that covenant includes the creation of His *own* nation and they will be something like a counter culture to the rest of the nations. And God will deal with them and the rest of world history, will deal with those people that come from Abraham—whom we call Jews or Jewish people.

So He is going to create His own nation and work through them primarily. And I say that the rest of world history is Jewish because we are related to Israel's Messiah. It is through Israel that the Messiah comes, and that Messiah was crucified and died on the cross, but will return and when He does, He will not only re-establish the nation of Israel but establish the *kingdom* where Israel will be the most prominent nation in it. So here is the beginning of God's people, God's nation, and it will begin with a man that He calls out of Ur of the Chaldees.

First of all, we take a look at Shem, beginning in verse 10:

11.10 These are the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

These are the records of the generations of Shem. This reminds us that it is a toledoth. So we have the toledoth of Shem. Some believe that Moses (the author) gathered together what was available, these toledoths or these records, and from them he composed the book of Genesis. There are 10 of them, and the first one we saw was in Genesis 2.4 where we have the toledoth of the heaven and the earth. There is debate over what the meaning of it is; it seems that these are the outcome, particularly the outcome of

the heavens and earth. So here this would be the ‘outcome’ or generations of *Shem*; it is a short one, just a few passages in chapter 11, and then it shifts to the toledoth of *Terah*. The outcome of *Terah* is actually the life of Abraham. We will see that later.

11.10 These are the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

Then we have numbers: Shem was 100 years old and became the father of Arpachshad two years after the flood.

So we have some dating here: a son after the flood. And Shem is 100 years old before he became the father there. So this genealogy, like the one we saw in chapter 5, gives us the chronology that we can use to re-construct *every event in the book of Genesis*. From here on we have *dates* for all of the others who are born after Abraham as well, in terms of Abraham, Isaac and Jacob, and even Joseph also.

11.11 and Shem lived five hundred years after he became the father of Arpachshad, and he had other sons and daughters.

and Shem lived five hundred years after he became the father of Arpachshad... And we are going to have this pattern in the other descendants as well, so Shem lives 500 more years—that’s why we have that extended time frame that I showed you on the Biblical chronology chart. He lives 600 years, so quite extensive, though not as long as the pre-flood people, but still very, very long in comparison to most of the others. In fact he will outlive most of his descendants all the way up to about Abraham.

11.11 and Shem lived five hundred years after he became the father of Arpachshad, and he had other sons and daughters.

Then each one has a little note: and he had other sons and daughters. The idea here is that there is going to be a rapid development of families that will lead to cultures, eventually to the *nations*. This is kind of the outcome of Babel, and this is the line of Shem—remember chapter 10 where we have the 3 sons and their descendants. They would have scattered and the table of nations would be the nations that existed in the time of Abraham.

And we have kind of a formula...

Structure

A lived x years and fathered B.

A lived y years after fathering B, and had other children

(exceptions: Terah)

...except that this one is shortened and in each one of the individuals, in this case Shem (A), lived a certain number of years (x), in this case 100, and he fathered the next son, here Arpachshad (B), and then he lived 500 (y) years, after he fathered Arpachshad (B). So that is the pattern, ‘A lived x years and fathered B. Then A lived y years after fathering B, and then had *other* children. The only exception is Terah, verse 26, but all of the other descendants follow this pattern.

- | | |
|----------------------------------|--------------------------------|
| I. Primeval History | 1.1-11.26 |
| A. History of the Creation | 1.1-2.3 |
| B. Early History of Mankind | 2.4-3.24 (the entrance of sin) |
| C. Early History of Civilization | 4-9 (the Flood/Judgment) |
| D. Early History of the Nations | 10-11 (origin of the nations) |
| 1. Origin of the Nations | 10 (Result of ch 11 passage) |

2. Scattering of the Nations 11.1-26
3. Ancestry of a Nation 11.10-26
 - a. Shem 11.10-11
 - b. Arpachshad ... Eber 11.12-17

Then we have all the genealogy from Arpachshad to Eber, which follow the pattern so we can go through them quickly:

11.12 Arpachshad lived thirty-five years, and became the father of Shelah;

13 and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had other sons and daughters.

Arpachshad lived thirty-five years—so he is a youngster—and became the father of Shelah;

Then, following the formula:

1.12 Arpachshad lived thirty-five years, and became the father of Shelah;

13 and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had other sons and daughters.

Arpachshad lived four hundred and three years after he became the father of Shelah, and he had other sons and daughters. So you see the same pattern. The difference is the number of years. So you can go from patriarch to patriarch and come up with the chronology that I gave you earlier. And he had other sons and daughters, following the same pattern.

Arpachshad would have lived in the southeastern part of the fertile crescent on this map:



Later on we will learn that there is a major city there by the name of Ur, so we will see that on a map as well. So this is where the descendants of Arpachshad settled in the fertile crescent which would be close to the Persian Gulf, in present-day Iraq.

11.14 Shelah lived thirty years, and became the father of Eber;

15 and Shelah lived four hundred and three years after he became the father of Eber, and he had other sons and daughters.

Following the same pattern: Shelah lived thirty years, and became the father of Eber. Eber is important because they probably got their Hebrew name from him. Then Shelah lived thirty years, and became the father of Eber, and he had other sons and daughters. Same pattern or formula.

11.16 Eber lived thirty-four years, and became the father of Peleg;

17 and Eber lived four hundred and thirty years after he became the father of Peleg, and he had other sons and daughters.

Then (16-17) Eber lived thirty-four years, and became the father of Peleg. Now we don't have any information about Peleg, but you will remember that we talked about Peleg in chapter 10 and at this point there is a division. So we have individuals *before* Babel and then probably during the lifetime of Peleg...

11.18 Peleg lived thirty years, and became the father of Reu;
19 and Peleg lived two hundred and nine years after he became the father of Reu, and he had other sons and daughters.

Peleg lived thirty years, and became the father of Reu; and Peleg lived two hundred and nine years after he became the father of Reu, and he had other sons and daughters. So following the same pattern. And here is Peleg at thirty years—even younger—and became the father of Reu; and Peleg lived two hundred and nine years... If you add the 30 years and 209 = 239 years and if you add the other numbers it is about 100 years after the flood, so the incident at Babel would have fallen in this lifespan here. And he had other sons and daughters. So that is Peleg. There is repetition, and more yet.

- D. Early History of the Nations 10-11 (origin of the nations)
1. Origin of the Nations 10 (Result of ch 11 passage)
 2. Scattering of the Nations 11.1-26
 3. Ancestry of a Nation 11.10-26
 - a. Shem 11.10-11
 - b. Arpachshad ... Peleg 11.20-26
 - c. Reu ... Abram 11.20-26

Reu lived thirty-two years, and became the father of Serug;

11.20 Reu lived thirty-two years, and became the father of Serug;
21 and Reu lived two hundred and seven years after he became the father of Serug, and he had other sons and daughters.

Still following the pattern. In most cases we do not know if the first son listed is the first—but in the ones we do know it is not always the firstborn. We noted earlier that Shem was not listed first but was probably the firstborn.

11.22 Serug lived thirty years, and became the father of Nahor;
23 and Serug lived two hundred years after he became the father of Nahor, and he had other sons and daughters.

Serug lived thirty years, and became the father of Nahor;
Now Nahor is important because he will come into play later as well. Serug lived two hundred years after he became the father of Nahor, and he had other sons and daughters.

11.24 Nahor lived twenty-nine years, and became the father of Terah;
25 and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had other sons and daughters.

Then, 24-25: Nahor lived twenty-nine years, and became the father of Terah;

Now here is the important one; Nahor is the father of Terah, and he lived 119 years—the numbers are starting to come down a bit—and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had other sons and daughters. Terah is important; in fact in verse 27 we will have the beginning of the toledoth of Terah.

Terah is important for a couple of reasons, mainly because he is the father of Abraham—and that is where Moses is leading us because Abraham is so important historically as the father of the nation of Israel. And there is another verse that indicates that Abraham probably was not the firstborn, in fact Haran dies early. And notice Nahor—this is a different one. Haran was the firstborn and yet Abraham was listed first, and I don't think there

is a verse listing who is next in terms of birth. As we noted before, Seth was listed first even though he was not the firstborn.

11.26 Terah lived seventy years, and became the father of Abram, Nahor and Haran.

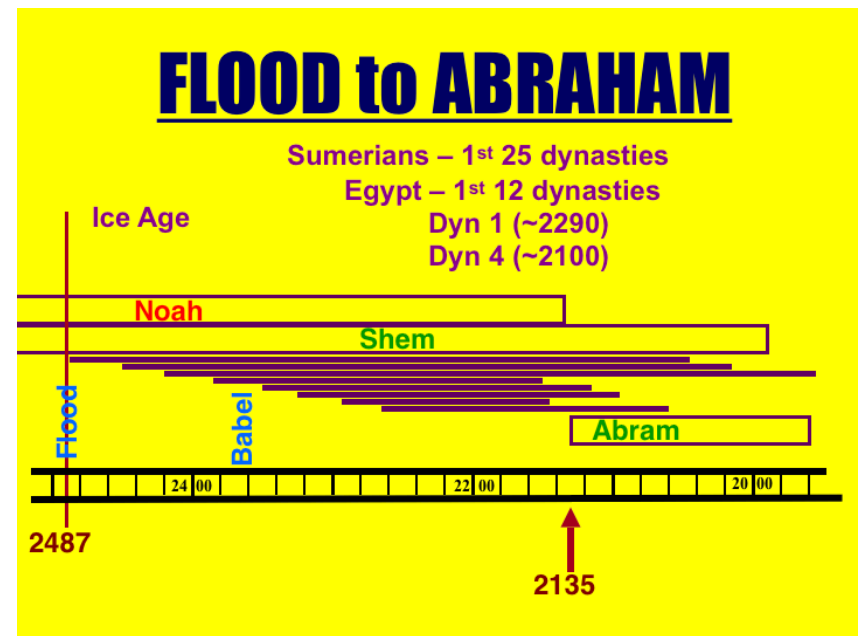
He is listed first because he is the prominent one on the line the Messiah will come from. And obviously Abraham is the one through whom the Messiah will come. Again this Nahor will be important later on. So here are three brothers and he will be the grandfather of one of the wives that we will be looking at later on.

This brings us to the list of issues:

Issues

1. What happened after Babel?
2. What is the view of secular history?
3. What is the chronology of modern archaeology?
4. What is the Biblical chronology?
5. How do we explain rapid development of culture?

So how do we explain then the rapid development of culture—and very high culture? The Sumerian culture: archeologists tend to view it not so advanced as later cultures, but there is evidence to the contrary—and that is one of the things I want to present. But let's look at another chart from the Flood to Babel.



Using that strict chronology we have about 100 years. So that purple line just above the 'l' on Babel would be Peleg. Because of the short time span the tower of Babel would be as early as you can get it, rather than at the end because you wouldn't have any time for the development of these cultures that archeology has found.

That 2135 would be the birth of Abraham. And the death of Noah would be 2136.

Now we do know from archeology, the records that we have of the Sumerians, that there were 25 dynasties. So the 1st dynasty would have to start after Babel and you have to squeeze 25 dynasties into that timeframe from the Sumerians to around the timeframe of Abraham. Similarly, in Egypt you have to have the 1st Egyptian dynasty after the Sumerians—they seem to have come later, not too much later, but you have to squeeze 12 dynasties in between the 1st and Abraham as well. So there is not a lot of time in there.

Archeologists expand the time to allow for innovation, development and civilization and those kinds of things. Dynasty #1 about 2290—this is a conservative date—Dynasty #4 about 2100. This is getting close to Abraham.

Let me give you some reasoning why cultures developed rapidly and in diverse places—obviously because of the scattering—but they would have carried technology with them in their memories. But also keep in mind that Shem would also be alive, so he would have been relied upon, I think, by peoples, to share his knowledge. And remember that Noah also lived almost to the time of Abraham and some of the other patriarchs that would have descended from Shem. So they would have had a resource of people who lived not only before the flood but of very high intelligence.

Don Landis, in a book, says,

“Ancient cultures all over the world show links of intelligence in areas of architecture, religion, mathematical abilities and astronomical understanding” —Don Landis

And some of the data I am going to share with you kind of reflects similarities in all of these areas. And it makes sense Biblically, more so than from the secular historian viewpoint. The secularist would have to see all of this technology developing somewhat more independently than what I think the Biblical text indicates to us.

There is a list of the sources of high Technology:

High Technology

1. Pre-Flood artifacts: There are very, very few pre-flood artifacts available. In fact I am not aware of any other than the few I am going to show in these slides. If the Flood was as destructive as I have been saying, then obviously everything

was destroyed and mixed and totally obliterated, particularly objects of wood, etc. The only thing that might survive would be some metals. And there have been some things found in coal beds primarily. Here are some. If you believe in the Genesis Flood and that coal beds were laid down as a result of the ripping up of entire forests, then transporting those forests, hundreds, maybe even 1000 miles or more, then those coal beds *might* have some artifacts.



That is a brass bell with alloys that include copper, zinc, tin, arsenic, iodine, and selenium—which indicates there was metallurgy abilities that some of these pre-flood cultures would have been able to develop. The bell was found in a coal bed in West Virginia and the cast iron pot in one in Oklahoma. But there are very few of these things that have been found, and it is believed that they are pre-flood artifacts.

Then here is an Iron Head. It looks like a hammer but in fact it seems to be a metal bar that has teeth that seem to mesh with a wheel or a gear or some sort of implement. And the wooden handle seems to be what twisted it, and it seem like some sort of tool. This was found in a coal seam in Mongolia.



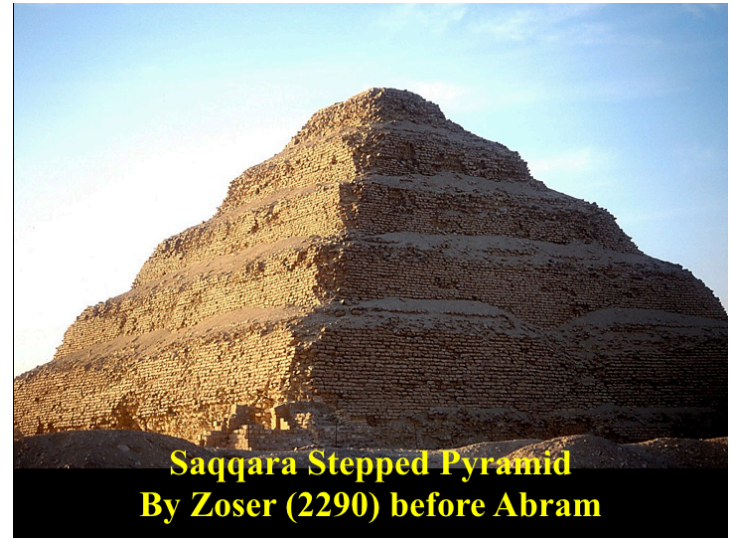
Iron head

But again there are very few of these pre-flood artifacts. These that we have indicate that they had metallurgy skills and perhaps mechanical devices that they had and used in the pre-flood world. The conclusion is based only on the fact that it is in a coal bed, buried hundreds of feet from the surface. The flood is the best explanation. It would have been ripped up along with the forest or maybe gathered along the way of transporting and ends up in the interior of the coal bed.

High Technology

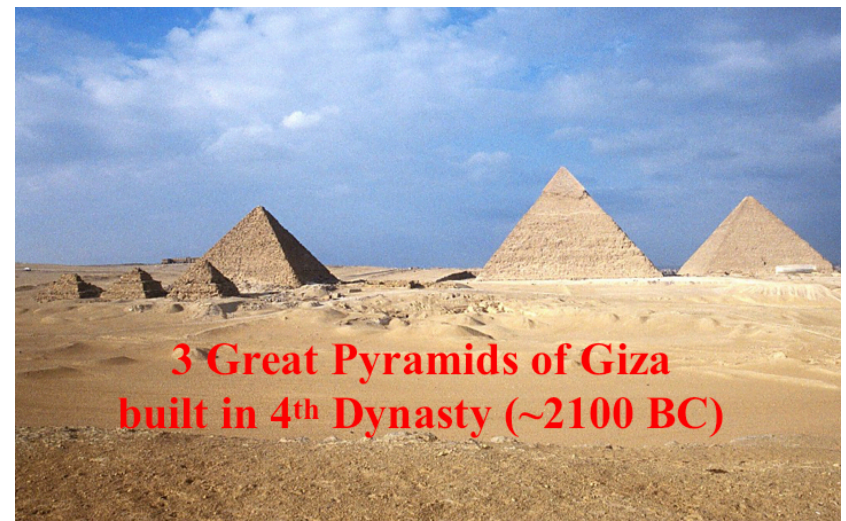
1. Pre-Flood artifacts
2. Sophisticated Architecture

There is also the sophisticated Architecture that seems to go all the way back to Babel. And even at Ur, there is the great ziggurat, obviously showing sophisticated architecture and this is where Arpachshad settled. There is similar architecture around Babel so it was probably built from the architecture of Babel.



**Saqqara Stepped Pyramid
By Zoser (2290) before Abram**

Now I took this photograph, when I visited Egypt, of the Saqqara Stepped Pyramid. It looks primitive, but it is actually is quite sophisticated and the bricks are not mud bricks, like the mud bricks in mesopotamia. These are cut stones that were manufactured, you might say, and were made in order to build this pyramid. It is quite large.



**3 Great Pyramids of Giza
built in 4th Dynasty (~2100 BC)**

Obviously the pyramids in Egypt: Here we see the 3 great pyramids of Giza, built in the 4th Dynasty of Egypt around 2100 BC, some of them earlier perhaps.

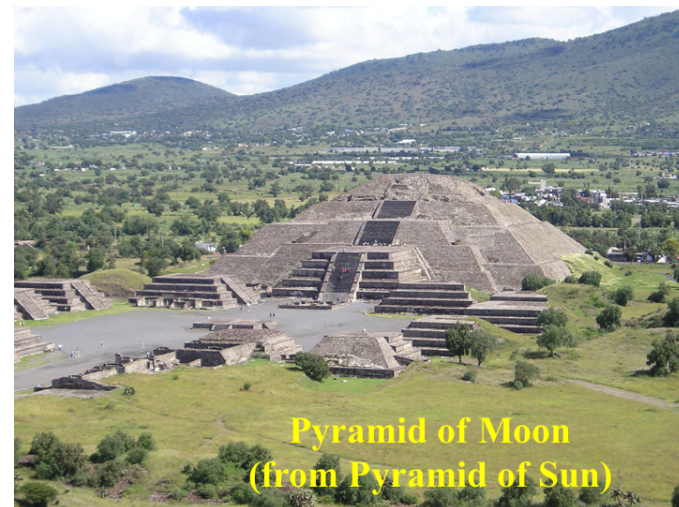
The point is that even today the engineers have a hard time understanding how these were built, how did they cut these stones? We have no idea because these are stones that were *cut*, so they had technology to cut stones very early, 2100 BC.

The pyramid of Khufu, the Great Pyramid, off to the right, has a base of 751 feet, and it is 479 feet in height, with estimated 3 million blocks with an average of about 2 1/2 tons. So how did they cut them, how did they transport them? They were transported to the site, and then how did they build it? And keep in mind that these pyramids were built in the timeframe of the pharaoh that built them. So in the timeframe of Khufu and Khafre, the other one, these pyramids were built—so not built over long periods of time; everything had to be constructed in a very short time—20-30 years. These are amazing engineering feats that tell us that they had technology that we don't even know about today.

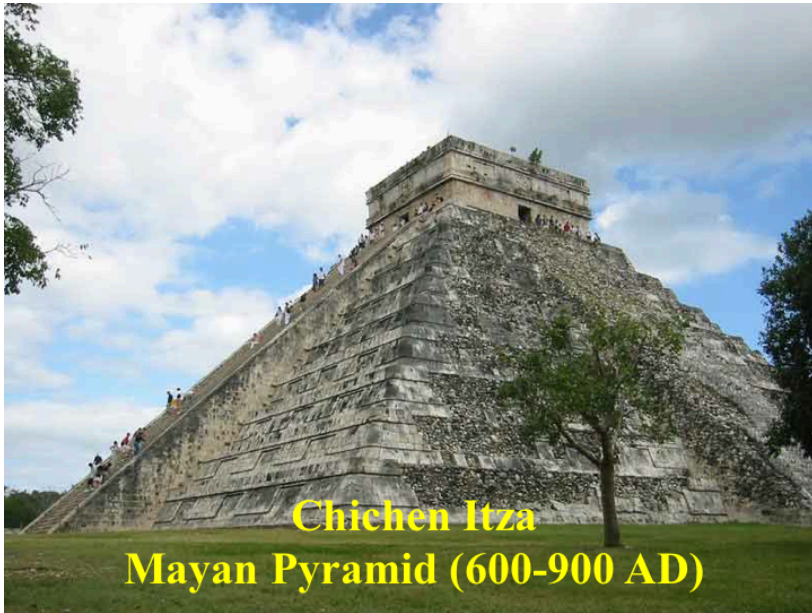
And there are similar structures in other places. When I used to go to Mexico I saw these; not that they are stepped pyramids but also pyramid in shape like the ones in Egypt, but also they resemble the ziggurats in mesopotamia with a top level. Most of these were used around the world for sacrifices. It is believed that these in Mexico were for human sacrifices. The avenue of the Dead passes the Pyramid of the Sun and leads to that of the Moon.



The Pyramid of Sun is huge, comparable to the ones in Egypt; in fact this one is the 3rd largest in the world. In this picture you can barely see people at the top and some on the right on the different levels. This is in *Mexico*, so technology traveled with these peoples that left Babel and they built similar structures where they went. There is over a thousand of these in Mexico alone.



The Pyramid of the Moon is seen from the Pyramid of the Sun. It is smaller, but still you can see how tiny the people are in the plaza in front of it.



Here is another location in the Yucatan (SE) the Mayan Pyramid at Chichen Itza. (600-900 AD)

There are over a thousand pyramids in Guatemala. There are similar ones in Italy, Sudan, Greece, even in China.



Then there are other structures. This photo is from Egypt at Karnak Temple. The female Pharaoh, the most famous female, Hatshepsut made this. In fact later Pharaohs tried to obliterate this obelisk and erase some of her images from some of the monuments. But this one is attributed to her.

They had the ability to cut these out of stone and transport them, not breaking them, and to establish them such that they lasted for thousands of years. There about 29 of these all over Egypt, but also found in Peru, Sudan, Italy, India, France, Poland, Brazil, Assyria, and Turkey.

To get an idea of the size of it, there is the broken Obelisk, lying on its side, also built by Hatshepsut, with people standing beside it. So they had advanced cutting technologies, probably better than we have, it almost appears. They didn't build these with hammers and chisels; they had to have an advanced way of not only cutting but also make carvings of art work. I do think that the Washington Monument was patterned after the obelisks.



This is the slide showing the size of some blocks in Egypt, 3 million of them. If they worked 72 hours/week for 40 years they would have to lay down 20 blocks/hour. The average size of the blocks was 2 1/2 tons. So they not only had to cut and transport but place about 20 blocks/hour. How did they do that? These are not brute structure that they built over a very long time, but rather over a very short time.

Believers from nations will establish God's plan on earth!
And God is going to draw out, from all of the nations, individuals to whom He has given the image of God to be creative and in our creativity we can accomplish a lot for what God has, for each and every one of us. These are just examples of how mankind has been able to develop things that even today we have a hard time understanding.