

Genesis 11: The Genealogy of Abram

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In this chapter, there is a notable contrast between **man's defiance** and **God's mercy**.

The tower of Babel graphically illustrates the **futility** of man's efforts to **reach** or **replace** God.

The city of Babel (and its tower) was an attempt to **reject** God and **glorify** man.

Babel did eventually have a tower that reached to heaven: **sin**. (Rev 18:5)

The defiance of Nimrod's generation is notable for its proximity to the **Flood**.

In contrast to man building a tower to heaven, God **came down** to see what man is doing. (Gen 11:5)

The confusion of languages is both a **judgment** and a **mercy**.

When God confused the languages of the nations, He **cut them off** from the people of God. This judgment is partially reversed in Acts 2 when men from every nation hear the Word of God in their own language.

Languages were divided according to **families**. (Gen 10:5)

The beginning of two new sections is denoted by **generations** (*toledoth*). (Gen 11:10, 27)

The number of generations is uncertain in part because of **Cainan**. (Luke 3:36)

Luke's source material may have been the **Greek Septuagint**.

When God calls Abram from Ur of the Chaldees, he is busy **worshipping idols**. (Josh 24:2)

Abram was probably the **youngest** son of Terah. (Gen 12:2)

Abram's name means **exalted father**.

Sarai's name probably means **princess**.

The irony of Abram and Sarai's names is that **Sarai was barren**. (Gen 11:30)

Notice the parallel between Gen 5 (Noah and three sons) and Gen 11 genealogy (Terah and three sons).