

The Clue Phrase "Called His Name"

In Genesis 4:26 we read, "Seth *called his name* Enosh" But in Gen. 5:6 the Bible says, "Seth *begat* Enosh" It is obvious that the phrase "Seth begat Enosh," or "Methuselah begat Lamech," did not insure that Enosh was the immediate son of Seth or Lamech or Methuselah. Many instances can be found where a father-son relationship appears to be indicated and yet other Scriptural evidence points to a more distant ancestry. Matthew 1: 1, where Jesus is referred to as the son of David, and David, the son of Abraham, is illustrative.

A more careful examination of the Scriptures reveals why the phrase "*called his name*" which is the Hebrew *qara'*, was used. In every place where this phrase is employed, there can be no doubt of the existing relationship; invariably it is indicative of parent and child. Thus the Bible says, for example, "Abraham *called the name of his son* Isaac" (Gen. 21:3), ". . . so they *called his name* Esau" (Gen. 25:25), "a virgin shall conceive and shall *call his name* Immanuel" (Isa. 7:14).

In every instance where this "clue" phrase appears one may be certain that an immediate son is being described and not a more remote descendant. God's use of this "clue" phrase thus assures one that Seth was the immediate son of Adam (Gen. 4:24), Enosh of Seth (Gen. 4:26), and Noah of his father, Lamech (Gen. 5:29). But what about the rest of the names appearing in these genealogies under discussion? Two are decipherable. Other Biblical evidence shows clearly that Shem was the immediate son of Noah, even though the phrase "called his name" is not used.' The Bible shows, too, by other information that when Terah was 130 he became the father of Abram. But in the case of all of the other names listed in these chapters there is no Biblical evidence of any kind that points to an immediate father-son relationship. In fact, there is internal evidence within these accounts that points to other than immediate father-son relationships.

In further reflection upon this situation, two Biblical notices should be examined.

1) The first is that of Genesis 7 and 8, where the dates of the flood events are referenced to the age of Noah. Thus Gen. 8:13 records, "in the six hundred and first year, in the first month, the first day of the month, the waters.. etc. Gen. 7:6 indicates to us that the six hundred years was the age of Noah when the flood came. Could the calendars of ancient peoples have been tied to the life spans of certain individuals?

2) The second notice is that of the New Testament where Christ declared "this generation will not pass away until all these things take place" (Matt. 24:34). In this reference Christ is speaking of events that would take place just before His return. He is therefore insisting "this generation" would continue at least for almost two thousand years, for this much time has now elapsed, and all of the events of which he was prophesying in Matthew 24 have not yet happened. As a matter of fact, this is the generation of Jesus Christ. This is 1981 A.D. -- the year of our Lord. I The events of today are dated exactly as they were in Noah's day, by reference to the birth day of a person.

Since this method of dating events was practiced in Noah's day, was suggested by Jesus Himself, and is actually the practice used today, could not this have been the method described in Genesis 5 and 11? Isn't it possible that these accounts are a calendar giving the name of the patriarch whose life span was the reference point at his period or generation in history? This would make abundant sense, for this would provide for continuity and clarity in historical reckoning.

CALENDAR CONFIRMATION FROM EGYPT

Exo 12:40 Now THE SOJOURNING OF THE CHILDREN OF ISRAEL, WHO DWELT IN EGYPT, WAS **FOUR HUNDRED AND THIRTY YEARS**. Exo 12:41 And it came to pass **AT THE END OF THE FOUR HUNDRED AND THIRTY YEARS, EVEN THE SELFSAME DAY** it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Levi	77 years in Egypt	Levi entered Egypt he was 60 & died at age 137, (137-60=77)
Kohath	137 years in Egypt	
Amram	133 years in Egypt	
Aaron	83 years in Egypt	

430 years -- Total Time

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and **THEY SHALL AFFLICT THEM FOUR HUNDRED YEARS**; Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. Gen 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Gen 15:16 **BUT IN THE FOURTH GENERATION THEY SHALL COME HITHER AGAIN**: for the iniquity of the Amorites is not yet full.

God gives additional evidence to support this reasoning. In Exodus 6 God gives genealogical information concerning some of the descendants of Jacob. The information given does not appear very meaningful to our present day and age. But hidden amongst these verses are three numbers. **THE FIRST** is found in verse 16 where it is stated that Levi's three sons were Gershon, Kohath and Merari, and the years of Levi's life were 137. **THE SECOND** is in the next verse, where it says Kohath's four sons were Amram, Ighar, Hebron and Uzziel, and the years of Kohath's life were 133. **THE THIRD** is in verse 20, where it says Amram was married to Jochebed and she bore him Moses and Aaron, and the years of Amram's life were 137.

At first reading, it appears that Levi was the great grandfather, Kohath the grandfather, Amram the father, and Moses and Aaron the sons. But is this so? There is no other Biblical evidence that indicates this is the case, and there is no use anywhere in the Bible of the phrase "called his name" in reference to these men which would point to an immediate father-son relationship.

Aamn's was the fourth generation I believe that God in His wonderful wisdom has given us the key that unlocks the hitherto perplexing genealogies of Genesis 5 and 11. These chapters are a calendar. The time was divided into patriarchal periods or generations, even as the New Testament period is the generation of Jesus Christ, and as the Egyptian sojourn was so divided. Thus, for example, when Methuselah died, bringing to an end his generation, a man who was born in the year of Methuselah's death was selected to be the next reigning patriarch, or at least the next man for calendar reference. After Methuselah, this was Lamech. None of the conditions of his selection are given, except that he had to be a descendant of Methuselah. The Bible indicates that Methuselah was 187 years old when he begat Lamech; i.e., when he was 187 the forefather of Lamech was born to Methuselah (Gen. 5.-25). This notice establishes the certainty of Lamech's blood descent from Methuselah by showing where his forefather tied into the life of Methuselah.

The selection of the next patriarch had to include a birth date coinciding with Methuselah's death date to insure a rational history. Had he been born one or more years earlier an overlap would have occurred which would have blurred history. If Lamech had been born one or more years later than Methuselah's death, a gap would have occurred which would have confused history. Therefore, when a citizen of the world of that day spoke of an event occurring in the year Methuselah 9.50, only one year in history answered to this date. Again, if he spoke of the year Lamech 2, only one year answered to this date, and he knew precisely how many years transpired from Methuselah 950 and Lamech.

At the beginning men were comparatively scarce. Thus it seems apparent that when Adam died, there was no one born that year who was qualified to become the next reference patriarch. When Seth died 112 years later the same situation prevailed. But when Enosh, the grandson of Adam, died 98 years after Seth, a child who was a descendant of Enosh was born in the same year, and this child was eventually named as the next reference patriarch. This was Kenan. Kenan's life span thus became the calendar reference for that period of history. The calendar was continued in this fashion until Methuselah died and Lamech was born.

When Lamech was born he was the one to whom the calendar was referenced. But his descendant who was born the year of Lamech's death and who should have become the next patriarch died in the flood. This can easily be known, for Lamech died 5 years before the flood and only Noah and his immediate family survived the flood. Noah, who was an immediate son of Lamech, of necessity became a substitute calendar reference, even though he was not born the year of Lamech's death. Thus the flood events are all dated by the life span of Noah (Gen. 7:6, 11; Gen. 8:4, 5, 13, 14).

When Noah died 3.50 years after the flood, the same situation prevailed that existed when Adam died. Few people lived upon the earth, and no one met the conditions required to become the next reference patriarch. When Shem died 152 years after Noah, the child Arpachshad, a descendant of Shem, was born in the same year and he became the next patriarch. The calendar was then continued in this same fashion until Terah was born.

When Terah was born he was the reference patriarch. But during his life span God brought into being the nation of Israel through Terah's immediate son, Abram. Thus the descendant of Terah who was born the year of Terah's death was outside the Messianic line and outside of God's chronological purposes. God effectively had narrowed men down to the family of Abram. The normal method of calendar keeping was set aside in the absence of patriarchs who qualified. When Abraham died, no descendant of his was born the year of his death. When Isaac, the immediate son of Abraham, died, the same situation prevailed. This was repeated when Jacob, the immediate son of Isaac, died. But in the year that Levi, the immediate son of Jacob died, a descendant of Levi was born whose name was Kohath, and he apparently met the qualifications of a reference patriarch. Thus he continued the calendar line as we have seen. Amram followed Kohath, and Aaron followed Amram. Interestingly it can be shown that in a real sense Aaron's generation continued until. God has thus given in His Word a complete calendar from creation to Christ.

THE KEY DATES ARE AS FOLLOWS:

Creation of Adam	-	-	11,013 B.C.
Seth born	-	-	10,883 B.C.
Enosh's generation	-	-	10,778-9873 B.C.
Kenan's generation	-	-	9,873-8,963 B.C.
Mahalel's generation	-	-	8,963-8,068 B.C.
Jared's generation	-	-	8,068-7,106 B.C.
Enoch's generation	-	-	7,106-6,741 B.C.
Methuselah's generation	-	-	6,741-5,772 B.C.
Lamech born	-	-	5,772 B.C.
Noah born	-	-	5,590 B.C.
Flood	-	-	4,990-4,989 B.C.
Arpachshad's generation	-	-	4,488-4,050 B.C.
Shelah's generation	-	-	4,050-3,617 B.C.
Eber's generation	-	-	3,617-3,153 B.C.
Peleg's generation	-	-	3,153-2,914 B.C.
Reu's generation	-	-	2,914-2,675 B.C.
Serug's generation	-	-	2,675-2,445 B.C.
Nahor's generation	-	-	2445-2297 B.C.
Terah born	-	-	2,297 B.C.
Abram born	-	-	2,167 B.C.
Isaac born	-	-	2,067 B.C.
Jacob born	-	-	2,007 B.C.
Entrance into Egypt	-	-	1,877 B.C.
Exodus	-	-	1,447 B.C.
Foundation of temple laid	-	-	967 B.C.
Division of Kingdom	-	-	931 B.C.