

Back to Genesis 10. This is not just a genealogy, as I introduced last time: it is really the only document even in the secular world that tells us where all the nations came from. So it is very significant even though the secular world ignores it and doesn't consider it valuable. I think it is extremely valuable, so it is more than just a genealogy. Geneticists today can trace mankind back to an original Y chromosome, which, obviously doesn't have Noah's name on it, but even geneticists are able to trace back to an original man, and there is also an original Eve that can be traced back using different genetic information as well. Science is gradually catching up to what the Bible teaches.

We are talking about the nations, part of primeval history.

- I. Primeval History 1.1-11.26
 - A. History of the Creation 1.1-2.3
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 - D. Early History of the Nations 10-11
 - 1. Origin of the Nations 10
 - a. Family of Japheth 10.1-5

Now the Early History of the Nations, and the Origin of the Nations. We looked at the first 5 verses and the family of Japheth. By way of introduction we will look at the *purpose* of the Table based on the content and on the context. The book of Genesis gives us the surrounding nations of Israel that existed in the time of Abraham. Israel needed to know particularly as they were slaves in Egypt, they had to have an idea of where they came from. They were more than slaves. All of them were born and grew up in Egypt, the Moses generation, that is. All they knew was the Egyptian culture, history, the language, the gods, so I see the book of Genesis as preparation of Israel to be able to know where they came from, what their roots were, and also to know

the nations they would be dealing with after they left Egypt. So that is the main purpose I think of the Table of Nations. It gives us the surrounding nations that Israel throughout its history would have to deal with and where *they* came from, and it would give them insight as to their characteristics as well, as we have already seen from the end of chapter 9 and also from a little of chapter 10. So that's the first major purpose that I see for the Table.

Purpose

1. Nations surrounding Israel
2. Associations of Nations
3. Origin of Israel
4. Unity of Mankind

Secondly, it gives these associations, that is, what are the ethnic connections, what are the family backgrounds, how are these nations associated? So we have a little bit of detail and we are going to look at a particular individual and some of his descendants that Israel ultimately will deal with. So we have all these associations and relationships of these nations.

And particularly the nation of Israel needed to know where they came from. The emphasis in the last part of the table of nations deals with the Origin of Israel. They come through Shem and it is through his line that Abraham will eventually come and that will be the major topic beginning in chapter 12—including the promises made to Abraham, and eventually they would result in the nation of Israel.

Another thing broadly, or another purpose, is that it gives us the unity of mankind. This is also very important, particularly the Gospel message: all mankind is related, so all mankind had similar characteristics, needs a savior, has depravity, is separated from God because of sin, we are all related to Adam and to Noah with the same sin nature and tempted as Noah was. So the principles of Scripture apply to all of humanity because there is a unity there; none are outside of the family of Noah and from there

we divide into 3 portions of humanity—and that’s what the table of nations is specifying, those 3 major families.

Last time we looked at Japheth. 10.21 is not clear in the Hebrew, but it is primarily based on the way the Septuagint manuscript translates it in to Greek. I think the Septuagint is clear. It clearly makes Japheth the oldest, and it makes sense although not all versions follow the Septuagint.

Table of Nations

> Japheth - Oldest (10.21)

Shem is always mentioned first not because was the oldest, but because he is the one that the line of the Messiah will ultimately come and before that the nation of Israel will come.

10.2 The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

We saw that Japheth was the oldest, and we looked at the descendants of Japheth. His sons Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. And based on some of the history and archeology it appears that this is the geographical locations of some of these; some are not as clear, particularly when you get to the descendants of these.

But in terms of Japheth we have these 7 sons and we mentioned that Javan, all the commentaries are pretty sure, that that is where the Greeks came from and Gomer would be north of the Black Sea, so the peoples in that area and primarily the Europeans would have come from Gomer. Russians: Tubal, Msshech and maybe even Magog seem to be associated with the northern peoples. Madai, probably in combination with another one we will look at probably accounts for peoples from the east, but that one is not so certain. So these were the sons of Japheth.



- D. Early History of the Nations 10-11
 - 1. Origin of the Nations 10
 - a. Family of Japheth 10.1-5
 - b. Family of Ham 10.6-20
 - 1) Sons of Ham 10.6

Now in 10.6-20 we will look at the family of Ham. I think more text is given to us concerning the family of Ham mainly because these would be the main ones that the nation of Israel would have interaction with. In fact, they are going to have more interaction with the family and descendants of Ham than they would with the other descendants of Shem.

10.6 The sons of Ham were Cush and Mizraim and Put and Canaan.

We don't have very many mentioned as the sons of Ham who are the focus of the next few verses.

Table of Nations

- > Japheth - Oldest (10.21)
- > Ham - Youngest (9.24)

We have noted that Japheth was the oldest, and Ham was the youngest (9.24). That means that Shem was in the middle.

10.6 The sons of Ham were Cush and Mizraim and Put and Canaan.

The sons of Ham were Cush and Mizraim—another name that is used interchangeable in Scripture for Egypt— and Put — probably the least significant of the four is north Africa essentially. And then Canaan is going to figure very prominently in much of the history of Israel because God promised that land, of the Canaanites, as the possession of the nation of Israel. So there is lots of interaction with the Canaanites—they are ‘sons of Ham’. And we saw in chapter 9 that Canaan will ultimately, if it is a prophecy, will be a cursed people and historically very depraved, and they have a long history of depravity as the rest of Scripture brings out in some detail.

It is from Ham that we also have the enemies of Israel:

Israel’s Enemies

1. Egyptians - Mizraim
2. Babylonians - Cush
3. Assyrians - Cush
4. Canaanites - Canaan

Obviously the Egyptians, before the Israelites are a nation, before God calls them out of Egypt; and I think this is where they are at the writing of the book of Genesis. We don’t have a clear date, but I probably put it before the children of Israel leave

Egypt. It makes sense to me because I would think that the children of Israel would need their background to follow Moses and realize that God had made long-range promises to them, and that in fact they have a special relationship with the creator of all things. But it is in Egypt where they were in bondage; and the other name for Egypt here in the table of nations is Mizraim.

We will see in the text Cush, one of the sons, is the originator of the Babylonians. We will see attention to one individual that is called out—in the next little passage. And it is not totally clear even for the commentators. The Assyrians: there seems to be a connection with Asshur and Assyrians as well, but I think the *original* and the origin of the Assyrians actually is from Cush.

In that case we have a third major enemy—and you will remember that later on it is the Assyrian Empire that takes the northern 10 tribes into captivity and scatters the others. In fact the Assyrians, historically, are some of the most cruel, enslaving people in all of world, at least in ancient history. So clearly enemies of Israel from Cush—and Mizraim (Egypt) and the Canaanites.

So most of the sons of Ham end up being enemies of Israel later on after Israel is not only initially coming out of Egypt and before they are even a nation, but then after they are formed as a nation. And later on of course the Babylonians do the final destruction of Israel in the OT before they return and are re-gathered in the land under Ezra and Nehemiah. So the enemies are from Ham and that is the reason Ham seems to be the cursed one and the prophecy I see at the end of chapter 9—I see it as an oracle.

Here again is the geography. As you can see, north Africa, probably the ancient ancestry of Libyan people and the others that occupied the northern part of Africa: Mizraim (Egypt) and south of that, depending on the time frame would end up to be Ethiopians and out of Cush most scholars believe that is where African people come from. Cush seems to have quite a bit more

geographical spread which we will see in the next passage. Then obviously Canaan occupied the ‘land of Canaan’ and after the conquest was called the ‘land of Israel’. So that’s the southern location of the sons of Ham. And obviously to the north were the descendants of Japheth and later on we will look at the Shemites.



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| D. Early History of the Nations | 10-11 |
| 1. Origin of the Nations | 10 |
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So we have the descendants of Ham, verses 7-18, and the extended descendants from the sons of Ham. We have the sons of Cush.

10.7 The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan.

8 Now Cush became the father of Nimrod; he became a mighty one on the earth.

We don’t need to talk about these—some of them are obscure, but they would have occupied some African areas, some Arab areas, and then we will see in the next verse even some areas in what is known as the ‘fertile crescent’.

10.7 The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan.

8 Now Cush became the father of Nimrod; he became a mighty one on the earth.

Now in verse 8 Cush became the father of Nimrod. He was important historically; and we have a little detail about Nimrod, so he is the most prominent later descendent of not only Ham but, in this case, Cush as well. The text tells us...

10.7 The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan.

8 Now Cush became the father of Nimrod; he became a mighty one on the earth.

...he became a mighty one on the earth. Now when we say ‘mighty one on the earth’, the word ‘*gi-bore*’ is used. We saw that word before, early in Genesis 6, when we were talking about the giants. Now this is a different context and I don’t think it implies that a Nimrod was a giant, but mighty, powerful—and that word is going to be used 3 times in this context, verse 8, etc. So the attention is called to him.

Nimrod seems to be the first totalitarian man, world ruler, if you will, and some believe that he may have been the organizer of what we will see in chapter 11 when we get to Babel. I don’t

know if we have enough information to be conclusive but a case can be made that he would be the leader of the group that organizes against God at Babel.

10.9 He was a mighty hunter before the LORD; therefore it is said, “Like Nimrod a mighty hunter before the LORD.”

10 The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

He was a mighty hunter, the same word associated with hunting. One of the commentators suggests that he was such a great hunter and since this is so close to the flood, that he might have gained his fame from being able to battle and destroy some of the early dinosaurs—the ones that came out of the ark. The commentator admits that is speculation, but at least Nimrod was a mighty hunter probably in terms of other animals and that is what he is famous for. And the little phrase in the Hebrew ‘before the Lord’ carries the idea of it being God’s evaluation, that is, in the eyes of the Lord, in the sense that this is God’s evaluation.

Certainly we have emphasis called to it because it is repeated...

...therefore it is said, “Like Nimrod a mighty hunter before the LORD”. So at least in the text attention is called to this individual. And again, some scholars try to tie him to some historical character, but there is no enough information to make a clear tie-in. But at least because of the attention that is called here he apparently—I think a fair conclusion—or probably was the first world-wide dictator; in fact one commentator says that he has all the characteristics of an anti-christ. But Nimrod is mentioned probably because he played an important part in Babel that we will look at in chapter 10.

But what *is* important is in verse 10:

10 The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

The beginning of the kingdom of Nimrod was Babel. So here we have the origin of Babel. Now that clearly is connected to the next passage. One of the reasons that they make the tie-in is that he actually is the one that formed the kingdom related to Babel—and not only Babel but Erech and Accad and Calneh in the land of Shinar. This is not Africa.

You know where the land of Shinar is: it is where they came out of the ark and ended up in the land of Shinar which is essentially Mesopotamia. On the map, the sons of Cush in Africa extended descendants into the fertile crescent and mesopotamia, and as we already saw, and will see in the next passage, he builds these cities that are well-known and eventually become major areas of not only the Babylonian Empire but other empires that will come later on as well. (In the red enclosed area.)



Archeologists have a site they think is Babylon—probably not going all the way back to Nimrod, but there is a ziggurat there and in several locations there which some archeologists believe could be the remnants of Babel itself in chapter 11. Accad is mentioned and seemed to be the source of what are described as the Acadians that archeologists have uncovered—the acadian culture and acadian language.

Erech is another city mentioned in that verse. To the south is Babylonia. And then to the north eventually would be Assyria of which the main city is Ninevah. And Calah is also mentioned in verse 10. Probably what is going on here is the ancient Assyrians that preceded a *later* group of people also called Assyrians. The early come from Ham and therefore some scholars say the Assyrians come from Ham as enemies of Israel.

10.11 From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah,
12 and Resen between Nineveh and Calah; that is the great city.

And there it is: ‘From that land he went forth into Assyria’, and built Nineveh and Rehoboth-Ir (unknown) and Calah which is near Nineveh and Resen (about which we don’t know much) is between Nineveh and Calah in the same geographic region. This is in Assyria, so this is the reason the scholars see the very beginnings of Assyria from Ham himself. Then verse 13:

10.13 Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim
14 and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.

These are somewhat more obscure. Mizraim—remember that the ‘-im’ ending is plural—is not the name of an individual, and also Anamin, another family group, and also Lehabim and

Naphtuhim, Pathrusim and Casluhim—these are probably families rather than individuals.

Then there is an editorial note if you are wondering where the Philistines came from: through Mizraim they are descendants of Ham. And the last name, Caphtorim, some believe would be Crete in the Mediterranean.

10.15 Canaan became the father of Sidon, his firstborn, and Heth
16 and the Jebusite and the Amorite and the Girgashite
17 and the Hivite and the Arkite and the Sinite
18 and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad.

In 15-18 we have some that are mentioned somewhat frequently when we get to the books of Joshua and Judges when Israel enters the land they will have dealings with these groups, most of them being mentioned.

Canaan became the father of Sidon, his firstborn, and Heth. Scholars believe that the Hittites, and there is lots of mention of Heth, probably are descendants of Canaan and ultimately of Ham. And the Jebusites: you know their significance since their city became Jerusalem and later we learn of Melchizedek from there, a godly man. Eventually Israel took over the city and that is where David made his headquarters and it became the City of David and ultimately Jerusalem. So the Jebusites were Canaanites.

Then the Amorites: they were so powerful and extensive that in some passages all the Canaanites were referred to as Amorites. We will see Genesis 15 which talks about the Abrahamic Covenant. It basically groups all the Canaanites and calls them the Amorites.

Then there are Girgashites, the Hivite and the Arkite and the Sinites. Then the Arvadite and the Zemarite and the Hamathite. These were the Canaanites that Joshua was to destroy. All from Ham.

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3) Concluding Notes	10.19-20

10.20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

Then we have a concluding note that concludes the listing of the family of Ham, his sons...according to their families, according to their languages, by their lands, by their nations. Most of them were identified as *families*. That last list included more family names than individual names, like Jebusite and Amorite. So these are the sons of Ham according to their families.

I mentioned that the Table of Nations is where the nations ended up *after Babel*. So the incident in Genesis 11:1-9 historically takes place and the result of the scattering is what we have in Genesis 10. And that is why it says, ‘according to their languages’; this is after the confusion of the languages. And by their lands—where they were spread—and their nations. Thus, chapter 10 follows 11, out of chronological order. There is another passage in Genesis where we have the results before the cause.

So that ends the family of Ham.

10.20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

D. Early History of the Nations	10-11
1. Origin of the Nations	10
a. Family of Japheth	10.1-5

b. Family of Ham	10.6-20
c. Family of Shem	10.21-32

That leads unto the family of Shem, verses 21 through the end of the chapter. In fact there are some names that we skip not being very significant and there is hardly any mention of them outside of the Table of Nations.

Table of Nations

> Japheth -	Oldest (10.21)
> Ham -	Youngest (9.24)
> Shem -	Chosen

We can call Shem the ‘chosen’ because it is through him that the genealogy will be carried forward. He is listed *last* which is pretty much the pattern that we have in Genesis. We saw that pattern with the descendants of Cain before we got into the descendants of Seth, so the writer deals with the descendants of those that are less important first and leaves the ones that are the most important last. So Shem, even though he is not the youngest, Ham is, Shem is the one that the *line* will go through, as we eventually get to Abraham and eventually to the Messiah, the Lord Jesus Christ. So Shem is the chosen.

10.21 Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born.

We already looked at verse 21. It is not so clear...the father of all the children of Eber. Eber is not the direct descendant; he is going to come later in the genealogy, but attention is called to him because it is through Eber that the line will go and Eber is the name from which we get the word *Hebrews*, so the children of Israel get their identification from Eber. He is listed immediately because that is the line and through him the line will divide; he will have two sons which we see later on in a passage.

10.21 Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born.

22 The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram.

Again, the Hebrew is not clear, but the Greek translation of the Hebrew, called the Septuagint I think clarifies it for us in the translation and it clearly makes Japheth the old brother rather than Shem. Here are the sons—note that Eber is not listed because he is going to come later.

The sons of Shem were Elam, we don't know a whole lot about him; and Asshur, as I mentioned earlier, he is a Shemite, it appears that there is an association between Asshur and the Assyrians and some scholars believe that the later descendants of Shem through Asshur would either have co-mingled with the existing peoples, the original Assyrians and/or they became more prominent than them. It's not clear whether the later Assyrian Empire came about as a mixture of these two peoples. But the actual origin of the Assyrians, because of what we saw, would be Ham. And it makes sense in terms of the enemies of Israel. And Arpachshad is very important because the line is going to go through him as we will see in the next passage.

Then we have two others: Lud and Aram; most scholars believe that the Aramaeans were others and we will see their geography and interactions that are in other passages later on. So the children of Israel will have dealings with them but not as much as with, for example, the Canaanites and certainly the Egyptians where they were in bondage.



So we can plot where archeology assumes they were located. Lud would be the eastern part of present day Turkey, the Aramaeans in the northern part of that fertile crescent area. Asshur would be the same site as the Assyrians of the later Assyrian Empire. Then Arpachshad would be the southern part of the fertile crescent; and one of the prominent cities that we will see there in chapter 11 is Ur which is located about where the 'p' of Arpachshad is written there. And Elam, to the east, would be present day Iran.

Putting the 3 sons of Noah together, we have the northern peoples—Gomer, Javan Tiras, Tubal, Mesheck and Madai. Now it is not clear where the Chinese, the eastern peoples, like the Indians came from. Some scholars think that they are a combination of the Elamites and Madaites. Again I don't know if there is enough information to be conclusive on that, so if you want to trace the Japanese, Koreans, Indians, etc., that combination is a possibility.

But the one that is most important obviously is Arpachshad and we also discussed the southern descendants of Ham.



We can also see the present-day boundaries (yellow lines). Mizraim and Cush are Egypt. Put would be Libya, and obviously Canaan would be a little strip with Jordan, then present-day Syria more to the north as well as present-day Lebanon.

The fertile crescent (red letters) would be present-day Iraq; east of that would be Iran. The obviously present-day Turkey would include where Lud and Tiras are located. Javan is present-day Greece with Gomer further west into the European nations.

Then verses 23-24:

10.23 The sons of Aram were Uz and Hul and Gether and Mash.
 24 Arpachshad became the father of Shelah; and Shelah became the father of Eber.

The sons of Aram, we don't know much about them, ultimately Aramaeans. Uz, it is possible that the land of Uz was where Job lived; and Hul and Gether and Mash, scholars do not have a lot of information on these 3.

But Arpachshad is very important, the father of Shelah, and Shelah became the father of Eber. It will be from Eber that we have a division:

10.25 Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

Two sons were born to Eber; the name of the one was Peleg, and he is important for in his days the earth was divided. It couldn't refer to a geographical dividing but it makes more sense, because of the context and what we have in chapter 11, that it is in the time of Peleg that we have the scattering of the nations. So we have the dividing of the languages and the peoples. I think that is the best explanation.

So it would be in the timeframe of Peleg that we have the tower of Babel, and then the judgment of God as a result of the disobedience which we will see in chapter 11. And, in chapter 11 we have ages given, so we can see that Peleg is born about 100 years after the Genesis flood. And if this phrase refers to Babel it would be at least 100 years after the flood, and Peleg maybe a little over 300 years. And because the time is so short, I would tend to put it closer to the early years of Peleg, closer to a 100 years after the flood rather than later because there is a lot of history that takes place that is not mentioned in the book of Genesis between the flood and Abraham—we will talk more about the timeframe when we get to chapter 11.

10.25 Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

At any rate the phrase ‘dividing of the peoples’ into different nations happens as a result of the confusing of the languages. Again not a lot is known about him. And his brother’s name was Joktan.

10.31 These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.

Then the conclusion: again, according to their families, according to their languages, alluding to the eventual confusing of the languages, by their lands which we tried to identify their specific locations and many of the generations after the immediate sons—mostly unknown, with a lot of speculations—and again the same concluding phrase, according to their nations.

Hence we have the origin of the nations with a mention of Shem first. Then we have another concluding statement in verse 32:

10.32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these, the nations were separated on the earth after the flood.

...the families of the sons of Noah according to their families, described in chapter 10, according to their languages, by their lands, and by that broader description, according to their nations.

10.32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.

And then, if it is not clear enough, and out of these the nations were separated on the earth after the flood. This is one of the reasons we see chapter 10 after 11 and the result of the judgment at Babel, because it says out of these the nations were separated

(‘in his days the earth was divided’ 10.25) on the earth after the flood. That seems to be a clear reference to what we have in Chapter 11 and the first 9 verses, the story of the tower of Babel.

The notes give us a little information about later history, some of which is obscure, like Nimrod—we don’t know a whole lot—but others more well-known like the origin of Babel and Nineveh—two well-known cities that will be very prominent later on, origin of the Philistines, origin of the Canaanites—they will have lots of dealing with them. But this is where they all come from.

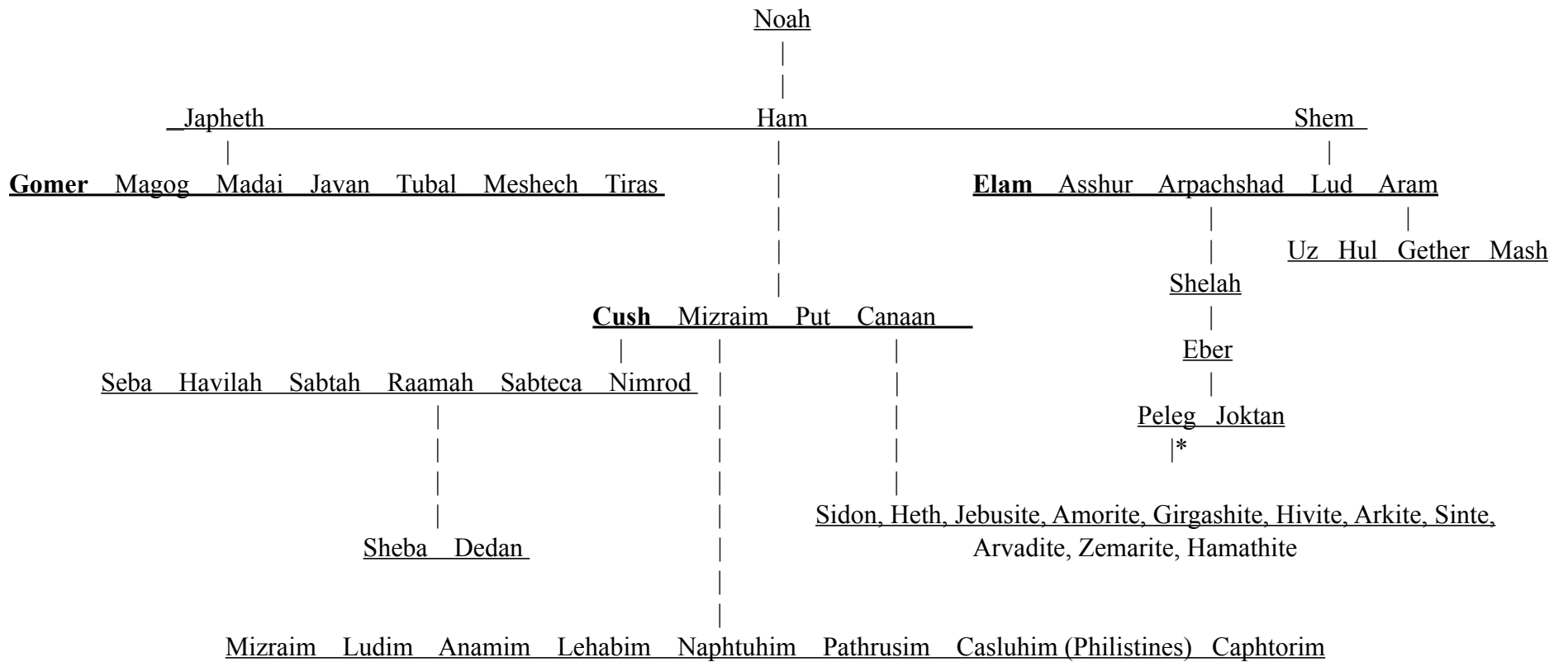
Bringing it home to our timeframe and the church age, in the Bible there is a lot about the nations. For example, at Pentecost many believed, went back to their own nations and planted churches.

The nations will also have a part in the Millennial Kingdom, and even in the eternal state (Revelation 21 and 22).

But today God’s plan for the nations is to present the Gospel to the nations—the Great Commission. So the plan for the nations today is to hear the Gospel message y have an opportunity to respond to it, for from the nations God is calling a people to Himself, and they will make up the body of Christ until Christ returns. God will direct new attention to the children of Israel and bring them into a saving relationship and then establish a *kingdom* for those that have believed from all the nations.

On the following 2 pages there is a Tree of Noah’s Descendants. On first page by the name of Peleg (son of Eber) there is a star (*) which is repeated on the second page showing his line to Abram.

Noah and his Descendants (Gen 10-11)



| *
(Peleg)
|
Reu
|
Serug
|
Nahor
|
Terah
|
Abram, Nahor, Haran
|
Lot