GENESIS

TABLE OF NATIONS VSS.1 – 32

EXEGESIS VERSE 1:

WTT Genesis 10:1 וְאֵ֛לֶּה תּוֹלְדֹ֥ת בְּנֵי־נֹ֖חַ שֵׁ֣ם חָ֣ם וָיָ֑פֶת וַיִּוָּלְד֥וּ לָהֶ֛ם בָּנִ֖ים אַחַ֥ר הַמַּבּֽוּל׃

NAS Genesis 10:1 **Now these are** *the records of* **the generations of Shem, Ham, and Japheth, the sons of Noah;** *יֶפֶת ו חָם שֵׁם נֹחַ בֶּן תּוֹלְדוֹת אֵלֶּה ו* [*waw conj. + adj/b/pl: 'elleh; "Now these"; + n/com/f/pl/constr: toledoth; "the generations of" {same as 2:4; 5:1; 6:9}; + n/com/m/pl/constr: ben + proper n: noach; "the sons of Noah"; + proper n: shem + proper n: cham + waw conj. + proper n: yepheth; "Shem, Ham and Japheth"])*

and sons were born to them after the flood. *מַבּוּל הַ אַחַר בֶּן ל ילד ו* [*waw consec. + v/Niphal/IPF/3mpl: yalad; "and there were born"; + prep. w/3mpl suff: lamed; "to them"; + n/com/m/pl/abs: ben + prep: 'achar + d.a. + n/com/m/s/abs: mabbul; "sons, after the flood"])*

ANALYSIS VERSE 1:

1. The common formula for a sectional break in Genesis is recognized with the noun "**generations**/toledoth" (cf.2:4; 5:1; 6:9).
2. The new section advances the genealogy of **Shem, Ham and Japheth, the sons of Noah** perpetuating the line of **Noah**, the subject of the preceding section in 6:9.
3. The phrase "**after the flood**/'achar ha mabbul" echoes 9:28 providing a link backward and a look forward to 10:32, the conclusion to the table of nations.
4. From a narrative prospective it reminds us that Noah's **sons** brought only their wives with them into the ark i.e., no children were **born** until after the **flood**.
5. Further it indicates that **Noah** had no further male progeny other than his 3 **sons**.
6. Chapter 10 deals exclusively with the segmented genealogy of the descendants of Noah's **sons**.
7. This genealogy serves to fulfill the divine blessing upon **Noah and sons**.
8. The 3 **sons** have children and began the process of populating the earth per 9:1,7.
9. This blessing is granted to all of Noah's **sons**.
10. Even though Noah's blessing bypasses **Ham**, not only does **Ham** reproduce, but his son Canaan, who was cursed by **Noah**, is the 2nd most productive father with 11 names to his credit (vss.15-18).
11. Only Joktan produces more (13 – vss.26-29).
12. Again, Noah's **sons** are mentioned in the same order as previous in 5:32; 6:10; 7:13 and 9:18.
13. The listing is not chronological, but euphonic (2 one syllable and one 2 syllable names).
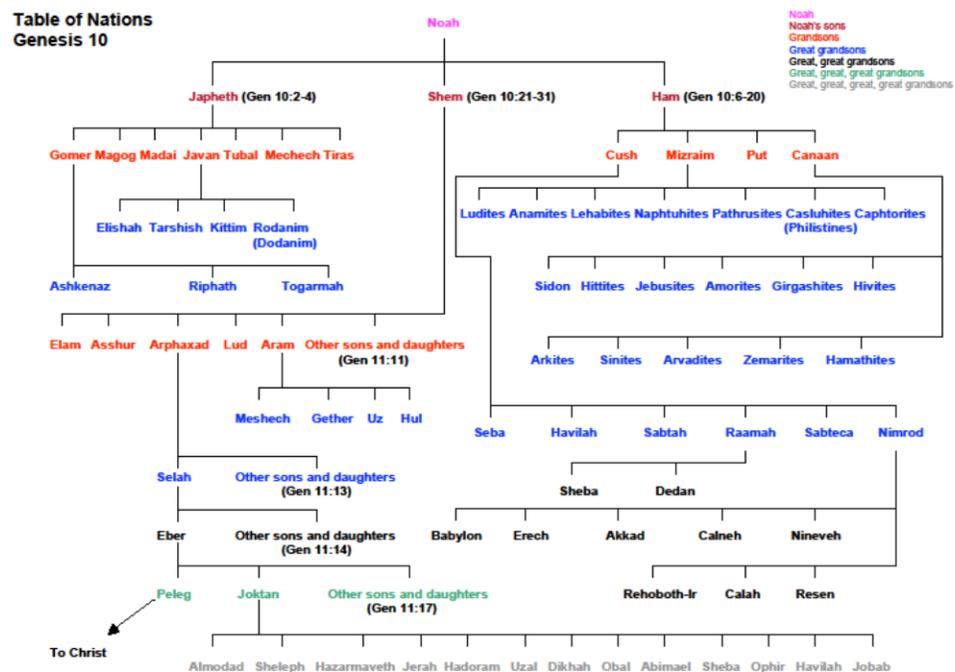
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THE DESCENDANTS OF JAPHETH VSS.2-5

EXEGESIS VERSE 2:

^{WTT} Genesis 10:2 בְּנֵי יֶפֶת גֹּמֶר וּמָגֹוג וּמָדַי וְיָוָן וְתֻבָל וּמֶשֶׁךְ וְתִירָס:

^{NAS} Genesis 10:2 **The sons of Japheth** *were* **Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.** (*בֶּן יֶפֶת גֹּמֶר ו מָגֹוג ו מָדַי ו יָוָן ו תֻבָל ו מֶשֶׁךְ*

ו תִירָס [n/com/m/pl/constr: ben + proper n: yepheth; "the sons of Japheth"; + proper n: gomer {meaning to complete or finish} "Gomer"; + waw conj. + proper n: magog; "and Magog"; + waw conj. + proper n: maday; "and Madai"; + waw conj. + proper n: yawan; "and Javan" {LXX translates with Iouan or Ionia, one of the republics of Greece}; + waw conj. + proper n: tubal; "and Tubal"; + waw conj. + proper n: mesheke; "and Meshech" {meaning to draw, drag, seize}; + waw conj. + proper n: tiyras; "and Tiras"])

ANALYSIS VERSE 2:

1. The recording of the Table of Nations begins in vs.2 with "**The sons of Japheth**".
2. Chapter 10 will mention 16 grandsons of Noah, 36 great grandsons, 3 great, great grandsons, 2 great, great, great grandsons and 13 great, great, great, great grandsons.
3. Chapter 10 ends with the 13 g-g-g-great grandsons from Joktan, the brother of Peleg, sons of Eber in the line of Shem (vss.21,25-30).

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4. The genealogy will resume under Shem branching with the descendants of Peleg (omitted in chapter 10) that perpetuates the line of Christ in Gen.11:10ff.
5. As it was, when Noah, his sons and their wives stepped off the ark they were the only people on earth.
6. It fell to Noah's 3 sons to begin the process of repopulating the earth.
7. People in various areas called themselves by the name of the man that was their common ancestor.
8. They called their land and often their major city and river by his name.
9. Sometimes they fell into ancestor worship and it was common for them to name their god after the man that was ancestor to them all.
10. The first in the line of **Japheth** was **Gomer** that means "to complete" or "finish".
11. He is mentioned in the book of Ezekiel, along with Togarmah (son of **Gomer**, vs.3) as residing in "*the remote parts of the north…*" (cf.Eze.38:6).
12. In the prophetic context of Ezekiel 38, the people listed as **Gomer** are Turks.
13. In NT times this area was called Galatia.
14. The Jewish historian Josephus records that the people that were called Galations or Gauls in his day (92 AD) were previously called Gomerites.
15. They migrated westward to what are now called France and Spain.
16. For many centuries France was called Gaul, after the descendants of **Gomer**.
17. North-west Spain is called Galicia to this day.
18. Some migrated further to what is now called Wales in Britain.
19. The Welsh historian, Davis, records a traditional Welsh belief that the descendants of **Gomer** landed on the Isle of Britain from France, about 300 years after the Flood.
20. He also records that the Welsh language is called Gomeraeg.
21. **Magog** is also recorded to live in the northern parts in Eze.38:2, cf.vs.15 and 39:6, cf.vs.2.
22. Josephus records that those whom he called Magogites, the Greeks called Scythians.
23. According to *Encyclopaedia Britannica*, the ancient name for the region that now includes part of Romania and the Ukraine was Scythia.
24. The 3rd son, **Madai**, along with Shem's son Elam (vs.22) is the ancestor of our modern day Iranians.
25. Josephus says that the descendants of **Madai** were called Medes by the Greeks.
26. Every time the Medes are mentioned in the OT, the word used is the Hebrew word *maday* (cf.2Kgs.17:6; 18:11; Isa.13:17; Jer.51:11,28; etc.).
27. In Dan.5:28; 6:8,12,15 during the time of Cyrus the Medes are mentioned along with the Persians.
28. Later they were simply called Persians.
29. Since 1935 they have called their country Iran.
30. Some also settled India.
31. The next grandson, **Javan**, is the Hebrew word for Greece and is translated as such in Dan.8:21; 10:20; 11:2 and Zec.9:13.
32. Javan's sons listed in vs.4 all have connections with the Greek people.
33. The Elysians (an ancient Greek people) received their name from *Elishah*.
34. *Tarshish* or Tarsus was located in the region of Cilicia (modern Turkey).
35. *Encyclopaedia Britannica* says that *Kittim* is the biblical name for Cyprus.

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36. The people that initially settled around the area of Troy worshipped Jupiter under the name of Jupiter Dodonaeus, a close derivative of *Dodanim*.
37. Jupiter is a derivative of **Japheth**, his oracle was at Dodena.
38. The Greeks worshipped this god but called him Zeus.
39. **Tubal** is mentioned along with Gog, Rosh and Meshech in Eze.38:2,3 and 39:1.
40. Tiglath-pileser I, king of Assyria circa 1100 BC, refers to the descendants of **Tubal** as the Tabali.
41. Josephus recorded their name as the Thobelites, later known as Iberes.
42. Their land in Josephus' day was called by the Romans Iberia and covered what is now the former Soviet State of Georgia whose capital to this day bears the name **Tubal** as Tbilisi.
43. These crossed the Caucasus Mountains and migrated due north-east giving their tribal name to the river Tobol, and hence to the famous city of Tobolsk.
44. **Meshech** is the ancient name for Moscow.
45. Moscow is both the capital of Russia and the region that surrounds the city.
46. To this day, one section, the Meshchera Lowland, still carries the name of **Meshech**.
47. The final grandson, **Tiras**, according to Josephus, sired descendants that were called Thirasians.
48. The Greeks changed their name to Thracians.
49. Thrace reached from Macedonia on the south to the Danube River on the north to the Black Sea on the east.
50. It took in much of what became Yugoslavia.
51. *World Book Encyclopaedia* says: "The people of Thrace were savage Indo-Europeans, who liked warfare and looting".
52. **Tiras** was worshipped by his descendants as Thuras, or Thor, the god of thunder.

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EXEGESIS VERSES 3 – 4:

^{WTT} Genesis 10:3 וּבְנֵי גֹּמֶר אַשְׁכְּנַז וְרִיפַת וְתֹגַרְמָה:

^{NAS} Genesis 10:3 **And the sons of Gomer** *were* **Ashkenaz and Riphath and Togarmah.** (וּ

תֹגַרְמָה וּ רִיפַת וּ אַשְׁכְּנַז גֹּמֶר בֵּן [waw conj. + n/com/m/pl/constr: ben + proper n:

gomer; "and the sons of Gomer"; + proper n: 'ashekkenaz + waw conj. + proper n: riyphath +

waw conj. + proper n: togaremah; "Ashenaz and Riphath and Togarmah"])

^{WTT} Genesis 10:4 וּבְנֵי יָוָן אֱלִישָׁה וְתַרְשִׁישׁ כִּתִּים וְדֹדָנִים:

^{NAS} Genesis 10:4 **And the sons of Javan** *were* **Elishah and Tarshish, Kittim and Dodanim.**

(וּ בֵּן יָוָן אֱלִישָׁה וּ תַרְשִׁישׁ כִּתִּיִּים וּ דֹדָנִים [waw conj. + n/com/m/pl/constr: ben +

proper n: yawan; "and the sons of Javan"; + proper n: 'eliysha + waw conj. + proper n:

tareshiysh + proper n: kittiyyiym + waw conj. + proper n: dodaniym; "Elishah and Tarshish,

Kittim and Dodanim"])

ANALYSIS VERSES 3 – 4:

1. The only grandsons of Japheth mentioned are the **sons of Gomer** (vs.3) **and Javan** (vs.4).
2. These 7 produced distinct peoples with distinct heritages in name.
3. The other **sons** of Japheth had **sons** but are assumed as having been assimilated into the identities of their fathers or other ancestral counterparts; none of these are counted as ancestors of nations.
4. "**The sons of Gomer** *were* **Ashkenaz and Riphath and Togarmah**".
5. *Encyclopaedia Britannica* says that the Armenians traditionally claim to be descended from **Ashkenaz and Togarmah**.
6. Ancient Armenia reached into Turkey.
7. The name Turkey probably comes from **Togarmah**.
8. **Ashkenaz** is the Hebrew word for Germany.
9. Some identify **Riphath** with the Carpathians via the Rhipaean mountain range in the northeast of Dacia.
10. He is called *Diphath* in 1Chr.1:6.
11. Josephus identifies the Ripheans with the Paphlagonians, through whose country on the Black Sea ran the river "Rhebas".
12. His name is only mentioned in our verse and 1Chr.1:6.
13. Javan's 4 **sons** *were* "**Elishah and Tarshish, Kittim and Dodanim**.
14. As mentioned per vs.2, all 4 have connections with the Greeks.
15. The Elysians (an ancient Greek people) received their name from **Elishah**.
16. **Tarshish** is a place to which Jonah attempted to flee from the Lord (Jon.1:3; 4:2).
17. Importantly for the interpretation of vs.5, Tarshish was a renowned coastland of ports known for its association with ships. Cf.1Kgs.10:22; 22:48; 2Chr.9:21; 20:36,37; Psa.48:7 cp.72:10

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18. Most consider this region to be modern Spain.
19. If so then the descendants of **Tarshish** migrated there sometime following the dispersion.
20. **Kittim** is the Hebrew word for Cyprus (Isa.23:1,12; Eze.27:6).
21. These people settled around ancient Troy and worshipped Jupiter under the name Jupiter Dodanaeus.
22. His oracle was at Dodena.
23. "*Ships of Kittim*" in Dan.11:30 is a cryptic reference to the Romans (cf.Jer.2:10 prophetic for Judah's oppression).
24. Descendants of **Kittim** migrated to Italy and eventually dominated the known world for centuries.
25. We note the strange prophetic reference to the ships of **Kittim** in Baalam's oracle in Num.24:24 (Asshur/Assyria took northern kingdom 721 BC; Eber/Jewish).
26. Their mariner profession adds further insight for vs.5.
27. The final son, **Dodanim**, is translated Rodios in the LXX and called Rodanim in the Hebrew in 1Chr.1:7.
28. Rodanim are generally identified as inhabitants of the island of Rhodes well known to the ancient Phoenicians (Homer's Iliad).

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EDITORIAL INSERT

EXEGESIS VERSE 5:

^{WTT} Genesis 10:5 מֵאֵ֠לֶּה נִפְרְד֞וּ אִיֵּ֤י הַגּוֹיִם֙ בְּאַרְצֹתָ֔ם אִ֖ישׁ לִלְשֹׁנ֑וֹ לְמִשְׁפְּחֹתָ֖ם בְּגוֹיֵהֶֽם׃

^{NAS} Genesis 10:5 **From these the coastlands of the nations were separated into their lands,** (*מִן אֵלֶה פרד אִי הַ גּוֹי ב אֶרֶץ* [prep: min + adj/b/pl: 'elleh; "from these"; + v/Niphal/PF/3cpl: pharad; "they were separated into/divided into"; + n/com/m/pl/constr: 'iy; "coastal regions of" {used 3x}; + d.a. + n/com/m/pl/abs: goy; "peoples/nations"; + prep: bet + n/com/f/pl/constr. w/3mpl suff: 'erets; "in their lands"]) **every one according to his language, according to their families, into their nations.** (*אִישׁ ל לָשׁוֹן ל מִשְׁפָּחָה ב גּוֹי* [n/com/m/s/abs: 'iysh; "each man"; + prep: lamed; "according to"; + n/com/b/s/constr. w/3ms suff: lashon; "his tongue/language"; + prep: lamed + n/com/f/pl/constr. w/3mpl: mishepachah; "according to their clan/families/racial distinctions" {same as 8:19); + prep: met + n/com/m/pl/constr. w/3mpl suff: goy; "in their nations"])

ANALYSIS VERSE 5:

1. Vs.5 constitutes the first of 3 editorials (cp.vss.30,32) ending the recorded lineages of each of Noah's sons, Japheth, Ham and Shem.
2. The insertions are parenthetical viewing the eventual and remote future development of the family lineage into their national identities.
3. The time that it took for the establishment of each nation was some time after operation Tower of Babel recorded in Gen.11:1-9.
4. As to the first ascription revolving around Japheth's progeny, the interpretative question of vs.5 is to whom does "**from these**/min 'elleh" refer?
5. This as to specifically establishing "**the coastlands of the nations**/'iy ha goy".
6. In one sense, "**from these**" can be viewed as a corporate reference to Japheth's offspring.
7. However and obviously, all the sons of Japheth or Gomer in that respect cannot legitimately be designated coastland **nations**.
8. It appears that "**from these**" is emphasizing immediate context, the sons of Javan in vs.4, though their relationship is bound to all in the line of Japheth.
9. As we pointed out in the previous analysis, Tarshish and Kittim are obvious coastal regions and the Greek and Island tradition of Elishah and Dodanim further fits the bill.
10. Why **these** are emphasized by the author over their landlocked relatives eludes interpreters.
11. That the insert looks forward into the future one might consider some prophetic significance.
12. The common denominator with all of Javan's sons in addition to establishing coastal **nations** is their corporate identity being of Greek descent (*see analysis vs.4*).
13. Moses presents **these** as a peoples divided (**separated into their lands**) yet with a single heritage (Greek) having a common cause (establishing **the coastlands of the nations**).

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14. Is there any future historical significance that can be associated with division, being Greek and uniting under a common cause?
15. Is Moses subtly revealing the peoples from which would arise the future progeny of notoriety i.e., Anti-christ: Alexander the Great (*see doctrine of…*)?
16. The symbolic reference associated with coastland regions, i.e, water and the seashore, adds further intrigue to the possibility (cp.Rev.13:1).
17. Alexander the Great is Gentile (Japheth), of Greek descent (Javan) and unites the nations under a common cause (military and economic control - renowned powers of Tarshish and Kittim cp.Num.24:24; 1Kgs.10:22; cf.Dan.11:30 where Kittim is associated with a type of Anti-christ).
18. The divine institution of nationalism (**separated into their lands**) comes under attack by one of Greek descent seeking to implement a one world order.
19. The prophetic possibility remains speculative, but with some doctrinal parallel.
20. However, if the proposition is correct it does provide some answer as to why Japheth, the first born of Noah, does not carry on the line of Christ.
21. No matter prophetic or not, the future of nationalism is greatly influenced by a peoples associated with the sea (Javanites/Greece).
22. As **these** spread out they, as with all **nations**, created the distinct divisions of racial and social heritage recognized in the phrase "**were separated into their lands**/pharad bet 'erets".
23. The process of immigration and settlement into specific territories is overseen by God throughout human history. Cf.Act.17:26 cp.Deu.32:8
24. No nation except for Israel was ever promised real estate in perpetuity.
25. God has throughout history even gone so far as to blot out **nations**. Psa.9:5-6
26. God is the author of the rise and fall of **nations**/kingdoms/empires. Jer.18:7-10
27. As national identity is established, there follows a distinctive "**language**/lashon**"** or dialect associated with it.
28. This reference clues the readers that the editorials reach beyond the Tower of Babel episode.
29. The phrase "**according to their families**/lamed mishepechah" refers to the basic tribal/clan unit.
30. The tribe of Javan includes four separate sons with all sons and grandsons in the immediate context being of the tribe of Japheth.
31. These individuals and the people that sprang from them established **nations**.
32. Nationalism is a fundamental stage in the process of migration and settlement.
33. The three main features listed in nationalism is territory, **language** and race.
34. According to vs.32 all these sons, grandsons, etc., are connected with 70 nations following the dispersion from Babel.

8

GENESIS

THE FOUR SONS OF HAM

EXEGESIS VERSE 6:

^{WTT} Genesis 10:6 וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפוּט וּכְנָעַן׃

^{NAS} Genesis 10:6 **And the sons of Ham** *were* **Cush and Mizraim and Put and Canaan.** (וֹ

כְּנָעַן ו פּוּט ו מִצְרַיִם ו כּוּשׁ חָם בֵּן *[waw conj. + n/com/m/pl/constr: ben + proper n: cham; "and the sons of Ham"; + proper n: kush; "Cush"; + waw conj. + proper n: mitserayim; "and Mizraim"; + waw conj. + proper n: pwuts; "and Put"; + waw conj. + proper n: kena-an; "and Canaan"])*

ANALYSIS VERSE 6:

1. The descendants of **Ham** settled mainly in Africa and south-west Asia.
2. The Bible often refers to Africa as the land of **Ham** (Psa.105:23,27; 106:22).
3. The first son **Cush** is the Hebrew word for old Ethiopia (from Aswan south to Khartoum).
4. Without exception, the word Ethiopia in the English Bible is always a translation of the Hebrew "**Cush**/kush" (cf.Est.1:1; 8:9; Job 28:19; Psa.68:31; 87:4; Jer.46:9; Eze.29:10; 30:4,5,9; 38:5; Nah.3:9; Zep.3:10).
5. Josephus rendered the name as Chus and says that the Ethiopians "are even at this day, both by themselves and by all men in Asia, called Chusites".
6. Noah's next grandson is **Mizraim** that is the Hebrew word for Egypt.
7. The name Egypt is seen 623x in the OT always translated from "**Mizraim**/mitserayim".
8. For example, at the burial of Jacob, the Canaanites observed the mourning of the Egyptians and so called the place *Abel Mizraim* (Gen.50:11).
9. The 3rd in line, "**Put**/pwuts" is the Hebrew name for Libya translated 2x as such in the King James Version (Eze.30:5; 38:5).
10. The Greek is "Λιβύη – Libue" as translated in Act.2:10 and in the LXX (some confusion between Lydia/Ludoi and Libya/Libue in the English translations).
11. The ancient river Phut was in Libya.
12. By Daniel's day, the name had been changed to Libya (לוּבִים – lubiym). Cf.Dan.11:43
13. Josephus says, "Phut also was the founder of Libia [*sic*], and called the inhabitants Phutites, from himself".
14. The final son of **Ham**, **Canaan**, is one and the same that was cursed by Noah in Gen.9:25.
15. He was the bastard offspring from the incestuous relationship between **Ham** and his father's wife (Gen.9:22).
16. This curse did not mean that **Canaan** would not still benefit from the procreating blessing of the Noahic Covenant. Gen.9:1
17. **Canaan** is the Hebrew name for the general region later called by the Romans, Palestine i.e., modern Israel and Jordan.

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EXEGESIS VERSES 7 – 12:

SONS OF CUSH (ETHIOPIA) VSS.7 – 8

^{WTT} Genesis 10:7 וּבְנֵי כֿוּשׁ סְבָא וַחֲוִילָה וְסַבְתָּה וְרַעְמָה וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא וּדְדָן:

^{NAS} Genesis 10:7 **And the sons of Cush** *were* **Seba and Havilah and Sabtah and Raamah and Sabteca;** *(וֹ בֶּן כֿוּשׁ סְבָא וֹ חֲוִילָה וֹ סַבְתָּא וֹ רַעְמָה וֹ סַבְתְּכָא [waw conj. + n/com/m/pl/constr: ben + proper n: kush; "and the sons of Cush"; + proper n: seba'; "Seba"; + waw conj. + proper n: hawiylah; "and Havilah" {may mean hot or sandy}; + waw conj. + proper n: sabetta'; "and Sabtah"; + waw conj. + proper n: ra-emah; "and Raamah"; + waw conj. + proper n: sabetteka'; "and Sabteca"])*

and the sons of Raamah *were* **Sheba and Dedan.** *(וֹ בֶּן רַעְמָה וֹ שְׁבָא וֹ דְדָן [waw conj. + n/com/m/pl/constr: ben + proper n: ra-emah; "and the sons of Raamah"; + proper n: sheba'; "Sheba"; + waw conj. + proper n: dedan; "and Dedan"])*

THE CAREER OF NIMROD VSS.8 - 12

^{WTT} Genesis 10:8 וְכֿוּשׁ יָלַד אֶת־נִמְרֹד הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ:

^{NAS} Genesis 10:8 **Now Cush became the father of Nimrod;** *(וֹ כֿוּשׁ ילד את נִמְרֹד [waw conj. + proper n: kush + v/qal/PF/3ms; yalad; "and Cush begat/fathered"; + sign of d.o. + proper n: nimerod; "Nimrod"])*

he became a mighty one on the earth. *(הוּא חלל ל היה גִּבּוֹר ב הָ אֶרֶץ [pro/3ms: hu'; "he himself"; + v/Hiphil/PF/3ms: chalal; "caused to wound"; + prep: lamed + v/qal/inf/constr: hayah; "becoming"; + adj/m/s/abs: gibor; "a mighty man"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])*

^{WTT} Genesis 10:9 הוּא־הָיָה גִּבֹּר־צַיִד לִפְנֵי יְהוָה עַל־כֵּן יֵאָמַר כְּנִמְרֹד גִּבּוֹר צַיִד לִפְנֵי יְהוָה:

^{NAS} Genesis 10:9 **He was a mighty hunter before the LORD;** *(הוּא היה גִּבּוֹר צַיִד ל פָּנֶה יהוה [pro/3ms: hu' + v/qal/PF/3ms: hayah + adj/m/s/constr: gibbor; "He himself became a mighty man of" + n/com/m/s/abs: tsayid; "game/hunting" {i.e., a big game hunter}; + prep: lamed + n/com/b/pl/constr: paneh + proper n: yahwey; "before the Lord"])*

therefore it is said, "Like Nimrod a mighty hunter before the LORD." (כְּ אמר כֵּן עַל

גִּבּוֹר נִמְרֹד צַיִד ל פָּנָה יהוה *[prep: -al + prep: ken; "therefore"; + v/Niphal/IPF/3ms: 'amar'; "it is being said"; + prep: kaph + proper n: nimerod + adj/m/s/constr: gibbor + n/com/m/s/abs: tsayid + prep: lamed + n/com/b/pl/constr: paneh + proper n: yahweh; "Like Nimrod a mighty game hunter before the Lord"])*

WTT Genesis 10:10 וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וְאַכַּד וְכַלְנֵה בְּאֶרֶץ שִׁנְעָר׃

NAS Genesis 10:10 **And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.** (ו אַכַּד ו אֶרֶךְ ו בָּבֶל מַמְלָכָה רֵאשִׁית הָיָה ו

כַּלְנֵה ב אֶרֶץ שִׁנְעָר *[waw consec. + v/qal/IPF/3fs;hayah; "and it came to pass"; + n/com/f/s/constr: re'shiyth; "the beginning of"; + n/com/f/s/constr. w/3ms suff: mamelakah; "his sovereignty/rule/kingdom"; + proper n: babel; "Babel"; + waw conj. + proper n: 'erech; "Erech", {meaning to prolong, make long}; + waw conj. + proper n: 'akkad; "Accad"; + waw conj. + proper n: kalenah; "Calneh"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: shine-ar; "Shinar", {aka as Sumer; the alluvial plain between the rivers Euphrates and Tigris}])*

WTT Genesis 10:11 מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת־נִינְוֵה וְאֶת־רְחֹבֹת עִיר וְאֶת־כָּלַח׃

NAS Genesis 10:11 **From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah,** (אֶת ו נִינְוֵה אֶת בנה ו אַשּׁוּר יצא הִיא הַ אֶרֶץ הַ מִן

כָּלַח אֶת ו רְחֹבֹת עִיר *[prep: min + d.a. + n/com/f/s/abs: 'erets; "from the land"; + d.a. + pro./3fs: hiy'; "that one" {fem. gender ref. 'the land'}; + v/qal/PF/3ms: yatsa-; "he went forth into"; + proper n: 'ashshur; "Assyria"; + waw consec. + v/qal/IPF/3ms: banah; "and designed/built"; + sign of d.o. + proper n: niyneweh; "Nineveh"; + waw conj. + sign of d.o. + proper n: rechoboth - -iyr; "and Rehoboth-Ir"; + waw conj. + sign of d.o. + proper n: kelah; "and Calah", {meaning firm or rugged strength}])*

WTT Genesis 10:12 וְאֶת־רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח הִוא הָעִיר הַגְּדֹלָה׃

NAS Genesis 10:12 **and Resen between Nineveh and Calah; that is the great city.** (ו אֶת

גָּדוֹל הַ עִיר הַ הִיא כָּלַח בֵּין ו נִינְוֵה בֵּין רֶסֶן *[waw conj. + sign of d.o. + proper*

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n: resen; "and Resen", {meaning halter or jaw}; + prep: bayin + proper n: niyneweh; "between Nineveh"; + waw conj. + prep: bayin + proper n: kelah; "and between Calah"; + pro/3fs; "itself"; + d.a. + n/com/f/s/abs: -iyr + d.a. + adj/f/s/abs: gadol; "the city, the great one"])

ANALYSIS VERSES 7 – 12:

1. Only Ham's grandsons **Cush**, Mizraim and Canaan, have offspring resulting in national identity (cf.vss.7,13,15).
2. The first 5 sons of **Cush** are: **Seba** that locates in northern Africa (e.g.Isa.43:3; cf.45:14); **Havilah** a place named in southwest Arabia; **Sabtah** also associated with southwest Arabia; **Raamah** linked to the region of Najran in South Arabia; **Sabteca** in an unknown area of South Arabia.
3. As for Raamah's sons, **Sheba and Dedan** they settled in North Arabia.
4. The most prominent son of **Cush** is introduced in vs.8: **Nimrod**.
5. The phrase "**became the father of**" is the singular verb "yalad" in the Hebrew.
6. It is used here to denote the exceptional status of **Nimrod** in relation to **Cush**.
7. This as it relates to father and son developing the first civilization after the Flood.
8. The biographical information on **Nimrod** foreshadows the founding of the Tower of Babel (11:1-9) and explains the origins of Mesopotamian civilization, the first after the Flood.
9. **Nimrod** founds this empire on naked aggression (vs.8b).
10. His exploits were such that it became the basis for a proverb (vs.9).
11. The name "**Nimrod**/nimerod" is from the root "מָרַד – marad" meaning "rebel/rebellion".
12. Vs.8 indicates that "**he became a mighty *warrior* on the earth**" signifying that this man took up arms to attain what he wanted.
13. He honed his skills in pursuing wild animals, "**He was a mighty hunter before the Lord**".
14. The phrase "**before the Lord**" is superlative meaning that even in God's estimation, **Nimrod was a mighty hunter** and a man to be feared.
15. Near Eastern kings prided themselves on their hunting prowess.
16. His prey was "*big game*/tsayid", an understatement based on today's perception.
17. The fact is that during this time dinosaurs stilled roamed the earth.
18. Job (having lived in the era between the Flood and Abraham) gives apt descriptions as to the size and ferocity of some of these. Cf. the *Behemoth*, Job 40:15-24; *Leviathan* Job 41
19. Creatures that instilled general panic and fear among man, **Nimrod** hunted down and killed.
20. Obviously his abilities and fearless aggression made him an exceptional opponent to anything he determined to subdue.
21. All other serious *big game* hunters would covet the accolade "**Like Nimrod a mighty hunter before the Lord**".
22. Nimrod's reputation preceded him and offered opportunity for him to organize society and rise to power.
23. The main or "***chief* centers**" of his developed empire are listed in vs.10.
24. The noun "**the beginning of**/re'shiyth" means "head/chief/first".
25. The noun "**kingdom**/mamelakah" emphasizes his sovereignty or absolute rule over his empire.

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26. The first, "**Babel**" of "Babylon" is located on the Euphrates south of where the Euphrates and Tigris River system approach in modern Iraq.
27. "**Erech**" is modern Warka, the site in southern Iraq where archaeologists situate the birth of the first civilization, which is called Sumer (**the land of Shinar**).
28. Accad's location is unknown at present.
29. It was the home of the famous Assyrian king Sargon.
30. "**Calneh**" is also unidentified and unknown.
31. "**Shinar**" is the same as the Greek Mesopotamia and refers to the entire region.
32. Nimrod's **father Cush** resided "**in the land of Shinar**".
33. It is suggested that the Sumerian city Kish (a name appearing in clay tablets) was named after the Hebrew "**Cush**".
34. The early post-diluvian Sumerian king lists affirm that "kingship descended from heaven to Kish" after the great Flood.
35. The Hebrew name "**Cush**" later moved to present-day Ethiopia as migrations took place to other lands from Mesopotamia.
36. The Sumerians, very early, developed a religio-politico state that was extremely binding on all that lived in it excepting the rulers that were a law unto themselves.
37. This system was to influence the Ancient Near East for over 3000 years.
38. Other cultures following the Sumerian system were **Accad**, Babylon, Assyria and Persia.
39. To have the position of "kingship" is to have the authority to rule handed down by the gods.
40. The means to gaining absolute authority in the Near East was by force or subterfuge, or a combination of both, which is the most usual method.
41. Kingship did not evolve; rather it was fabricated usually by a group of priest-nobles that supported one man in power.
42. Clever men manipulated the populace's religious instincts to cause them to follow and obey the local god's "son" (e.g. ruler).
43. He owned the people and the land, in theory at least.
44. When the literature and monuments were used to glorify and exalt this man as the son, or representative of god, religion became the opiate (binder and blinder) of the people.
45. There are 3 principles basic to the function of "divine" kingship in the ancient Near East.
46. They are essential to using religion for political control.
47. The king is divine which from the beginning of written history, the Sumerians see the kings as divine (e.g. Sumerian Kinglist).
48. Hocart in *Kingship* says, "The earliest known religion is a belief in the divinity of kings. I do not say that it is necessarily the most primitive; but in the earliest records known, man appears to us worshipping gods and their representatives, namely kings".
49. First and foremost, to make the control effective the person at the top has to assume divinity or semi-divinity.
50. The 2nd is that the king is above the laws and he makes changes to it as he pleases as he gets his orders direct from "heaven".
51. The 3rd important item is documents supporting the right to rule.
52. In the epic literature of the Near East we read that the hero has been chosen to rule.
53. Actually the literary texts and monuments were fabricated to create this very impression on the populace.
54. Early man was not unintelligent, but without God he was unscrupulous.

55. The elite deceived the working serfs and kept them in their place.
56. They were not taught to read and write.
57. Most literature is found in the palace-temple complex of ancient cities.
58. The shadowy myths and legend of the ancient Near East are deliberately shadowy.
59. They were fabricated originally, copied and, in successive societies, revised and reused to retain control.
60. In vss.8-11 we learn that **Nimrod** established a **kingdom**.
61. We would expect perhaps to find such a man as **Nimrod** in the archaeological record considering the fact that there are flood stories in these records.
62. In addition to the Sumerians, the Babylonians wrote about this person; the Assyrians likewise; and the Hittites.
63. Even in Palestine, tablets have been found with this hero's name on them.
64. The prime candidate for this literature is Gilgamesh.
65. In this ancient epic (circa 2100 BC), clay tablets record a poem often regarded as the first great work of literature.
66. The first clay tablets naming him were found in the ruins of the temple library of the god Nabu (Biblical Nebo, e.g. Isa.15:2; 46:1) and the palace library of Ashurbanipal in Nineveh.
67. Scholars conclude from these documents: "Yet his arrogance, ruthlessness and depravity were a subject of grave concern to the citizens of Uruk (his kingdom). They complained to the great god Anu, and Anu instructed the goddess Aruru to create another wild ox, a double of Gilgamesh, who would challenge him and distract his mind from the warrior's daughter and the noblemen's spouse, who it appears he would not leave in peace."
68. The poem has in it some very indecent stories.
69. While Gilgamesh was a very vile person, the myth says he was 2/3 god and 1/3 man.
70. Josephus (*Jewish Antiquities, 1:iv:2*) says of him, "Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah – a bold man, and of great strength of hand. He persuaded them not to ascribe to God, as if it were through his means they were happy, but to believe that it was their own courage which procured happiness. He also gradually changed the government into tyranny – seeing no other way of turning men from the fear of God, but to bring them into constant dependence upon his own power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers".
71. At some point after the Flood an influential person(s) opposed Yahweh and gathered others to his side.
72. Cain followed a similar patter before the Flood founding a city (Gen.4:17).
73. Of Gilgamesh it is written in the epic: He is a shepherd; from Uruk (Kramer calls Uruk, Erech); a giant (11 cubits; 16'5"); builds cities; takes women; a mighty hunter.
74. Is there a connection between Gilgamesh and **Nimrod**?
75. The Bible tells us **Nimrod** was a tyrant and that is what Gilgamesh was.
76. There was flood in the Bible and there is a flood in the Epic of Gilgamesh.
77. Cush is mentioned in the Bible and Kish in the Epic.
78. Gilgamesh claims battle and victory over Humwawa, **Nimrod** is satirically viewed by Yahweh.

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79. In the Epic Gilgamesh made the trip to see the survivor of the Flood which more likely was Ham rather than Noah since **Nimrod** was Noah's grandson.
80. Historically, Gilgamesh was the first dynasty of Uruk, **Nimrod** started the dynastic empire.
81. Kings before Gilgamesh/**Nimrod** were no doubt giants before the Flood.
82. This fits nicely in our interpretation of the Nephilim in Gen.6:4.
83. Again, the fact the Gilgamesh Epic contains the Deluge story would link it with events immediately following the Flood.
84. S.N. Kramer (leading Assyriologist and expert in Sumerian history and language) says, "A few years ago one would have strongly doubted his (historical) existence…we now have the certitude that the time of Gilgamesh corresponds to the earliest period in Mesopotamian history".
85. Reference source for the above include: Heidel, A. *The Gilgamesh Epic and Old Testament Parallels.* Chicago: University Press; Jacobsen, T. *The Sumerian Kinglist.* Chicago: University Press; Josephus 1998 *Jewish Antiquities.* Books I-III, Loeb Classics, Cambridge MA; Harvard University Press; Kramer, S.N., ed. 1959 *History Begins at Sumer.* Garden City NY; Doubleday; Pritchard, J. 1969 *Ancient Near Eastern Texts and the Old Testament.* 3rd ed. Princeton: university Press; Wikipedia.com.
86. In vs.11, "**From that land**/min ha 'erets ha hiy'" refers to **Shinar** or southern Mesopotamia.
87. Some debate that the pronoun "hiy'" refers to **Nimrod** or Asshur but the feminine gender of the pronoun has as its closest antecedent "**land**/'erets".
88. This emphasizes that Nimrod's influence extended into territory otherwise already established.
89. It acknowledges his aggressive and war like nature in vs.8.
90. The person in view (**Nimrod**) is grammatically captured in the masculine gender of the verb "**went forth into**/yatsa-".
91. The idea between vss.10 and 11 is that **Nimrod** not only homesteaded founding **his kingdom** but invaded and annexed other occupied lands at will.
92. In the area of **Assyria** he designed and "**built**/banah" 4 other significant cities.
93. **Nineveh** is preeminent and was located on the east side of the Tigris River directly across from modern Mosul in Iraq.
94. It was the largest **city** in the world for some 50 years until civil war came to **Assyria** and it was sacked by a coalition of Babylonians, Medes, Persians, Chaldeans, Scythians and Cimmerians in 612 BC.
95. The builder is said to have also **built Rehoboth-Ir** which comes from the root "רְהַב – rahab" meaning wide (cf.Gen.26:22) and "-iyr/**city**" meaning "**city** of room" or "big **city**". Ref. abarim- publications.com
96. It is located on the Euphrates River (cp.Gen.36:37; 1Chr.1:48).
97. **Calah** is located where the Tigris and Upper Zab (Lycus) rivers meet at Tell Nimrud.
98. **Resen** is probably modern Selamiyeh about 2.5 miles north of Tell Nimrud 20 miles south of **Nineveh** or "**between Nineveh and Calah**".
99. At the time, **Calah** was "**the great (*principle*) city**" until surpassed by **Nineveh** over the course of history.

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THE SONS OF MIZRAIM (EGYPT)

EXEGESIS VERSES 13 – 14:

^{WTT} Genesis 10:13 וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עֲנָמִים וְאֶת־לְהָבִים
וְאֶת־נַפְתֻּחִים:

^{NAS} Genesis 10:13 **And Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim** *(ו מִצְרַיִם יָלַד אֵת ו לוּדִים אֵת ו עֲנָמִים אֵת ו לְהָבִים אֵת נַפְתֻּחִים* [waw conj. + proper n: mitserayim; "and Mizraim"; + v/qal/PF/3ms: yalad; "begat/became the father of"; + sign of d.o. + proper n: ludiym; "Ludim" {Lydians; cf.Jer.46:9); + waw conj. + sign of d.o. + proper n: -anamim; "and Anamim"; + waw conj. + sign of d.o. + proper n: lehabim; "and Lehabim"; + waw conj. + sign of d.o. + proper n: nephettuhim; "and Naphtuhim"])

^{WTT} Genesis 10:14 וְאֶת־פַּתְרֻסִים וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם
פְּלִשְׁתִּים וְאֶת־כַּפְתֹּרִים: ס

^{NAS} Genesis 10:14 **and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.** *(ו אֵת כַּפְתֹּרִי ו אֵת פְּלִשְׁתִּי שָׁם מִן יָצָא אֲשֶׁר כַּסְלֻחִים אֵת ו פַּתְרֻסִים אֵת ו* [waw conj. + sign of d.o. + proper n: patherusiym; "and Pathrusim" {hapax}; + waw conj. + sign of d.o. + proper n: kaseluhim; "and Casluhim"; + rel.pro: 'asher + v/qal/PF/3cpl: yatsa + prep: min + adv: sham; "which came from there"; + proper n: pelishettiy; "the Philistines" {used 287x} + waw conj. + sign of d.o. + proper n: kaphettiry; "and Caphtorim"; + end of para: selah])

ANALYSIS VERSES 13 – 14:

1. The plural ending "ים /yim" on each of the names indicate a common ethnic heritage.
2. These are all ancestors from the Egyptian race of **Mizraim**.
3. A series of 7 uses of the sign of the direct object "eth" in vss.13 – 14 point to list of his sons.
4. All 7 sons, "**Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim and Caphtorim** are listed in the Adamic genealogy found in 1Chronicles 1 cf. vss.11 and 12.
5. **Ludim** are translated as the Lydians of North Africa. Cp.Jer.46:9; Eze.30:5 translated *Libya*
6. The **Anamim** may be connected to the people of Cyrene as the *A-na-mi* are mentioned in a cuneiform text from the time of Sargon II (8th Century BC).
7. The **Lehabim** are unknown.
8. The **Pathrusim** are the inhabitants of Pathos and appear to be connected with Memphis, or southern Egypt. Cp.Isa.11:11; Jer.44:1; Eze.29:14

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9. The **Casluhim** appear to have settled the coastal region up to the area of Palestine.
10. Moses parenthetically fills us in that they are the progenitors to the **Philistines**.
11. The **Philistines** are otherwise recorded as springing from the line of **Caphtorim** from Caphtor recorded in Deu.2:23; Jer.47:4; Amos 9:7.
12. Yet, both our verse and the parallel 1Chr.1:12 mention Casluh spawning the **Philistines.**
13. Any contradiction is only apparent.
14. Harmonizing with our verse reveals that the families of **Casluhim** and **Caphtorim** intermarried and the **Philistines** became a future nation as the result (Amos 9:7).
15. The Philistine's association with the **Casluhim** in our verse rather than the **Caphtorim** further suggests that the rise of the **Philistines** came through the male line of the **Casluhim** that wed the daughters in the line of **Caphtorim**.
16. Caphtor is recognized as the Island of Crete from the Akkadian *kaptara*.

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EXEGESIS VERSES 15 – 20:

<u>ELEVEN SONS OF CANAAN</u>

וּכְנַעַן יָלַד אֶת־צִידֹן בְּכֹרוֹ וְאֶת־חֵת: ^{WTT} Genesis 10:15

^{NAS} Genesis 10:15 **And Canaan became the father of Sidon, his first-born, and Heth** (וְ
חֵת אֶת וְ בְּכֹור צִידוֹן אֶת ילד כְּנַעַן *[waw conj. + proper n: kena-an + v/qal/PF/3ms:
yalad; "And Canaan beget {became the father of}; + sign of d.o. + proper n: tsiydon {meaning
"to hunt}; "Sidon" {used 21x}; + n/com/m/s/constr. w/3ms suff:: bekor; "his first-born"; + waw
conj. + sign of d.o. + proper n: heth; "Heth" {name from which derived the Hittite; translated
"terror" in 9:2 and translated 3x as such; used 18x}; "and Heth"])*

וְאֶת־הַיְבוּסִי וְאֶת־הָאֱמֹרִי וְאֶת הַגִּרְגָּשִׁי: ^{WTT} Genesis 10:16

^{NAS} Genesis 10:16 **and the Jebusite and the Amorite and the Girgashite** (וְ אֶת הַ יְבוּסִי
וְ אֶת הַ אֱמֹרִי וְ אֶת הַ גִּרְגָּשִׁי *[waw conj. + sign of d.o. + d.a. + proper n: yebusiy {root
meaning "trample down"; used 41x}; "and the Jebusite"; + waw conj. + sign of d.o. + d.a. +
proper n: 'emoriy {used 89x}; "and the Amorite"; + waw conj. + sign of d.o. + d.a. + proper n:
gireggashiy {used 7x}; "and the Girgashite"])*

וְאֶת־הַחִוִּי וְאֶת־הַעַרְקִי וְאֶת־הַסִּינִי: ^{WTT} Genesis 10:17

^{NAS} Genesis 10:17 **and the Hivite and the Arkite and the Sinite** (וְ אֶת הַ חִוִּי וְ אֶת
הַ עַרְקִי וְ אֶת הַ סִינִי *[waw conj. + sign of d.o. + d.a. + proper n: hiuiy {root meaning
"tent/village"; used 25x}; "and the Hivite"; + waw conj. + sign of d.o. + d.a. + proper n: -areqiy
{used 2x}; "and the Arkite"; + waw conj. + sign of d.o. + d.a. + proper n: siyniy {Hebrew word
for "Sinai"; used 37x; only 2x of the people-1Chr.1:15}; "and the Sinite"])*

וְאֶת־הָאַרְוָדִי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי וְאַחַר ^{WTT} Genesis 10:18
נָפֹצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי:

^{NAS} Genesis 10:18 **and the Arvadite and the Zemarite and the Hamathite;** (הַ אֶת וְ
חֲמָתִי הַ אֶת וְ צְּמָרִי הַ אֶת וְ אַרְוָדִי *{waw conj. + sign of d.o. + d.a. + proper n:
'arewadiy {used 2x, 1Chr.1:16;}; "and the Arvadite"; + waw conj. + sign of d.o. + d.a. + proper
n: tsemariy {used 2x, 1Chr.1:16}; "and the Zemarite"; + waw conj. + sign of d.o. + d.a. +
proper n: hamathiy {used 2x, 1Chr.1:16}; "and the Hamathite"])*

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and afterward the families of the Canaanite were spread abroad. *(ן אַחַר פוּץ מִשְׁפָּחָה*

כְּנַעֲנִי הַ *[waw conj. + adv: 'achad; "and afterwards"; + v/Niphal/PF/3cpl" phuts; "they were*
dispersed/spread abroad/scattered"; + n/com/f/pl/constr: mishepathah; "the families of"; + d.a.
+ proper n: kena-aniy; "the Canaanite"])

WTT Genesis 10:19 וַיְהִ֞י גְּב֤וּל הַֽכְּנַעֲנִי֙ מִצִּיד֔ן בֹּאֲךָ֥ גְרָ֖רָה עַד־עַזָּ֑ה
בֹּאֲכָ֞ה סְדֹ֧מָה וַעֲמֹרָ֛ה וְאַדְמָ֥ה וּצְבֹיִ֖ם עַד־לָֽשַׁע׃

NAS Genesis 10:19 **And the territory of the Canaanite extended from Sidon as you go**
toward Gerar, as far as Gaza; *(ן הָיה גְּבוּל הַ כְּנַעֲנִי מִן צִידוֹן בוּא גְרָר עַד*

עַזָּה *[waw conj. + v/qal/IPF/3ms; "and it became {extended}"; + n/com/m/s/constr: gebul; "the*
border/territory of"; + d.a. + proper n: kena-aniy; "the Canaanite"; + prep: min + proper n:
tsiydon; "from Sidon"; + v/qal/Inf/constr. w/2ms suff.: bo'; "as you're going toward"; + proper
n: gerar {root "drag/drag away", used 15x}; "Gerar"; + prep: -ad + proper n: -azah {root
"strength"; name used 20x}; "as far as Gaza"])

as you go toward Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha. *(בוּא*

סְדֹם ו עֲמֹרָה ו אַדְמָה ו צְבָאִים עַד לָשַׁע *[v/qal/inf/constr. w/2ms suff: bo'; "as*
you're going toward"; + proper n: sedom; "Sodom"; + waw conj. + proper n: 'amorah; "and
Gomorrah"; + waw conj. + proper n: 'ademah; "and Admah"; + waw conj. + proper n:
tsebo'iym; "and Zeboiim"; + prep: -ad + proper n: lesha-; "as far as Lasha"])

EDITORIAL INSERT
WTT Genesis 10:20 אֵ֣לֶּה בְנֵי־חָ֔ם לְמִשְׁפְּחֹתָ֖ם לִלְשֹׁנֹתָ֑ם בְּאַרְצֹתָ֖ם
בְּגוֹיֵהֶֽם׃ ס

NAS Genesis 10:20 **These are the sons of Ham, according to their families, according to**
their languages, by their lands, by their nations. *(ב לָשׁוֹן ל מִשְׁפָּחָה ל חָם בֵּן אֵלֶּה*

אֶרֶץ ב גּוֹי *(@x+*)ס [adj/both/pl: 'elleh; "These"; + n/com/m/pl/constr: ben + proper n:*
ham; "are the sons of Ham"; + prep: lamed + n/com/f/pl/constr. w/3mpl suff: misheppachah;
"according to their families/clans"; + prep: lamed + n/com/b/pl/constr. w/3mpl suff: lashon;
"according to their tongues/languages"; + prep: bet + n/com/f/pl/constr. w/3mpl suff: 'erets';
"by their lands"; + prep: bet + n/com/m/pl/constr. w/3mpl suff: goy; "by their nations"])

ANALYSIS VERSES 15 – 20:
1. Only the first two born sons of **Canaan** are presented by their proper names (vs.15).

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2. The remaining (vss.16-18a) are listed according to the name of the people he fathered apart from the founders personal name following the pattern of the sign of the direct object and the definite article in introduction.
3. The "**first-born**/bekor" of **Canaan** is **Sidon** after which a well-known Phoenician city is named, located some 28 miles south of Beirut.
4. It was the dominant Phoenician city until Tyre gained preeminence around the 11th century.
5. Its dominance is noted in the OT by the phrase "Great **Sidon**" (cf.Jos.11:8; 19:28).
6. It is mentioned alongside Tyre in the NT (cf.Mar.3:8; Luk.6:17).
7. **Heth** is mentioned 2nd and is connected with the Hittites.
8. The "sons of **Heth**" are noticed 12x in the OT and the Hittites some 48x.
9. 21x the name occurs in the enumeration of races in Syria and **Canaan** akin to the early inhabitants of Chaldea and Babylon.
10. Since 2000 this population is known, from monumental records, to have been partly Semitic and partly Mongolic.
11. The same mixed race is represented by the Hittite records recently discovered in Cappadocia and Pontus.
12. The inter-marrying among these clans is seen in Eze.16:3.
13. The **Jebusite** appear among the pre-Israelite inhabitants of Jerusalem (Salem; cf.Gen.15:21; Exo.3:8,17; 13:5; etc.).
14. According to Eze.16:3, the **Amorite** were instrumental in founding Jerusalem.
15. They were scattered throughout Israel's hill country on either side of the Jordan (Num.13:29).
16. At the time of Jacob, they are found in Shechem (Gen.48:22); at the time of Moses, in Transjordan from the Arnon River to Mount Hermon (Deu.3:8) and from the wilderness to the Jordan (Jdg.11:22); at the time of Joshua, in 5 towns of Judah (Jos.10:5); and in the next generation in 3 towns (Jdg.1:35).
17. In the Judges era they also appear in Gilead (Jdg.10:8).
18. The **Girgashite** were another component in the pre-Israelite population of Palestine.
19. The name appears in the OT only in lists (Gen.15:21; Deu.7:1; Jos.3:10; 24:11; 1Chr.1:14; Neh.9:8).
20. They may be connected with the NT Gadarenes/Gerasenes/Gergesenes (Mat.8:28; Mar.5:1; Luk.8:26,37).
21. The **Hivite** may be an alternate spelling for Horite (cf.Gen.36:22) that in turn may be related to the Hurrians, an important people in upper Mesopotamia.
22. Mitanni is the kingdom of the Hurrians.
23. **The Arkite and the Sinite** only appear here and the parallel 1Chr.1:15.
24. The **Arkite** may be connected with the place name Arqat/Irqata in the Armana Letters, a town in Phoenician territory about 11 miles north of modern Tripoli, Lebanon.
25. The **Sinite** are another northern Canaanite people and their home may be identified with the city-state of Siyanu.
26. They were seldom self-governing being controlled by the Ugarit, Hittites and Assyrians.
27. The **Arvadite** are the inhabitants of Arvad, a city in Phoenicia, and are associated with Tyre in Eze.27:8,11.
28. Arvad is about 95 miles north of Beirut.
29. Like Tyre, it was an island city situated about 2 miles off the coast.

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30. The **Zemarite** were located about 12 miles south of Arvad.
31. The **Hamathite** are inhabitants of modern Hama, the ancient Syrian city on the Orontes River.
32. It marked the northernmost boundary of the land of **Canaan** (Num.34:8; Jos.13:5; 1Kgs.8:65).
33. All 3 peoples in vs.18a are also only mentioned in name here and 1Chr.1:16.
34. The phrase "**were spread abroad**/phuts" looks to the punitive judgment that led to the dispersion from Babel recorded in Gen.11:1ff.
35. In vs.19 we have borders of the land of **Canaan** stretching from **Sidon** in the north along the north-south seacoast highway that connected Egypt with Mesopotamia.
36. The border extends south to **Gaza** (same as modern) and from there it **extended** east or southeast to **Sodom and Gomorrah** (Dead Sea), **Admah and Zeboiim, as far as** the mysterious **Lasha**.
37. The area encompasses the real estate God granted in perpetuity to the racial descendants of Abraham, Isaac and Jacob.
38. Vs.20 is the 2nd editorial notation.
39. The reference to the Hamite is similar to the Japhethite (vs.5) omitting any reference to coastlands and reversing the order of "**families, languages** and **lands**".
40. "**Nations**" remains 4th in sequence as with all the editorials (cf.vs.31).
41. The 4 basic ingredients for Divine Institution #4 is: A. Territory/land; B. Common language; C. Ethnic/racial identity/family; D. The establishment chain of command/nation.
42. Culture is the product of all four of these factors coupled with a history.

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SHEM'S GENEALOGY VSS.21-31

THE IMPORTANCE OF THE LINE OF SHEM

EXEGESIS VERSE 21:

WTT Genesis 10:21 וּלְשֵׁם יֻלַּד גַּם־הוּא אֲבִי כָּל־בְּנֵי־עֵבֶר אֲחִי יֶפֶת הַגָּדוֹל:

NAS Genesis 10:21 (Revised) **And to Shem,** *one* **was born to him, the forefather of all the sons of Eber,** *(וּ ל שֵׁם ילד גַּם הוּא אָב כֹּל בֵּן עֵבֶר)* *[waw conj. + prep: lamed + proper n: shem; "And to Shem"; + v/qal/pass/PF/3ms; yalad; "he was born"; + conj: gam + pro/3ms: hu'; "also to him"; + n/com/m/s/constr: 'ab; "the forefather of" + n/com/m/pl/constr: kol + n/com/m/pl/constr: ben + proper n: -eber {meaning to pass over}; "all the sons of Eber"])* being **a brother of Japheth, the older.** *(אָח יֶפֶת הַ גָּדוֹל)* *[n/com/m/s/constr: 'ach + proper n: yepheth; "a brother of Japheth"; + d.a. + adj/m/s/abs: gadol; "the eldest"])*

ANALYSIS VERSE 21:
1. The Shemites are mentioned last in the table of nations because they are the most crucial with respect to the line of Christ from which Abraham emerged.
2. Their place is for dramatic effect and follows precedence of the Messianic line being dealt with last as seen in the dead end of the line of Cain (4:16-24) followed with the genealogy through Seth in chapter 5.
3. The language of vs.21 further highlights the importance to the line of **Shem**.
4. While somewhat awkward in the English, the literal Hebrew of vs.21a is translated, "**And to Shem,** *one* **was born also to him, the** *fore***father of all the children of Eber**".
5. The "**forefather**" in view is none other than Shem's son Arpachshad who then fathered Shelah who fathered **Eber** (vs.24).
6. The unusual phraseology is designed to forward the readers' attention to the genealogy of Gen.11:10 that skips directly to Arpachshad as the "**forefather**" **born** to **Shem** perpetuating the Messianic line.
7. Contextually the language ties 10:21 with 11:10 and makes **Shem** pivotal in the genealogy as producing the necessary offspring.
8. The genealogical record in chapter 11 resumes the same pattern of the Messianic line recorded through Seth to Noah in chapter 5 (X lived X years, became the father of X; X lived X more years and had other sons and daughters).
9. The direct mention of **Eber** is that he was **also** pivotal, along with **Shem,** to the Messianic line.
10. According to vs.25, **Eber** had two sons: Peleg and Joktan.
11. Through Peleg the Messianic line continues (cf.11:18ff).
12. Only Joktan's genealogy is recorded in our chapter reserving the recording of the Messianic line through Peleg until chapter 11.

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13. So both **Shem** and **Eber** are seen to be significant in our verse in the perpetuation of the line of Christ.
14. While the mention of **Shem** is most obvious in the immediate context as to its significance, as a son of Noah, the mention of **Eber** tends to elude interpreters.
15. The mystery unravels through the names of these two believers.
16. "**Shem**/shem" means "name" and "**Eber**/-eber" means "to pass over" that looks forward to the emergence of the Hebrews and is the root for the word "Hebrew/ עִבְרִי - -iberiy" (e.g., Gen.14:13; 39:14,17; 40:15; 41:12; 43:32; et al).
17. So Moses inserts a little word game into the genealogy through these two believers.
18. Vs.21 is poetically cryptic to introduce the lineage of names that will ultimately bring about the Hebrew race through Abraham.
19. This verse gives us a glimpse into the author's personality and sense of humor under inspiration.
20. The final phrase in vs.21b, "*being* **a brother of Japheth, the older**" has also stumped many interpreters as to its intent and purpose contextually.
21. The focus by most is simply on the chronology between **Shem and Japheth** i.e, "Who is being stated as "**the older**/ha gadoL"?
22. If "**older**" modifies "**brother**", then **Shem** is the oldest.
23. If "**older**" modifies "**Japheth**", then he is oldest.
24. Many interpreters simply state that the verse is ambiguous and we can't really know.
25. However, there are at least 4 compelling reasons that the phrase is stating that **Japheth** is the oldest of the two brothers and thus provides the purpose for this information:
    A. Grammatically, the closest antecedent to the adjective "**older**" is **Japheth**.
    B. We know from Gen.9:24 that Ham was Noah's youngest son and the reference to **Japheth** completes the chronological picture and why he is now mentioned in connection with **Shem** (otherwise why bother to mention **Japheth**).
    C. It reveals contextually a contrast in thought that the line of Christ would come through the first born under rights of primogeniture…not true in this case.
    D. This then adds further significance to the curious form of the Qal Passive governing the verb "**was born**/yalad" as ascribed to **Shem**:
       1) The Niphal form (simple passive) is used in the genealogy to indicate the role of the wife necessary in child bearing (cf.Gen.10:1).
       2) The Qal active is otherwise used to emphasize the father's role (cf.Gen.10:8,13,15.24 [2x],26).
       3) The question begs, why a contextually (soft) passive is used with the line of **Shem**?
       4) That is that the line of Christ in perpetuity is not dependent upon earthly parents or human tradition, but on God.
       5) The same Qal Passive rendering is used in connection with **Eber** in vs.25 tying this principle together between the two.
       6) This interpretation is further supported in its similar use in Gen.4:26 associating the "birth" of Enosh to Seth with calling "*upon the name of the Lord*".
       7) The rendering of this verb in this way seems unique to Moses (verb itself is only used by Moses in Genesis).

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EXEGESIS VERSES 22 – 23:

THE SONS OF SHEM

^{WTT} Genesis 10:22 בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשַׁד וְלוּד וַאֲרָם׃

^{NAS} Genesis 10:22 **The sons of Shem** *were* **Elam and Asshur and Arpachshad and Lud and Aram.** (בֶּן שֵׁם עֵילָם וּ אַשּׁוּר וּ אַרְפַּכְשַׁד וּ לוּד וּ אֲרָם *[n/com/m/pl/constr: ben + proper n: shem; "and the sons of Shem were"; + proper n: -eylam; "Elam" {from root hidden/concealed/secret}; + waw conj. + proper n: 'ashshur; "and Asshur" {a.k.a. Assyria}; + waw conj. + proper n: 'arepakshad; "and Arphachshad"; + waw conj. + proper n: lud; "and Lud"; + waw conj. + proper n: 'aram; "and Aram" {a.k.a. Syria}])*

THE SONS OF ARAM

^{WTT} Genesis 10:23 וּבְנֵי אֲרָם עוּץ וְחוּל וְגֶתֶר וָמַשׁ׃

^{NAS} Genesis 10:23 **And the sons of Aram** *were* **Uz and Hul and Gether and Mash.** (בֶּן וּ אֲרָם עוּץ וּ חוּל וּ גֶתֶר וּ מַשׁ *[waw conj. + n/com/m/pl/constr: ben + proper n: 'aram; "and the sons of Aram were"; + proper n: -uts; "Uz" {root meaning counsel/plan}; + waw conj. + proper n: chul; "and Hul" {meaning travail/be in anguish/dance/whirl}; + waw conj. + proper n: gether; "and Gether"; + waw conj. + proper n: mash; "Mash"])*

ANALYSIS VERSES 22 – 23:

1. From Shem's firstborn came **Elam**, the ancestor of the Elamites.
2. **Elam** is mentioned with its king Chedorlaomer in Gen.14:1,9 as the head of a coalition of nations that invaded the land of Canaan during Abraham's lifetime.
3. This people are further mentioned prophetically in Isa.21:2; Jer.25:25; 49:34,35,36,37,39 and Eze.32:24.
4. The territory of **Elam** lay east of Mesopotamia.
5. They were rivals to the powers that dwelt in Mesopotamia.
6. Curiously Elamite is not a Semitic language (earliest forms were in figurative or pictographic script).
7. In later times Assyrians deported Israelites to **Elam** (Ezr.4:9).
8. The location is present day southern Iran.
9. Shem's 2nd son, **Asshur** is identified with the Assyrian race which persists to this day in small numbers.
10. The Hebrew is translated Assyria(n) in Isa.52:4; Hos.11:5.
11. Assyria figures large in the history of Israel and the OT.
12. It took the Northern Kingdom of Israel into captivity in 721 BC.
13. Its capital city was Nineveh and it was to this people that Jonah was sent on a successful evangelistic mission.

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14. Assyria along with Israel and Egypt will constitute a trinity of great nations during the Millennium (cf.Isa.19:23-25).
15. Assyrian civilizations supplanted the Sumerian civilization (Hamitic) in Mesopotamia.
16. The 3rd, **Arpachshad**, has been identified with the Kasdim, that is the Chaldeans.
17. Another suggestion is connection with the Arraphu of the cuneiform inscriptions to be identified with Kirkuk.
18. The lineage of **Arpachshad** in expanded in 10:24 and 11:12ff.
19. He is the "forefather" alluded to in vs.21 counted in the line of Messiah.
20. He was born to **Shem** 2 years after the Flood (11:10).
21. **Lud** is connected to the Lydians in Asia Minor.
22. **Aram** is the ancestor of the Arameans and is translated as "Syrian/Συρίαν – Surian" in the LXX (e.g., Deu.26:5; 2Sam.10:6,13,16, etc. cp.Mat.4:24; Luk.2:2, etc.).
23. Their territory in OT times covers an area from beyond the Jordan River and northeast of Palestine into the Tigris-Euphrates Valley.
24. Amo.9:7 traces the Arameans to Kir in southern Babylonia in the vicinity of **Elam**, though this location may have been temporary.
25. Through **Aram**, **Shem** had 4 grandsons per vs.23.
26. **Uz** is to be placed somewhere in northwest Mesopotamia.
27. **Hul and Gether** are unidentified.
28. **Mash** has been connected with Mount Masius of northern Mesopotamia or the mountains of Lebanon.
29. The Hebrew spelling is unique to our verse and is presented as "Meshech" in 1Chr.1:17 often confused with Japheth's son of the same name (10:2 cp.1Chr.1:5).

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EXEGESIS VERSES 24 – 25

THE LINEAGE OF ARPACHSHAD

WTT Genesis 10:24 וְאַרְפַּכְשַׁד יָלַד אֶת־שָׁלַח וְשֶׁלַח יָלַד אֶת־עֵבֶר:

NAS Genesis 10:24 **And Arpachshad became the father of Shelah;** *(וְ אַרְפַּכְשַׁד יָלַד אֵת* שָׁלַח *[waw conj. + proper n: 'arepacheshad + v/qal/PF/3ms: yalad + sign of d.o. + proper n: shelach {meaning to send away/spread}; "and Arpachshad became the forefather of Shelah"])* **and Shelah became the father of Eber.** *(וְ שָׁלַח יָלַד אֵת עֵבֶר [waw conj. + proper n: shelach + v/qal/PF/3ms: yalad + sign of d.o. + proper n: -eber {pass over}; "and Shelah became the father of Eber"])*

THE SONS OF EBER

WTT Genesis 10:25 וּלְעֵבֶר יֻלַּד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יָקְטָן:

NAS Genesis 10:25 **And two sons were born to Eber;** *(וְ ל עֵבֶר יֻלַּד שְׁנַיִם בֵּן* *(@ncmpa+*Ha*)[waw conj. + prep: lamed + proper n: -eber + v/qal/Pass/PF/3ms: yalad + adj/m/dual/constr: shenayim + n/com/m/pl/abs: ben; "and to Eber were born two sons"])* **the name of the one** *was* **Peleg,** *(שֵׁם הַ אֶחָד פֶּלֶג [n/com/m/s/constr: shem + d.a. + adj/m/s/abs: 'echad + proper n: peleg {meaning split/divide}; "the name of the one, Peleg"])* **for in his days the earth was divided;** *(כִּי ב יוֹם הַ פלג הַ אֶרֶץ [conj: kiy + prep: bet + n/com/m/pl/constr. w/3ms suff: yom; "because in his day"; + v/Niphal/3fs: phalag; "it was divided"; + d.a. + n/com/f/s/abs: 'erets; "the earth"])* **and his brother's name** *was* **Joktan.** *(וְ שֵׁם אָח יָקְטָן [waw conj. + n/com/m/s/constr: shem + n/com/m/s/constr. w/3ms suff: 'ach; + proper n: yaqetan {meaning small, insignificant}; "and the name of his brother, Joktan"])*

ANALYSIS VERSES 24 – 25:

1. In vs.24 we see why the text forced the translation "*fore***father**" rather than simply "**father**" in vs.21 as to the implied reference to **Arpachshad** (vs.21 lit., *"And to Shem one was born also of him, a forefather of all the sons of Eber"*).
2. This because the genealogy here, Gen.11:12-13 and in 1Chr.1:18 skips a generation between **Arpachshad** and **Shelah**.
3. The LXX version adds the **name** Cainan in our verse which is also included in the recording of Jesus' lineage in Luk.3:35-36.
4. Some contend that Luke's recording is a scribal error, but our text begs to differ.

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5. Obviously the language of vs.21 strongly suggests that a gap in the lineage is intended contextually between names.
6. It's up to the student to fill in the blanks.
7. It doesn't make the OT or NT chronology inaccurate, but rather demands harmonizing to complete the picture.
8. The fact Moses clues the reader as to a potential gap in the record retains the integrity of truth.
9. The son of Cainan is then **Shelah**.
10. His **name** is regarded by some as a shortened version of Methusaleh meaning "sprout, branch, descendant".
11. As noted in the notes of vs.21, **Eber** is the name from which we get the word "Hebrew" (e.g., Gen.14:13/-iberiy).
12. Again we see the Qal Passive form of the verb "**were born**/yalad" used of the 2 **sons** of **Eber**.
13. This ties our verse back with vs.21 and indicates an outside agent apart from human intervention in ultimate control i.e., God.
14. **Peleg** was the first **born** and his **name** means "division".
15. Commentaries readily recognize an association with the Babel account of Gen.11:1-9 that points to the separation of the nations.
16. The verb "**divide**/phalag" is used of dividing "tongues" in Psa.55:9
17. This would place the birth of **Peleg** circa 2201 BC or 101 years after the Flood putting the tower of Babel incident at the end of the first post-diluvian Century.
18. However, the language "**for in his days the earth was divided**" also suggests an environmental association.
19. The verb "**divided**" is also used of water channels (streams) in Job 38:25; Psa.1:3; 46:5, etc.
20. Some regard the division relating to the separating of the land mass into sub-continents as a result of the Flood.
21. There is no reason why both situations could not have simultaneously existed.
22. **Peleg** perpetuates the Messianic line and resumes in 11:18ff.
23. The 2nd son **Joktan** has an extended heritage that is recorded next in vss.26-30.

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JOKTAN'S LINEAGE

EXEGESIS VERSES 26 – 30:

^{WTT} Genesis 10:26 וְיָקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שָׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יָרַח:

^{NAS} Genesis 10:26 **And Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah** (ו יָקְטָן יָלַד אֶת אַלְמוֹדָד ו אֶת שָׁלֶף ו אֶת חֲצַרְמָוֶת אֶת יֶרַח *[waw conj. + proper n: yaqethan + v/qal/PF/3ms: yalad; "and Joktan begat/became the father of"; + sign of d.o + proper n: 'alemodad; "Almodad"; + waw conj. + sign of d.o. + proper n: sheleph {meaning draw out/draw off}; "and Sheleph; + waw conj. + sign of d.o. + proper n: chatsremaweth; "and Hazarmaveth"; + waw conj. + sign of d.o. + proper n: yerach {meaning moon/month}; "and Jerah"])*

^{WTT} Genesis 10:27 וְאֶת־הֲדוֹרָם וְאֶת־אוּזָל וְאֶת־דִּקְלָה:

^{NAS} Genesis 10:27 **and Hadoram and Uzal and Diklah** (ו אוּזָל אֶת ו הֲדוֹרָם אֶת דִּקְלָה אֶת *[waw conj. + sign of d.o. + proper n: chadoram; "and Hadoram"; + waw conj. + sign of d.o. + proper n: 'uzal; "and Uzal"; + waw conj. + sign of d.o. + proper n: diqelah; "and Diklah"])*

^{WTT} Genesis 10:28 וְאֶת־עוֹבָל וְאֶת־אֲבִימָאֵל וְאֶת־שְׁבָא:

^{NAS} Genesis 10:28 **and Obal and Abimael and Sheba** (ו אֲבִימָאֵל אֶת ו עוֹבָל אֶת שְׁבָא אֶת *[waw conj. + sign of d.o. + proper n: -obal; "and Obal"; + waw conj. + sign of d.o. + proper n: 'abiym'el; "and Abimael"; + waw conj. + sign of d.o. + proper n: sheba'; "and Sheba"])*

^{WTT} Genesis 10:29 וְאֶת־אוֹפִר וְאֶת־חֲוִילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי יָקְטָן:

^{NAS} Genesis 10:29 **and Ophir and Havilah and Jobab; all these were the sons of Joktan.** (ו יָקְטָן בֶּן אֵלֶּה כֹּל יוֹבָב אֶת ו חֲוִילָה אֶת ו אוֹפִיר אֶת *[waw conj. + sign of d.o. + proper n: 'ophiyr; "and Ophir"; + waw conj. + sign of d.o. + proper n: chawiylah; {meaning sandy} "and Havilah"; + waw conj. + sign of d.o. + proper n: yobab {meaning shrilly/cry};*

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"and Jobab"; + n/com/m/s/constr: kol + adj/b/pl: 'elleh + n/com/m/pl/constr: ben + proper n: yaqethan; "and these the sons of Joktan"])

WTT Genesis 10:30 וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בֹּאֲכָה סְפָרָה הַר הַקֶּדֶם׃

NAS Genesis 10:30 **Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.** *(קֶדֶם הַ הַר בּוֹא סְפָר מֵשָׁא מִן מוֹשָׁב הָיָה ו)* [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + n/com/m/s/constr. w/3mpl suff: moshab; "their assembly/settlement"; + prep: min + proper n: mesha; "out from {extended} Mesha"; + v/qal/inf/constr. w/2ms suff: bo': "as you are going toward"; + proper n: sephar; "Sephar"; + n/com/m/s/constr: har; "the hill country of"; + d.a. + n/com/m/s/abs: qedem; "the east"])*

ANALYSIS VERSES 26 – 30:
1. Eber's 2nd son, **Joktan**, was the **father** of 13 tribes that settled southern Arabia.
2. In contrast to his brother's line that leads to Abraham (cp.11:16ff), Joktan's finds an impasse.
3. Irony rests in the meaning of Joktan's name, "small/insignificant" when contrasted to the perpetuity of Peleg's line.
4. Following the common pattern of introduction, each of the sons are preceded with the sign of the direct object in the Hebrew.
5. **Almodad** is a region or tribe in Yemen.
6. **Sheleph** is also a Yemenite tribe.
7. **Hazarmaveth** is the south Arabian region Hadramaut.
8. **Jerah** is unknown.
9. **Hadoram** is an Arabian tribe.
10. **Uzal** is the traditional pre-Islamic name of Sana'a, capital of Yemen.
11. **Diklah** is South Arabian oasis meaning "palm-land".
12. **Obal** lies between Hodeida and Sana'a in southwest Arabia.
13. **Abimael** is unidentified.
14. **Sheba** is suggested as the same location of Seba in 10:7.
15. Some conjecture an association with the Queen of **Sheba** testing Solomon in 1Kgs.10:1ff.
16. **Ophir** is situated between **Sheba and Havilah** in southwest Arabia and with gold in its wadis (Job 22:24).
17. It may also include the coast of Africa opposite the land of Punt in Egyptian sources.
18. **Havilah** may be the same in area as in 10:7, but obviously have a separate identity.
19. **Jobab** is a disputed name.
20. This 13th son of **Joktan** possibly refers to Job of the book of Job fame.
21. In vs.30 we are given the boundaries of territory these nations occupied.
22. The name **Mesha** refers to North Arabia.
23. **Sephar** is identified with Isfar in the south of Hadramut or Zafar hargor in Oman or Yemen.
24. Clearly the Arabian Peninsula is in view here.

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3<u>rd</u> EDITORIAL INSERT

EXEGESIS VERSE 31:

^{WTT} Genesis 10:31 אֵ֣לֶּה בְנֵי־שֵׁ֔ם לְמִשְׁפְּחֹתָ֖ם לִלְשֹׁנֹתָ֑ם בְּאַרְצֹתָ֖ם לְגוֹיֵהֶֽם׃

^{NAS} Genesis 10:31 **These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.** *(אֵלֶּה בֶּן שֵׁם ל מִשְׁפָּחָה ל לָשׁוֹן בּ אֶרֶץ ל גּוֹי [adj/b/pl: 'elleh + n/com/m/pl/constr: ben + proper n: shem + prep: lamed + n/com/f/pl/constr. w/3mpl suff: mishepachah; + prep: lamed + n/com/b/pl/constr. w/3mpl suff: lashon + prep. bet + n/com/f/pl/constr. w/3mpl suff: 'erets + prep: lamed + n/com/m/pl/constr. w/3mpl suff: goy; "these the sons of Shem according to their families/tribes, according to their tongues/languages, by their lands, according to their nations"])*

ANALYSIS VERSE 31:
1. Typical with each of Noah's sons, Moses inserts a journalistic overview.
2. As with the case of Japheth and Ham, it includes the 4 factors constituting Divine Institution #4: Nationalism.
3. The exceptional variance of "coastland" residence referring to Javan's offspring is the only major difference of presentation in the 3 editorials.
4. The respective sequence governed by prepositions in each are: Vs.5: lands, language, clans, nations; Vs.20: clans, language, lands, nations; Vs.31: clans, language, lands, nations.
5. The first seems to emphasize the need of migration to establish the original nations with the 2nd and 3rd emphasizing the need to maintain identity of a peoples possessing land to sustain nations.

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A FINAL SUMMATION

EXEGESIS VERSE 32:

WTT Genesis 10:32 אֵ֣לֶּה מִשְׁפְּחֹ֧ת בְּנֵי־נֹ֛חַ לְתוֹלְדֹתָ֖ם בְּגוֹיֵהֶ֑ם וּמֵאֵ֜לֶּה נִפְרְד֧וּ הַגּוֹיִ֛ם בָּאָ֖רֶץ אַחַ֥ר הַמַּבּֽוּל׃ פ

NAS Genesis 10:32 **These are the families of the sons of Noah, according to their genealogies, by their nations;** *(גּוֹי בּ תּוֹלְדוֹת ל נֹחַ בֶּן מִשְׁפָּחָה אֵלֶּה) [adj/b/pl: 'elleh + n/com/f/pl/constr: mishepachah + n/com/m/pl/constr: ben + proper n: noach + prep: lamed + n/com/f/pl/constr. w/3mpl suff: toledoth + prep: bet + n/com/m/pl/constr. w/3mpl suff: goy; "these the families of the sons of Noah, according to their descendants {genealogies}, by their nations"])*

and out of these the nations were separated on the earth after the flood. *(אֵלֶּה מִן ו*

פ מַבּוּל הַ אַחַר אֶרֶץ הַ בּ גּוֹי הַ פָּרַד [waw conj. + prep: min + adj/b/pl: 'elleh + v/Niphal/PF/3cpl: pharad; "and from these they were separated/divided"; + d.a. + n/com/m/pl/abs: goy + prep: bet + d.a. + n/com/f/s/abs: 'erets + prep: 'achad + d.a. + n/com/m/s/abs: mabbul; "the nations on the earth after the flood"; end of chapter: phe])

ANALYSIS VERSE 32:
1. The final verse brings the Table of Nations to a close and serves to summarize the entire list of three entries.
2. We are reminded of Noah's family surviving the **flood** making chapter 10 possible.
3. What the Table serves to show is that all humanity shares a common origin despite geographical, linguistic or racial differences.
4. Genesis 10 was obviously in Paul's mind when he spoke in Acts 17:26, *"And He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation"*.
5. That Moses ends chapter 10 on the note of "**separated nations**/pharad goy" sets a contrasting backdrop for the rebellion that precedes the separation recorded in Gen.11:1-9.