GENESIS 10

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Genesis 10:1–32   **Noah's Descendants**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of the weekly lessons of Genesis (**HTML**) (**PDF**) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis (**HTML**) (**PDF**) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the word-by-word, verse-by-verse studies of **Genesis** (**HTML**) (**PDF**).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them.[1] However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Preface: Genesis 10 is often called *the Table of Nations*. These are the descendants from Shem, Ham and Japheth, which descendants define for us ancient history.

This should be the most extensive examination of Genesis 10 available, where you will be able to examine in depth every word of the original text.

However, on this chapter, I think I want to take another attempt at it and try to make it more organized.

Bob Deffinbaugh[2]: "If we are honest, that is what most of us do with the genealogies of the Bible-we skip them. In my teaching through the book of Genesis, I must admit I seriously considered doing the same thing, merely passing by Genesis chapter 5. Leupold, in one of the classic commentaries on the book of Genesis has this word of advice to preachers: 'Not every man would venture to use this chapter as a text.' "

J. Vernon McGee[3]: "The Perizzites, the Hittites, the Jebusites and the electric lights."

Genesis 9:24–27 When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant." (ESV)

R. B. Thieme, Jr.[4]: "The line of Shem (Semitic People) holds spiritual superiority. The line of Japheth (Japhetic People) holds physical superiority (large conquering people). And the line of Ham (Hamitic People) will be the servant of the other brothers (at least the line through Canaan)."

Gary Kukis: "Let me suggest to you, that, if the Bible is true along with all of these logical premises, then a chapter in the Bible like this would logically occur. That Shem, Ham and Japheth could keep track of their own lines (and that one of them would be able to keep track of the lines of his brothers) is possible, logical and likely to happen. This is not some random chapter just thrown in here, as in, *Hey, let's just talk about some genealogies for awhile*."

Outline of Chapter 10:

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[1] This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over. As an aside, that was a lesson in humility. This was a person I knew to be in reversionism; however, his criticism was still valid and improved these exegetical studies considerably.

[2] From **http://bible.org/seriespage/coming-grips-genealogies-genesis-51-32** accessed January 31, 2013.

[3] I recall this as well, but could only find it here: **http://sacredsandwich.com/archives/8690** accessed January 31, 2013.

[4] Not an exact quote. Taken from **http://syndein.com/Genesis_10.html** accessed January 26, 2013.

Charts, Graphics and Short Doctrines:

Doctrines Covered	Doctrines Alluded To		

Chapters of the Bible Alluded To			
	Genesis 11		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: (**HTML**) (**PDF**) (**WPD**).

Definition of Terms	
Angelic Conflict	The angelic conflict is an intense war on the part of the fallen angels to further their cause by producing a creature incapable of being saved-part angel and part man, killing the humanity of Christ, inducing Christ to sin, somehow keeping man from accepting Christ as Savior, and causing sweeping Christian apostasy.
Atonement	The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: When iniquities prevail against me, You [God] atone for [or, *cover over*] our transgressions. Atonement is a temporary measure. Sins are temporarily covered over.
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history.
Divine institutions	A *divine institution* speaks of the absolute social structures that have been instituted by God for the entire human race—for believers and unbelievers alike. The term *divine* emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ.[5]
Type and antitype	Most of the time, a *type* is an incident, a person, or a symbol of some sort in the Old Testament which generally represents Jesus Christ (the antitype) in the New.

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[5] A portion of this definition comes from: **http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm**

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml
http://rickhughesministries.org/content/Biblical-Terms.pdf
http://www.gbible.org/index.php?proc=d4d
http://www.wordoftruthministries.org/termsanddefs.htm
http://www.realtime.net/~wdoud/topics.html
http://www.theopedia.com/

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An Introduction to Genesis 10

Introduction: Like anyone else, my earliest response to Genesis 10 was to ignore it. Much of this and the next chapter is just a bunch of names. In my failed attempts to read the entire Bible, when I came to this and the next chapter, I just skimmed it. Whether it took me 1 minute or 5, I could not have told you anything about this chapter after reading it except perhaps Noah had the 3 sons, Shem, Ham and Japheth. Hopefully, after reading this exegetical study, you will not feel as if you have simply been reading lists of names.

Genesis 10 gives us a complete breakdown of the peoples of the earth, and who was descended from whom. I am unaware of any ancient historical book which does this. This would be the ultimate ancient document on beginning genealogy. This chapter also defines nationalism, which is the fifth of the **divine institutions**. However, it is in Genesis 11 when we find out *why* mankind split up into nations. In this chapter, we have the fact of man splitting up into nations; and in the next, we will find out why. Chapter 10 tells us where all these peoples ended up; chapter 11 tells us what might have been, had God not interfered.

There is a reason *why* these genealogies would be known. Shem, Ham and Japheth, as we will see after the flood will live to be about 600 years old (about 500 years after the flood—Genesis 11:11). It was also typical for a man to father a child around age 30 (Genesis 11:12, 14, 16, 18, 20). So, whereas we might be about to, in our own lifetimes, see 3 or 4 generations of our own seed, Shem, Ham and Japheth would have seen nearly 20 generations of their own seed. In Genesis 11, we follow a particular line, Shem's line to Abraham. So, we are not necessarily only keeping track of the oldest male child in each family. Let's just say that one of these original 3 has 10 children (which was very common in the early United States)—5 males and 5 females. In generation 1, that is 2 people (say, Shem and his wife); in generation 2, that would be 12 people (Shem, his wife and 10 children); in generation 3, that would be 62 people (12+50); generation 4 would be 62+500; generation 5 would be 562+5000; generation 6 would be 5562+50,000; generation 7 would be 55,562+500,000; generation 8 is 555,562+5 million; generation 9 is 5,555,562+50 million; etc. So, you see how there is a great potential for population growth *in Shem's line,* which all takes place while Shem is still alive. Therefore, this is how it is possible for Shem to keep track of his line in his lifetime, to a point where he is speaking of a people as opposed to a few grandkids. This is all taking place while Shem is still alive.

There is a brain capacity issue, which I have mentioned in the past. We write things down in order to remember them. Many of us have a to-do list for the day or the week (or a calendar); and without this list, we might not know what to do with ourselves. Let me submit to you that, for Shem, Ham and Japheth, this was not necessarily an issue. Just as mankind degenerated physically, mankind would have also degenerated mentally. Early man was able to keep track of a lot of stuff—it would not shock me if Shem was able to keep track of much of his line, at least to the point where he knew that this large group of people in this or that location were all descended from him; and he knew all of these peoples and all of their locations.

Most grandparents, if they had to, could list all of their children and all of their children. They might, as my mother does, call me by the wrong name from time to time, but this is not a difficult task. Imagine having a great increased ability to think and retain information—Shem could very likely keep track of 5 or 6 generations and know

all of their names (remember, we are talking in the thousands at this point); and he would no doubt know the peoples and the groups who had come from him.

Therefore, let me suggest to you, that, if the Bible is true along with all of these logical premises, then a chapter in the Bible like this would logically occur. That Shem, Ham and Japheth could keep track of their own lines (and that one of them would be able to keep track of the lines of his brothers) is possible, logical and likely to happen. This is not some random chapter just thrown in here, as in, "Hey, let's just talk about some genealogies for awhile." This is the beginnings of the history of mankind; and the fact that we have several generations for each of Noah's sons followed out to the point where we are speaking of a people, rather than of just a family, is exactly what would make sense to occur.

In other words, what we have come to is the most logical, likely chapter of the Bible, even though it appears, on the surface, as if someone just thought, one day, to throw in a genealogy into the midst of everything.

And, as you will see, we are able to take our knowledge of ancient history and integrate it with this chapter of Scripture. This is not some imaginative writer who sat down one day and just started making up names and wrote them down. We will actually take a few names and show how this is done. It would become quite boring for most people if we did this to most of the names in this chapter; but a few are good in order to illustrate how well this jives with what we know on our end (Shem, for instance, is on one end of history, and we are at the other end).

Let me add that there is something else which takes place which can be deduced from the Bible, but is not clearly laid out. We are told that Lehabim settled northern Libya (I could have chosen any of the names from this chapter for this illustration). The top guy, Lehabim, his sons, their sons, their sons, and several generations of sons after that were all alive together up until the time of Abraham (or a little bit before). Something very unusual is happening all over the world, when God chooses Abraham and says, "You're My guy, Abram." The top guy and about 9 generations following him all die out at the same time, within the same generation, for every group of people which we describe in this chapter. So, in one generation, you have essentially an unbroken line going all the way back to the deluge (or to a son or grandson of Shem, Ham or Japheth); and the next generation, *they are all gone!* And, God chooses Abraham. I don't know exactly how these sets of facts fit in with one another, but I have a few ideas.

> The Bible is filled with a number of things—some of them quite unexpected. I often find myself asking, "Okay, why is *this* in the Bible?" Answering that question often is the key to understanding the passage itself.

> Some of the links below note related studies which we have already done. Many of those studies did not cover this or that topic completely.

What is the Purpose of the Bible?

1. First of all, the Bible is a product of God the Holy Spirit and man. Several dozen human authors from all walks of life, from various nationalities, on 3 different continents, record the Word of God, over a period of time I believe is more than 3000 years (even the most *conservative* estimates have this occurring over a 1500 year period of time). What we have are the writings of men, in their style of writing, reflecting their thoughts, vocabulary and emotions; and yet, simultaneously, the Bible is the Word of God. Although there is some dictation in the Bible (God dictating directly to man; which passages are mostly found in Exodus, Leviticus and Numbers), most of what is written in the Bible is clearly written by man. Yet, simultaneously, the Scriptures are God-breathed. In this way, the written Word of God is a reflection of the Jesus Christ, the Living Word of God, fully man and yet, fully God.
2. The primary purpose of the Bible is to reveal Jesus Christ. We encounter Jesus Christ in Genesis 1–2 as the Creator of all things; in Genesis 3 as both a Promise (the Seed of the Woman) and a Judge (the revealed member of the Trinity Who spoke to Adam and the woman). The very nature of the Bible itself—being God-breathed and yet, completely a product of man—illustrates the nature of Jesus Christ, the God-man, equal to both God and to man. Therefore, both the Bible and Jesus Christ are called the *Word of God* (see John 1:1–14 and Hebrews 4:12 13:7 Revelation 19:13 20:4).

What is the Purpose of the Bible?

3.   The Bible reveals the character and essence of God.
4.   It reveals God's plan.
5.   The Bible teaches **dispensations**, which is how God interacts with man during various periods of time and how God moves His plan forward in each epoch.
6.   The Bible reveals the **Angelic Conflict**.
7.   The Bible reveals our purpose on this earth, which is to resolve the Angelic Conflict.
8.   The Bible is given to us so that we have food to grow spiritually from. We grow in grace and the *knowledge* of our Lord Jesus Christ (2Peter 3:18).
9.   The Bible contains proofs of its divine nature. I have already given examples of this:
      1)   Statements related to the **science** contained in Scripture.
      2)   There are a host of unusual topics found in the Bible, which stand out much more prominently than found in other books.
      3)   The historical nature of the Bible.
      4)   Fulfilled prophecy of the Bible. These include prophecies about **Israel**, about other **nations** and trends and about **Jesus Christ**.
10.   Prophets spoke to Israel during very problematic times. They told the people what they were doing wrong and what they needed to do in order to reverse their historical decline. This was often closely associated with prophecies, some of which were very short term (to come true in the near future) and some of which would come to pass in the far future (and some remain unfulfilled even to this day). Often these prophecies were parallel; that is, the same words could be understood to describe both the near and far future.
      1)   Although these prophetic words are not addressed to us, we learn from the historical trends found therein.
11.   The Bible contains real historical incidents and actual historical figures, many of which point toward the Person and work of Jesus Christ. These are called types and Jesus is called the antitype.
      1)   We first covered the concept of **type and antitype** back in lesson 39.
      2)   Animal sacrifices were a type, which was mentioned in the **Doctrine of Atonement**.
      3)   Both the Ark of God in the Tabernacle (spoken of in **Doctrine of Atonement**) and **Noah's Ark** are types.
12.   The Bible reveals the creation and restoration of the earth (**Genesis 1**), something we would know nothing about, apart from the Bible.
      1)   No other religious book or human tradition has any sort of origin of the earth and man which anyone takes seriously.
      2)   The most popular scientific theory of origins is the *Big Bang theory,* which is very likely, the scientific explanation of what God did in Genesis 1:1.
            (1)   Genesis 1:1 reads: In the beginning God created the heavens and the earth.
            (2)   The verb *created* is in the perfect tense, indicating a past event and an event seen (in most cases) as a singular event, as opposed to an ongoing event.
13.   The Bible reveals important human history.
14.   The Bible contains the accurate history of man as related to God and God's plan.
15.   There are many chapters and passages which are directed toward a specific audience, long-dead, but which has some application to us. The five cycles of discipline, for instance, found in Leviticus 26, is very important for the members of a client nation to understand (a client nation is a nation through which God works).
16.   We understand God's view of history and the interrelationship of nations; and how God has dealt with nations in the past. This gives us an idea of how we ought to relate to other nations. The keys to when we ought to, as a nation, go to war, are found in the Bible.
17.   Sometimes, the words we find in one verse, and how they are used, help to explain the meaning of these words in another verse.
18.   One of the most instructive aspects of the New Testament is how Old Testament verses are quoted and used. Even though many verses from the Old Testament are cited as being fulfilled in the New, the NT

What is the Purpose of the Bible?

      writers use OT Scripture in far more imaginative ways than that.
19.   The Bible is our guide, whether from a personal standpoint, from a family perspective, or as a nation.
20.   And Genesis 10 tells us which nations came from which sons, so that we would be able to trace out in history, the descendants of Shem, Ham and Japheth, and how they continue to fulfill the Noahic pronouncement: "Blessed be Jehovah, the God of Shem, and Canaan shall be his servant. God will enlarge Japheth, and he will dwell in the tents of Shem. And Canaan will be their servant." That is what Genesis 10 is all about.
21.   The Bible contains the complete linear genealogy from Adam to Jesus (Genesis 11:10–26 is an example eof one of these genealogies). What is fascinating about this is, there are no linear genealogies given to us in the Bible which take us to a dead end; all of the linear genealogies, compiled by perhaps a half-dozen different authors living hundreds of years apart, lead us directly from Adam to Jesus.

I assume that I (or someone else) will add to this list in the future.

Chapter Outline   **Charts, Graphics and Short Doctrines**

Authorship: There are two possibilities for authors here: Noah, recording the generations which follow him (as he lived to see Abram) or Shem (who also lived to see Abram). Genesis 10:1a (And these *are* the generations of the sons of Noah, Shem, Ham, and Japheth. LTHB) and Genesis 11:10a (These *are* the generations of Shem. LTHB) both begin with a genealogy, which could signify the change of authors (Noah followed by Shem; or Shem followed by Abraham). Many believe that the book of Genesis has had several authors [see **Authorship** in the **Introduction to the Book of Genesis** (**HTML**) (**PDF**) (**WPD**)]. It is possible the Noah wrote most of Genesis 10 and that Shem wrote much of Genesis 11; or, it is even more likely that Shem recorded Genesis 10 and Abraham recorded Genesis 11. As has been mentioned previously, I do not mean that they necessarily wrote anything down, but that they committed this genealogical lines to memory and passed them along. I do not say this dogmatically, as authorship here is simply speculation, but it is more reasonable for Shem and Abraham to be the authors rather than Moses. In any case, as R. B. Thieme, Jr. would always say, *It is not the man but the message which is important*. Authorship of a portion of God's Word is a matter of interest and sometimes is helpful in terms of isagogics; however, what is recorded in God's Word is what is important.

In this lesson, I am going to do something which I rarely do, I will quote many additional sources for much of the information contained in the next few lessons. Like much of the Bible, this is a phenomenal chapter but rarely appreciated.

We need to know who the people are who populate this chapter.

The Principals of Genesis 10

Characters	Commentary
Noah	Noah, along with his sons below, lived on both sides of the flood. All members of the human race today are descend from Noah through one of his sons named below.
Shem	Shem is the father of the Semitic peoples (Arabs and Jews).
Ham	Ham appears to be the father of Black races and the Asians.
Japheth	Japheth seems to be the father of the Caucasoids.

There was certainly intermingling of these lines after a time.

Chapter Outline   **Charts, Graphics and Short Doctrines**

There has been a lot of speculation concerning these lines—that there has been some skipping of several generations. There would be two reasons for this. If a line is mentioned in retrospect, perhaps the more well-known of the ancestral line are mentioned. However, when the lines are recorded by a contemporary, recall that in early history, men lived for a long time and they might live with their grandsons, and great grandsons in a way which would be not unlike living with one's son. However, there is no reason to suppose that this occurred continually in each line of descendants recorded. There are some definite instances of it in the NT genealogies and in the 1Chronicles take on these genealogies; but that does not mean that we should read several generations between each *father* and *son*. That has come about because it is wrongly presumed that man dates back a million years in time and this would be a way to slip in a few additional years. However, that is not necessarily so (in fact it is very doubtful) and, as I have pointed out before, mathematically (**HTML**) (**PDF**), the population of the earth today does not put the flood and the repopulating of the earth too far back. Estimates of 5-6000 years ago are reasonable and, 15,000 years ago is probably too far back.

This also would be a very likely reason for ancestral worship or ancestral veneration (which has found its way into several cultures) because the oldest living ancestor would date back several generations and have a very good perspective of life.

This particular chapter is not a narrative, so it is more difficult to summarize.
A Synopsis of Genesis 10
Japheth and his progeny.
Ham and his progeny, with an extended section on Nimrod.
Shem and his progeny.
There is one area of confusion, where Nimrod appears to found a city that is associated with on of Shem's sons.
Chapter Outline   **Charts, Graphics and Short doctrines**

Because this is a chapter dealing with genealogical lines, we should note a fascinating peculiarity in the Bible. Somewhere between 5 to 10 authors follow out a specific genealogy, which genealogy could be strung together and take us all the way from Adam to Jesus (which Luke presents). No other lines are followed out in this way. We do not have the line of Moses; we do not have the line of Isaiah. We do not have the line of Jeremiah.

Typically, we have one patriarch and his sons and possibly some of his grandsons (or more) are named. But, no author in the Bible just follows, say, a particular line of Ham out for 5 or 6 or 7 generations and then stops (with the exception of the line of Cain, which is a 6-generation line). However, for the most part, throughout the Bible, 2, 3 or 4 generations are listed.

There are two types of genealogies found in the Bible. There is the cluster, family or group genealogy, where the father is mentioned, some of his sons are named, some of their sons are named and, on occasion, some of their sons are named (e.g., Genesis 10:2–5 21–31). This is pretty much how the entire line of Japheth is presented in this chapter. Only 1–4 generations are typically listed.

However, there is also the linear or straight-line genealogy when the father is named, then a son of his, then his son, then his son. Only on rare occasions do we find two brothers named in such a line; and these lines typically go on for 7–10 generations (see Genesis 10:24–26a 11:10–24).

Here is the interesting question: how did 9 or so Biblical authors (who did not personally know one another or even live in the same time period) know to list only the linear genealogies that take us from Adam to Noah to Abraham to David to Jesus? If a family typically had 5 to 10 male children, how did they know which line to choose? Why don't we find the occasional odd splintered line from Adam to Noah to Jeffrey to Virgil? Human viewpoint cannot

give us a satisfactory answer. However, our understanding of the Bible, that this is the Word of God, written by God the Holy Spirit utilizing the hand of man, explains it. God the Holy Spirit knows the line of Jesus. He knew it in eternity past. Therefore, God the Holy Spirit knows which linear line to follow; and which lines to relegate to a cluster genealogies.

These are the notes for the title of this chapter from the NAB.

Notes From the New American Bible

[10:1-32] Verse 1 is the fourth of the Priestly formulas (2:4; 5:1; 6:9; 11:10) that structure Part I of Genesis; it introduces 10:2-11:9, the populating of the world and the building of the city. In a sense, chaps. 4-9 are concerned with the first of the two great commands given to the human race in 1:28, "Be fertile and multiply!" whereas chaps. 10-11 are concerned with the second command, "Fill the earth and subdue it!" ("Subdue it" refers to each nation's taking the land assigned to it by God.) Gn 9:19 already noted that all nations are descended from the three sons of Noah; the same sentiment is repeated in 10:5, 18, 25, 32; 11:8. The presupposition of the chapter is that every nation has a land assigned to it by God (cf. Dt 32:8-9). The number of the nations is seventy (if one does not count Noah and his sons, and counts Sidon [vv. 15, 19] only once), which is a traditional biblical number (Jgs 8:30; Lk 10:1, 17). According to Gn 46:27 and Ex 1:5, Israel also numbered seventy persons, which shows that it in some sense represents the nations of the earth.

This chapter classifies the various peoples known to the ancient Israelites; it is theologically important as stressing the basic family unity of all peoples on earth. It is sometimes called the Table of the Nations. The relationship between the various peoples is based on linguistic, geographic, or political grounds (v. 31). In general, the descendants of Japheth (vv. 2-5) are the peoples of the Indo-European languages to the north and west of Mesopotamia and Syria; the descendants of Ham (vv. 6-20) are the Hamitic-speaking peoples of northern Africa; and the descendants of Shem (vv. 21-31) are the Semitic-speaking peoples of Mesopotamia, Syria and Arabia. But there are many exceptions to this rule; the Semitic-speaking peoples of Canaan are considered descendants of Ham, because at one time they were subject to Hamitic Egypt (vv. 6, 15-19). This chapter is generally considered to be a composite from the Yahwist source (vv. 8-19, 21, 24-30) and the Priestly source (vv. 1-7, 20, 22-23, 31-32). Presumably that is why certain tribes of Arabia are listed under both Ham (v. 7) and Shem (vv. 26-28).

From: **http://www.usccb.org/bible/Genesis/10** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

This is a unique period of time in human history, and a unique which I realize will not be appreciated by many who are skeptical as to some of these things which have occurred. Many people look at much of Genesis, and if it does not line up with their perception or beliefs, then they reject it, or they believe that it is fantasy or some sort of representative reality, that perhaps grew out of true events that became mythologized

Personally, I take Genesis on its own terms and believe that these are real historical events and they occur exactly as presented.

Here is what I mean by unique: these first people to step off the ark—Shem, Ham and Japheth—all lived for a very long time. They lived much longer, because of their genetic makeup, than did their sons or grandsons. In fact, they lived for as many as 10 to 20 generations. This occurs only during the history of man, described in this and the next chapter.

These are the only people who have knowledge of what happened before the flood; they are the only ones alive who knew about what life was like before the flood, which would have been amazing to their sons, grandson, great grandsons, etc. Also, these 3 men knew all human history from the flood forward. They knew every historical event in human history for the next 500 or so years. Can you imagine that? For a half a millennium, you know essentially every event that happened in human history. You lived through it. Their minds would have been quite able to hold all of this knowledge as well.

This helps to explain a custom known in some Asian cultures: *ancestor worship*. This made little sense to me. We nearly all go through the mistaken notion that our parents all old fuddy duddies who don't know very much; and then, somewhere in our 30's or 40's, we begin to recognize their wisdom and love. This happened at this period of time when these ancestors lived such a long period of time when all of their descendants eventually recognized the brilliance of Shem, Ham and Japheth. So, it would make sense for ancestor worship to come out of this. Not necessarily that this was practiced then, but for the respect of ancestors to be greater than it has ever been before.

A debt of gratitude is owed to R. B. Thieme, Jr., who, among other things, was a scholar in the field of ancient history. Syndein (I have forgotten his real name) recorded basic notes on this chapter at **http://syndein.com/Genesis_10.html** (this would have come from the Civilizations, Dispensations or one of the Genesis series). These notes include the origins of the various peoples. Now, I am sure that Bob made some mistakes now and again; however, I would trust his opinion as to the national origins of these various peoples over that of pretty much any other Bible commentator, including myself. This is not an area in which I have had formal training, and therefore, have had to depend upon the excellent work of others who went before me. For the most part, I will give the opinions of R. B. Thieme, Jr. and the NET Bible (which seems to have the most thorough notes as to who these various peoples are). As an aside, Syndein obviously does not know how to spell many of the names of the ancient peoples who are listed in this chapter. If I was able to find and make the correction to his notes, I did. However, there are probably a half-dozen peoples at least whose names in Syndein's notes are misspelled which I did not catch.

> C. I. Scofield: *This chapter contains the earliest ethnological table in the literature of the ancient world, compiled centuries before the Homeric writings. In this table of nations there is a remarkable perception of the ethnic and linguistic situation of the age of Noah and his descendants. Virtually all the names here have been found in archaeological discoveries of the past century.*[6]

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

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Chapter Outline	**Charts, Graphics and Short Doctrines**

Title and Introduction
1Chronicles 1:4

Slavishly literal:	Moderately literal:

_____

[6] *The New Scofield Reference Bible;* Dr. C.I. Scofield; ©1967 New York·Oxford University Press; p. 15 (footnote).

And these [are] the generations [genealogies, families, history, origin] of the sons of Noah: Shem, Ham and Japheth. And were born to them sons after the flood.

Genesis 10:1

These are the generations [genealogies, families; history, origin] of the sons of Noah: Shem, Ham and Japheth. Sons were born to them after the flood.

What follows are the family lines for Shem, Ham and Japheth, the sons of Noah; along with a list of the children born to them after the deluge.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation[7]; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The

[7] I have begun to doubt my e-sword Douay-Rheims version, so I now use **www.latinvulgate.com**.

Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from **http://targum.info/targumic-texts/pentateuchal-targumim/** and first published in 1862.

Targum of Onkelos	These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge.
Latin Vulgate	These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.
Masoretic Text (Hebrew)	And these [are] the generations [genealogies, families, history, origin] of the sons of Noah: Shem, Ham and Japheth. And were born to them sons after the flood.
Peshitta (Syriac)	NOW these are the descendants of the sons of Noah, Shem, Ham, and Japheth: and to them were sons born after the flood.
Septuagint (Greek)	Now these are the generations of the sons of Noah: Shem, Ham, and Japheth; and sons were born to them after the flood.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	These are the descendants of Noah's sons Shem, Ham, and Japheth, to whom children were born after the flood.
Contemporary English V.	After the flood Shem, Ham, and Japheth had many descendants.
Easy English	Noah's sons were Shem, Ham and Japheth. This is their families' history. They had sons after the flood.
Easy-to-Read Version	Noah's sons were Shem, Ham, and Japheth. After the flood, these three men became the fathers of many more sons. Here is a list of the sons that came from Shem, Ham, and Japheth.
Good News Bible (TEV)	These are the descendants of Noah's sons, Shem, Ham, and Japheth. These three had sons after the flood.
The Message	This is the family tree of the sons of Noah: Shem, Ham, and Japheth. After the flood, they themselves had son.
New Century Version	**Nations Grow and Spread** This is the family history of Shem, Ham, and Japheth, the sons of Noah. After the flood these three men had sons.
New Living Translation	This is the account of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

Partially literal and partially paraphrased translations:

American English Bible	Now, these are the generations of the sons of Noah: Shem, Ham, and JaPheth. And these are the sons that were born to them after the Downpour:...
New American Bible (R.E.)	*Table of the Nations.** hese are the descendants of Noah's sons, Shem, Ham and Japheth, to whom children were born after the flood.
NIRV	**A List of Nations** Here is the story of Shem, Ham and Japheth. They were Noah's sons. After the flood, they too had sons.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These are the progeny of the sons of Noah, Shem, Ham, and Japheth, and their sons begotten to them after the flood:...
Bible in Basic English	Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: these are the sons which they had after the great flow of waters.

Complete Jewish Bible	Here is the genealogy of the sons of Noach - Shem, Ham and Yefet; sons were born to them after the flood.
The Expanded Bible	**Nations Grow and Spread**
	This is the family history [ᴸThese are the generations; 2:4] of Shem, Ham, and Japheth, the sons of Noah. After the flood ·these three men had sons [ᴸsons were born to them]..
Ferar-Fenton Bible	History of Noah's Sons.
	Now these are the registers of the sons of Noah, Shem, Ham, and Japheth; for they had sons born to them after the deluge.
HCSB	These are the family records of Noah's sons, Shem, Ham, and Japheth. They also had sons after the deluge.
JPS (Tanakh—1985)	These are the lines of Shem, Ham, and Japheth, the sons of Noah: sons were born to them after the Flood.
New Advent Bible	These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.
NET Bible®	*The Table of Nations*
	This is the account [The title תֹדְלֹות הֶלֵא ('elle tolÿdot, here translated as "This is the account") here covers 10:1–11:9, which contains the so-called Table of Nations and the account of how the nations came to be dispersed.] of Noah's sons Shem, Ham, and Japheth. Sons [Sons were born to them. A vertical genealogy such as this encompasses more than the names of sons. The list includes cities, tribes, and even nations. In a loose way, the names in the list have some derivation or connection to the three ancestors.] were born [It appears that the Table of Nations is a composite of at least two ancient sources: Some sections begin with the phrase "the sons of" (יֵנְב, bÿne) while other sections use "begot" (דָלְי, yalad). It may very well be that the "sons of" list was an old, "bare bones" list that was retained in the family records, while the "begot" sections were editorial inserts by the writer of Genesis, reflecting his special interests. See A. P. Ross, "The Table of Nations in Genesis 10 – Its Structure," BSac 137 (1980): 340-53; idem, "The Table of Nations in Genesis 10 – Its Content," BSac 138 (1981): 22-34.] to them after the flood. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
NIV – UK	**The table of nations**
	This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .

Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

The Amplified Bible   This is the history of the generations (descendants) of the sons of Noah, Shem,
                                Ham, and Japheth. The sons born to them after the flood *were:*...

Concordant Literal Version   And these are the genealogical annals of the sons of Noah, Shem, Ham, and
                                Japheth. And sons are being born to them after the deluge.

Context Group Version   Now these are the generations of the sons of Noah, [namely], of Shem, Ham, and
                                Japheth: and to them were sons born after the flood.

English Standard Version   These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons
                                were born to them after the flood.

The Geneva Bible   Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth:
                                and unto them were sons born after the flood. These generations are here recited,
                                partly to declare the marvellous increase, and also to set forth their great
                                forgetfulness of Gods grace towards their fathers.

NASB   **Descendants of Noah**
                                Now these are *the records of* the generations of Shem, Ham, and Japheth, the sons
                                of Noah; and sons were born to them after the flood.

New King James Version   **Nations Descended from Noah**
                                Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons
                                were born to them after the flood.

New RSV   These are the descendants of Noah's sons, Shem, Ham, and Japheth; children
                                were born to them after the flood.

World English Bible   Now this is the history of the generations of the sons of Noah and of Shem, Ham,
                                and Japheth. Sons were born to them after the flood.

Young's Literal Translation   And these are births of the sons of Noah, Shem, Ham, and Japheth; and born to
                                them are sons after the deluge.

The gist of this verse: The title for Genesis 11 is: **These are the Genealogies of Shem, Ham and
                                Japheth, the Sons of Noah**. The italicized text which follows is, *Sons were born
                                to them after the flood*.

Genesis 10:1a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective	Strong's #428 BDB #41
tôwlᵉdôth (תֹדְלֹות) [pronounced *tohlᵉ-DOTH*]	*generations, results, proceedings, genealogies, history, course of history; origin; families; races*	feminine plural construct	Strong's #8435 BDB #410
bânîym (םיִנָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119

Genesis 10:1a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
Nôach (נֹחַ) [pronounced *NOH-ahkh*]	*rest, repose; consolation;* transliterated *Noah*	masculine singular proper noun	Strong's #5146 BDB #629

Translation: These are the generations [genealogies, families; history, origin] of the sons of Noah:...

Noah had 3 sons who accompanies him on the ark. This chapter chronicles their families and the peoples who arose out of their families.

Gen 10:1a Now these are *the* generations of the sons of Noah, Shem, Ham, and Japheth.

Generations is the Hebrew word tôwl^e dôth (תֹּדְלוֹת) [pronounced *tohl^e -DOHTH*], which means *generations, results, proceedings, genealogies, course of history*. We find this word used in conjunction with the genealogies (e.g., Genesis 5:1 6:9 Exodus 6:16). Strong's #8435 BDB #410. Dr. Robert Dean calls these the *toledot* sections (which is the singular, vocabulary form of this word, transliterated into English). Dr. Dean simplifies the translation to This is what happened to the sons of Noah: [to] Shem, Ham and Japheth. Although this is clearly more of an interpretation than translation, it conveys what is going on with a more common, English phrase.

Toledoth is one of the most significant words in Genesis.

The Doctrine of Toledoth

1.   Toledoth is a transliteration of the feminine plural word tôwl^e dôth (תֹּדְלוֹת) [pronounced *tohl^e -DOTH*], which means *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. Strong's #8435 BDB #410.
2.   It is found in 9 passages in Genesis.
3.   Some associate this word with a change of authorship in the book of Genesis.
4.   After the creation of the universe and the restoration of the earth, in Genesis 2:4, we read: This is the **account** of heaven and earth when they were created, at the time when the LORD God made earth and heaven. (God's Word™). At that point, the author hunkers down with Adam and tells us much more about him than was revealed in Genesis 1.
5.   Genesis 5:1 This is the **written account** of Adam and his descendants. When God created humans, he made them in the likeness of God. (God's Word™). At this point, the line of Adam is followed, from Adam to Noah, 10 generations.
6.   Gen 6:9 begins the narrative of Noah and the flood: This is the **account** of Noah and his descendants. Noah had God's approval and was a man of integrity among the people of his time. He walked with God. (God's Word™). Or, as we have in the CLV: These are the **genealogical annals** of Noah: Noah is a just man. Flawless became he in his **generations**. With the Elohim walks Noah.
7.   Genesis 10:1 Now this is the **history of the generations** of the sons of Noah and of Shem, Ham, and Japheth. Sons were born to them after the flood. (WEB). We will then follow out the peoples who came from Shem, Ham and Japheth.
8.   Genesis 10:32 closes out this chapter using the word *toledoth:* These were the families of the sons of Noah, by their **generations**, in their nations. And from these the nations were divided in the earth after the flood. (LTHB). This sentence seems more to signal the end of this chapter than to suggest a new writer has come on board.
9.   Genesis 11:10 begins the genealogy for Shem: These are the **generations** of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. (ESV).
10. Near the end of this chapter, we come to the genealogy of Terah, where we are introduced to Noah: Now these are the **generations** of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. (ESV).

The Doctrine of Toledoth

11.   After a long period of time is spend on the life of Abraham, Gen 25:12–13 reads: And these are the generations of Ishmael, the son of Abraham, whom Hagar the Egyptian, the slave-girl of Sarah, bore to Abraham. And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael was Nebajoth; then Kedar, and Adbeel, and Mibsam,... (LTHB).

12.   Gen 25:19 then goes back to the line of promise: And these were the **generations** of Isaac, the son of Abraham: Abraham fathered Isaac. (LTHB).

13.   We have a similar pattern repeated, where the dead line of Esau is begun in Genesis 36:1, 8; but then the genealogy of promise is begun again in Genesis 37:2 (These are the **generations** of Jacob: Joseph, a son of seventeen years, was feeding the flock with his brothers, with Bilhah's sons and with Zilpah's sons, his father's wives. And he was a youth. And Joseph brought an evil report of them to their father.—LTHB).

14.   Given the areas where these are interspersed, it is not out of the question that each time we find this word, we are looking at a new author of Genesis. See the **Authorship of Genesis** in the **Genesis Introduction** (HTML) (PDF) (WPD).

Chapter Outline   **Charts, Graphics and Short Doctrines**

Genesis 10:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character;* and is transliterated *Shem*	masculine singular proper noun	Strong's #8035 BDB #1028
Hâm (חָם) [pronounced *hawm*]	*hot, sunburnt, brown;* the Egyptian word means *black;* transliterated *Ham;* originally of a son of Noah and his ancestors; and later applied to Egypt	proper noun, masculine	Strong's #2526 BDB #325
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Yepheth (יֶפֶת) [pronounced *YEH-fehth*]	*open, spacious; simple foolish, beguiled;* and transliterated *Japheth*	masculine singular proper noun	Strong's #3315 BDB #834

Translation: ...Shem, Ham and Japheth.

These are Noah's 3 sons, and this chapter will be all about following the line or genealogy of each son.

As noted in the introduction, what follows, assuming that the Bible is true, is possible, logical and likely. That is, given the intelligence of these men (which would have been greater than our intelligence), it would be possible for them to keep track of their children, grandchildren, great grandchildren, etc. for many generations. Furthermore, it is logical that each of these men would do so; or that one of these men would take an interest in genealogy from the beginning and keep track of these things. And just as the doting grandparent keeps track of his or her grandchildren; it would be likely that Shem, Ham, and/or Japheth would keep track of theirs.

Noah is only said to have 3 sons, Shem, Ham and Japheth. For all we know, he could have had 10 sons, but only 3 went with him into the ark. What seems to be clearly the case is, Noah has no more children after the flood, as we will examine the descendants only of those who come from his 3 sons. From these 3, the entire earth was

populated. In the previous 2 lessons, we studied Ham and Japheth. This is the 3rd son, Shem, in whose tents, Japheth would dwell (indicating a spiritual link between Shem and Japheth).

Genesis 10:1c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâlad (דְלָי) [pronounced *yaw-LAHD*]	*to be born;* in the participle, *being born, receiving birth*	3rd person masculine plural, Niphal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510
bânîym (מִיָנָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾachar (רַחַא) [pronounced *ah-KHAHR*]	*after, following, behind; afterwards, after that*	preposition/adverb	Strong's #310 BDB #29
mabbûwl (לוּבַמ) [pronounced *mahb-BOOL*]	*flood, a deluge, an inundation of water*	masculine singular noun with the definite article	Strong's #3999 BDB #550

Translation: Sons were born to them after the flood.

This is logical that these sons of Noah would have children. This particular sentence appears to be parenthetical or a subtitle of sorts.

These are the generations [genealogies, families; history, origin] **of the sons of Noah: Shem, Ham and Japheth**. Sons were born to them after the flood. This first verse is a title for what is to come, The first phrase is a series of nouns, conjunctions and an adjective; there are no verbs. We do not have a verb until the verb for *born* which occurs at the end of the verse. It is in the Niphal imperfect—that is a passive stem—and it can function as an adjective in that respect. The action can be in progress at the time of writing, and, in this case, it is still in progress. The generations of these three continue until today.

Genesis 10:1 These are the generations [genealogies, families; history, origin] of the sons of Noah: Shem, Ham and Japheth. Sons were born to them after the flood. (Kukis mostly literal translation)

Genesis 10:1 What follows are the family lines for Shem, Ham and Japheth, the sons of Noah; along with a list of the children born to them after the deluge. (Kukis paraphrase)

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Chapter Outline	Charts, Graphics and Short Doctrines

The Descendants of Japheth
1Chronicles 1:5–7

Sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. Genesis 10:2 **The sons of Japheth [were]: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.**

Japheth had 7 sons: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki.
Jerusalem targum	The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki.
Latin Vulgate	The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.
Masoretic Text (Hebrew)	Sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.
Peshitta (Syriac)	The sons of Japheth were Gomer, Mongolia, Madai, Javan, Tubal, Meshech, and Tiras.
Septuagint (Greek)	The sons of Japheth were Gomer, Magog, Madai, Javan, Elisa, Tubal, Meshech, and Tiras.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Japheth's sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
Contemporary English V.	Japheth's descendants had their own languages, tribes, and land. They were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Gomer was the ancestor of Ashkenaz, Riphath, and Togarmah. Javan was the ancestor of Elishah, Tarshish, Kittim, and Dodanim, who settled along the coast.
Good News Bible (TEV)	The sons of Japheth---Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras--- were the ancestors of the peoples who bear their names.
New Century Version	**Japheth's Sons** The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Partially literal and partially paraphrased translations:

American English Bible	JaPheth's sons were Gamer, Magog [the Scythians], Madoi [the Medes], Jovan, EliSa, Thobel [of Tubal], Mosoch [possibly Moscow of Russia], and Thiras [Islands of the Aegean Sea].
New American Bible (R.E.)	The descendants [1Chr 1:5-10.] of Japheth: Gomer,* Magog, Madai, Javan, Tubal, Meshech and Tiras. Gomer: the Cimmerians; Madai: the Medes; Javan: the Greeks. 1 Chr 1:5-10.
NIRV	**The Japhethites** The sons [Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31.] of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshek and Tiras.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Japheth: Gomer, Magog, North-Iran, Greece, East-Turkey, West-Turkey, and Tyre *(city)*.
Complete Jewish Bible	The sons of Yefet were Gomer, Magog, Madai, Yavan, Tuval, Meshekh and Tiras.
The Expanded Bible	**Japheth's Sons**
	The sons of Japheth were Gomer, Magog, Madai [Cancestor of the Medes], Javan, Tubal, Meshech, and Tiras.
Ferar-Fenton Bible	The sons of Japheth: Gomer, Magog, and Madai, and Ion, and Tubal, and Meshech, and Thiras.
New Advent Bible	The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.
NIV – UK	**The Japhethites**
	The sons[a] of Japheth:
	Gomer, Magog, Madai, Javan, Tubal, Meshek and Tiras....

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The sons of Japheth: Gomer and Magog and Media and Javan and Elisha, and Tubal and Meshech and Tiras.
The Geneva Bible	The sons of Japheth; Gomer, and Magog, and b Madai, and Javan, and Tubal, and Meshech, and Tiras. Of Madai and Javan came the Medes and Greeks.
New RSV	The descendants of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
Syndein/Thieme	{The Japhetic People}
	The sons of Japheth . . .
	Gomer {his line includes the Samaritans (people who settled in France, England, Scotland, Ireland, Germany, Northern Italy and Northern Spain): Celts (Irish and Galls/Galatians and Chur-de-ton-ie in Spain and the Bri-thons in England and Scots), Teutons (Germans, Goth, Vandals, Visigoths, Austra-Goths), one branch of Sideans, and the Kurds - a tall blonde segment of the Armenians},
	Magog {his line includes most of the Slavic People and the rest of the Sid-eans they settled in Western Russia, Polls, Checks, Serbs, on and on} {SideNote: Gog of Magog will come from this part of Eastern Europe in Armageddon campaign},
	Madai {his line of descendents are called the Meads and some Persian tribes and the Aryans of India (Parsees - blonde with blue eyes - conquered India and spoke

Sanscrit)},

Javan {his line of descendents are the original Greeks and Romans Greeks - A-kee-an, Dorian, Ionian, Cre-tian (Caf-terines and Philistines - Greek Sea peoples), and the Aeolian Greeks, Macedonians, Frig-ians, I-pyer-ians, Romans - Villanovans, Sabeans (NOT Etruscans)},

Tubal {his line of descendents are the Ti-ber-inie. Who they are is a mystery today per R. B. THIEME, JR.},

Meshech {his line of descendents are some of the Frig-ian type Greek also},

{and} Tiras {his line of descendents are the Greek Thracians and A-lear-ians}. As you will notice in these notes, many of these groups are misspelled, as is true with my notes of this era as well. I have been able to correct some of them.

| World English Bible | The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. |
| *Young's Literal Translation* | Sons of Japheth *are* Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. |

The gist of this verse:

<table>
<tr><th colspan="4" align="center">Genesis 10:2a</th></tr>
<tr><th>Hebrew/Pronunciation</th><th>Common English Meanings</th><th>Notes/Morphology</th><th>BDB and Strong's #</th></tr>
<tr><td>bânîym (בָּנִים)
[pronounced *baw-NEEM*]</td><td>*sons, descendants; children; people;* sometimes rendered *men*</td><td>masculine plural construct</td><td>Strong's #1121
BDB #119</td></tr>
<tr><td>Yepheth (יֶפֶת)
[pronounced *YEH-fehth*]</td><td>*open, spacious; simple foolish, beguiled;* and transliterated *Japheth*</td><td>masculine singular proper noun</td><td>Strong's #3315
BDB #834</td></tr>
<tr><td>Gômer (גֹּמֶר)
[pronounced *GOH-mehr*]</td><td>*complete;* transliterated *Gomer*</td><td>masculine singular proper noun</td><td>Strong's #1586
BDB #170</td></tr>
<tr><td>wᵉ (or vᵉ) (וְ or וּ)
[pronounced *weh*]</td><td>*and, even, then; namely; when; since, that; though*</td><td>simple wâw conjunction</td><td>No Strong's #
BDB #251</td></tr>
<tr><td>Mâgôwg (מָגוֹג)
[pronounced *maw-GOHGUE*]</td><td>*land of Gog* transliterated, *Magog*</td><td>masculine singular proper noun</td><td>Strong's #4031
BDB #156</td></tr>
</table>

Translation: The sons of Japheth [were]: Gomer, Magog,...

Japheth appears to be the father of all of the Caucasoid peoples. Given the construction of his name, he is thought to be the father of the Greek peoples.

Chris is a pleasant name for a male or a female. *Gomer* is also a male or a female name, although it would not be my first choice for anyone that I liked. Historians have determined that his progeny are the Cimmerians (the Akkadian name is *gimmirrai* and the Greek is *Kimmerioi*) and the Cimbri, from who come the Celts. For awhile, they occupied Southern Russia and were forced out by the Scythians and they moved into Asia Minor at the end of the 8th century B.C. In the 7th century B.C., they conquered Urartus, Phrygia and Lydia and battled Greek cities on the West Coast. The Scythians that they did battle with are probably descended from Magog, his brother (according to Josephus). They occupied the territory North of the Black Sea, which would put them in Western Russia and Poland. Magog figures into prophecy quite heavily in Ezekiel 38:2 39:6 and Revelation 20:8.

These are the descendants of Japheth, the lighter-skinned son of Noah.

The information below was taken from **http://creation.com/the-sixteen-grandsons-of-noah** which was accessed August 26, 2009 (I have italicized the direct quotations).

Gomer, his first named son, moved northward (Ezekiel 38:6), and some of his descendants probably settled *Galatia. The Jewish historian Flavius Josephus records that the people who were called Galatians or Gauls in his day (c. AD 93) were previously called Gomerites*.[8]

They also migrated westward to what are now called France and Spain. For many centuries France was called Gaul, after the descendants of Gomer. North-west Spain is called Galicia to this day.

Some of the Gomerites migrated further to what is now called Wales. The Welsh historian, Davis, records a traditional Welsh belief that the descendants of Gomer `landed on the Isle of Britain from France, about three hundred years after the flood'.[9] *He also records that the Welsh language is called Gomeraeg (after their ancestor Gomer).*

Magog

The next grandson mentioned is Magog. According to Ezekiel, Magog lived in the north parts (Ezekiel 38:15 39:2). Josephus records that those whom he called Magogites, the Greeks called Scythians.[10] *According to Encyclopedia Britannica, the ancient name for the region which now includes part of Romania and the Ukraine was Scythia.*[11]

Genesis 10:2b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
w^e (or v^e) (ן or ן) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Mâday (יְדַי) [pronounced *maw-DAH-ee*]	*middle land;* transliterated *Media, Medes, Madai*	proper noun singular gentis	Strong's #4074 BDB #552
w^e (or v^e) (ן or ן) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Yâvân (יָוָן) [pronounced *yaw-VAWN*]	*effervescing (hot and active);* and is transliterated *Javan;* also *Ionia, Greece*	proper noun singular; also a location	Strong's #3120 BDB #402

Translation: ...Madai, Javan,...

From Madai comes one of the most famous of the ancient peoples: the Medes. They are Indo-European peoples who populated northwestern Iran and were later absorbed by the Persians. Except for words of theirs taken by other nations, their language has disappeared in antiquity and the records of their distribution are found in the documents of Assyrian rulers who fought against them. It appears that they might have been allied with the Cimmerians and protected from the Scythians in that alliance.

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[8] Josephus: Complete Works, Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:1 (i.e. book 1, chapter 6, section 1).

[9] J. Davis, *History of the Welsh Baptists from the Year Sixty-three to the Year One Thousand Seven Hundred and Seventy,* D.M. Hogan, Pittsburgh, 1835, republished by The Baptist, Aberdeen, Mississippi, p. 1, 1976.

[10] *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:1 (i.e. book 1, chapter 6, section 1).

[11] *Encyclopedia Britannica,* 20:116, 1967.

The next grandson is Madai. Along with Shem's son Elam, Madai is the ancestor of our modern-day Iranians. Josephus says that the descendants of Madai were called Medes by the Greeks.[12] *Every time the Medes are mentioned in the Old Testament, the word used is the Hebrew word Madai. After the time of Cyrus, the Medes are always (with one exception) mentioned along with the Persians. They became one kingdom with one law-`the law of the Medes and Persians' (Daniel 6:8, 12, 15).  Later they were simply called Persians. Since 1935 they have called their country Iran.  The Medes also `settled India'.*[13]

Javan is the Jewish word for *Greeks*. Javan's famous descendants include the Ionians, who lived in the West Coast of Asia Minor, Greece, Macedonia and Syria. Isaiah (in Isaiah 66:19) associates Javan with the far-off nations to whom Yahweh's messengers will be dispatched. This associates him with the far-western nations with respect to the Jews at that time. Ezekiel tells us that Javan contributed to the wealth of Tyre (Ezekiel 27:13). Daniel associates Javan with Alexander's Greco-Macedonian empire.

The name of the next grandson, Javan, is the Hebrew word for Greece. Greece, Grecia, or Grecians appears five times in the Old Testament, and is always the Hebrew word Javan. Daniel refers to `the king of Grecia' (Daniel 8:21), literally `the king of Javan'. Javan's sons were Elishah, Tarshish, Kittim, and Dodanim (Genesis 10:4), all of whom have connections with the Greek people. The Elysians (an ancient Greek people) obviously received their name from Elishah. Tarshish or Tarsus was located in the region of Cilicia (modern Turkey). The Encyclopedia Britannica says that Kittim is the Biblical name for Cyprus.[14] *The people who initially settled around the area of Troy worshipped Jupiter under the name of Jupiter Dodonaeus, possibly a reference to the fourth son of Javan, with Jupiter a derivative of Japheth. His oracle was at Dodena. The Greeks worshipped this god but called him Zeus.*

Genesis 10:2c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Tûbâl (לָבַּת) [pronounced *too-BAWL*]	*you will be brought;* transliterated *Tubal*	masculine singular proper noun	Strong's #8422 BDB #1063
This is also spelled Tûwbal (לבות) [pronounced *too-BAHL*].			
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Meshek^e (שֶמֶךְ) [pronounced *MEH-sheik*]	*a drawing out;* transliterated *Moschi, Meech, Meshech*	masculine singular proper noun	Strong's #4902 BDB #604
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Tîyrâç (סרית) [pronounced *tee-RAWSE*]	*desire;* transliterated *Tiras*	proper singular noun/location	Strong's #8494 BDB #1066

Translation: ...Tubal, Meshech and Tiras.

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[12] *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:1 (i.e. book 1, chapter 6, section 1).

[13] A.C. Custance, *Noah's Three Sons,* Vol.1, `The Doorway Papers', Zondervan, Michigan, p. 92, 1975.

[14] Encyclopedia Britannica 3:332, 1992.

Tubal is mentioned several times throughout the Bible and his descendants are thought to have populated the area south of the Black Sea, in what is today Turkey, but then it was called southern Anatolia. The Assyrian empire began to expand to the North and East and began to be in conflict with the tribes of Anatolia from the rise of Ashurnasirpal (circa 870 B.C.) to onslaught of the Scythians in 679 B.C. Their strength and tenacity in battle is shown by resisting these forces for several centuries, remaining in continual, bitter conflict with the Assyrians. The Bible ascribes to Tubal the trading of slaves and metals.

Next is Tubal. Ezekiel mentions him along with Gog and Meshech (Ezekiel 39:1). Tiglath-pileser I, king of Assyria in about 1100 B.C. refers to the descendants of Tubal as the Tabali. Josephus recorded their name as the Thobelites, who were later known as Iberes.[15] *'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. From here, having crossed the Caucasus mountains, this people migrated due north-east, giving their tribal name to the river Tobol, and hence to the famous city of Tobolsk.'*[16]

Meschech is often mentioned in conjunction with Tubal and Magog in Biblical and secular literature alike. Some believe that they were Indo-European peoples who populated central Asia Minor, but were later pushed by their enemies southeast of the Black Sea. Many think that these three are the source of the modern Russians. Ezekiel refers to them as traders of slaves and bronze (Ezekiel 27:13); when castigating Egypt, Ezekiel tells them that they will inhabit Sheol with uncircumcised barbarians like Meshech and Tubal (Ezekiel 32:26); they are grouped again with Tubal in Ezekiel 38 and 39 as the anti-God forces from the land of Magog.

Meshech, the name of the next grandson, is the ancient name for Moscow. Moscow is both the capital of Russia, and the region that surrounds the city. To this day, one section, the Meschera Lowland, still carries the name of Meshech, virtually unchanged by the ages.

Tiras is thought to be the progenitor of the Thracians, and later the Tyrsenoi, a people which occupied the coastal area of the Aegean Sea. There is some disagreement here and others see them as being related to Tarsus and Tarshish and possibly as the ancestor of the Etruscans.

Genesis 10:2 The sons of Japheth [were]: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. (Kukis mostly literal translation)

Genesis 10:2 Japheth had 7 sons: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. (Kukis paraphrase)

According to Josephus, the descendants of grandson Tiras were called Thirasians. The Greeks changed their name to Thracians.[17] *Thrace reached from Macedonia on the south to the Danube River on the north to the Black Sea on the east. It took in much of what became Yugoslavia. World Book Encyclopedia says: `The people of Thrace were savage Indo-Europeans, who liked warfare and looting.'*[18] *Tiras was worshipped by his descendants as Thuras, or Thor, the god of thunder.*

The NET Bible divides these groups into their families.
The NET Bible Footnotes for Genesis 10:2
The sons of Japheth[4] were Gomer,[5] Magog,[6] Madai,[7] Javan,[8] Tubal,[9] Meshech,[10] and Tiras.[11]

[15] *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:1 (i.e. book 1, chapter 6, section 1).

[16] Bill Cooper, *After the Flood,* New Wine Press, Chichester, England, p. 203, 1995.

[17] *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:1 (i.e. book 1, chapter 6, section 1).

[18] *World Book Encyclopedia,* Vol. 18, p. 207, 1968.

The NET Bible Footnotes for Genesis 10:2

[3] It appears that the Table of Nations is a composite of at least two ancient sources: Some sections begin with the phrase "the sons of" (יְנֵב, bÿne) while other sections use "begot" (דְלָי, yalad). It may very well be that the "sons of" list was an old, "bare bones" list that was retain ed in the family records, while the "begot" sections were editorial inserts by the writer of Genesis, reflecting his special interests. See A. P. Ross, "The Table of Nations in Genesis 10 – Its Structure," BSac 137 (1980): 340-53; idem, "The Table of Nations in Genesis 10 – Its Content," BSac 138 (1981): 22-34.

[4] The Greek form of the name Japheth, Iapetos, is used in Greek tradition for the ancestor of the Greeks.

[5] Gomer was the ancestor of the Cimmerians. For a discussion of the Cimmerians see E. M. Yamauchi, Foes from the Northern Frontier (SBA), 49-61.

[6] For a discussion of various proposals concerning the descendants of Magog see E. M. Yamauchi, Foes from the Northern Frontier (SBA), 22-24.

[7] Madai was the ancestor of the Medes, who lived east of Assyria.

[8] Javan was the father of the Hellenic race, the Ionians who lived in western Asia Minor.

[9] Tubal was the ancestor of militaristic tribes that lived north of the Black Sea. For a discussion of ancient references to Tubal see E. M. Yamauchi, Foes from the Northern Frontier (SBA), 24-26.

[10] Meshech was the ancestor of the people known in Assyrian records as the Musku. For a discussion of ancient references to them see E. M. Yamauchi, Foes from the Northern Frontier (SBA), 24-26.

[11] Tiras was the ancestor of the Thracians, some of whom possibly became the Pelasgian pirates of the Aegean.

From: **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

_____

And sons of Gomer: Ashkenaz and Riphath and Togarmah.

Genesis 10:3

Gomer's sons [are] Ashkenaz, Riphath, and Togarmah.

Gomer's sons include Ashkenaz, Riphath and Togarmah.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the sons of Gomer, Ashkenaz, and Riphath, and Togarma.
Jerusalem targum	And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia.
Latin Vulgate	And the sons of Gomer: Ascenez and Riphath and Thogorma.
Masoretic Text (Hebrew)	And sons of Gomer: Ashkenaz and Riphath and Togarmah.
Peshitta (Syriac)	And the sons of Gomer: Ashkenaz, Diphar, and Togarmah. .
Septuagint (Greek)	And the sons of Gomer *were* Ashkenaz, Riphath, and Togarmah.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Gomer's sons: Ashkenaz, Riphath, and Togarmah.
Good News Bible (TEV)	The descendants of Gomer were the people of Ashkenaz, Riphath, and Togarmah.
The Message	The sons of Gomer: Ashkenaz, Riphath, Togarmah.

Partially literal and partially paraphrased translations:

| American English Bible | Gamer's sons were AshKenaz [Germans], Riphath [of Northwestern Asia Minor], and Thorgama [the Armenians]. |
| New American Bible (R.E.) | The descendants of Gomer: Ashkenaz,* Diphath and Togarmah. Ashkenaz: an Indo-European people, which later became the medieval rabbinic name for Germany. It now designates one of the great divisions of Judaism, Eastern European Yiddish-speaking Jews. |

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Gomer: Armenia, Romania, and Georgia.
The Expanded Bible	The sons of Gomer [Cancestor of the Cimmerians] were Ashkenaz [Cancestor of the Scythians], Riphath, and Togarmah.
Ferar-Fenton Bible	And the sons of Gomer: Ashkenaz, and Riphath, and Thorgarmah.
New Advent Bible	And the sons of Gomer: Ascenez and Riphath and Thogorma.
NIV, ©2011	The sons of Gomer:
	Ashkenaz, Riphath and Togarmah.

Limited Vocabulary Translations:

| International Standard V | . |

Catholic Bibles (those having the Imprimatur):

| The Heritage Bible | . |

Jewish/Hebrew Names Bibles:

| Kaplan Translation | . |

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

New King James Version	The sons of Gomer were Ashkenaz, Riphath [Spelled Diphath in 1 Chronicles 1:6], and Togarmah.
Syndein/Thieme	The sons of Gomer . . . Ashkenaz {Tutonic Groups}, Riphath {Celtic tribes}, {and} Togarmah {Kurds}.
World English Bible	The sons of Gomer: Ashkenaz, Riphath, and Togarmah.
Young's Updated LT	And sons of Gomer *are* Ashkenaz, and Riphath, and Togarmah.

The gist of this verse: Gamer has 3 sons of note: Ashkenaz, Riphath and Togarmah

Genesis 10:3			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Gômer (גֹּמֶר) [pronounced *GOH-mehr*]	*complete;* transliterated *Gomer*	masculine singular proper noun	Strong's #1586 BDB #170
ʾashᵉkᵉnaz (אַשְׁכְּנַז) [pronounced *ash-kehn-AHZ*]	*a man as sprinkled; fire as scattered;* transliterated *Ashkenaz*	masculine singular proper noun	Strong's #813 BDB #79
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Rîyphath (רִיפַת) [pronounced *ree-FAHTH*]	*spoken;* transliterated *Riphahth*	proper singular noun	Strong's #7384 BDB #937
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Tôgarᵉmâh (תֹגַרְמָה) [pronounced *toh-gar-MAW*]	*you will break her;* transliterated *Togarmah*	proper singular noun/location	Strong's #8425 BDB #1062

There is an alternative but similar spelling for this name.

Translation: Gomer's sons [are] Ashkenaz, Riphath, and Togarmah.

Ashkenaz apparently did not stray too far. According to Jer. 51:27, they lived in Ararat and Armenia during Jeremiah's time. Extra-Biblical Jewish literature indicates that Ashkenaz later became a synonym for Germany. Just as Jews in Spain and Portugal were called Sephartic Jews, Jews in Germany were called Ashkenazim. According to the *Zondervan Pictorial Encyclopedia* they likely became the Scythians who were allied with the Manneans in battle against the Assyrians. Their name became a synonym for Barbarian as they were a *crude and warlike people*[19] who caused unrest in the Assyrian empire. Herodotus recorded their conquest of the Cimmerians (Gomer).

The parallel passage in 1Chronicles calls *Riphath, Diphath*. In Hebrew, this is an *R*: ר and this is a *D*: ד. There is obviously very little difference. Why wasn't this error caught? The Scribe who copied Genesis is not necessarily the same Scribe who copied 1Chronicles; even if it was, they would likely not have caught the error that they made. Any Scribe who caught the error later was not permitted to change it. However, we do have several manuscripts plus the Septuagint and the Latin Vulgate which read *Riphath* in both passages.   Scofield notes that Riphath and Togarmah were both inhabitants of Asia Minor. The ZPEB gives several possibilities, identifying them with the Ripheaean mountains and the river Rhebas in Bithynia and with the Rhibii, a people who lived eastward of the Caspian Sea which would be in Southern Russia. All of these could be true as it is not necessary for a family to all remain in the same geographical area for the rest of their lives. Certainly there are groups who break off and others who intermarry. What we are examining is general trends.

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[19] The *Zondervan Pictorial Encyclopedia* Vol. 1 p. 356

Togarmah is described by Ezekiel as a nation which traded with Tyre, providing them with Mules, horses and horsemen (Ezekiel 27:14). They are called allies of Magog and associated with Gomer, Persia, Cush and Put in Ezekiel 38:6. Josephus believed them to be the Phrygians but Assyrian inscriptions refer to a Til-garimmu (*Tegarama* in Hittite) which could refer to Togarmah. That city was in East Cappadocia, so this would place them possibly North of Palestine and southeast of the Black Sea. This city was destroyed by the Assyrians in 695 B.C.

> Harold Hunt with Russell Grigg: *Other members of their clan settled along the way, including in Armenia. The sons of Gomer were `Ashkenaz, and Riphath, and Togarmah' (Genesis 10:3). Encyclopedia Britannica says that the Armenians traditionally claim to be descended from Togarmah and Ashkenaz.*[20] *Ancient Armenia reached into Turkey. The name Turkey probably comes from Togarmah. Others of them migrated to Germany. Ashkenaz is the Hebrew word for Germany.*[21]

Genesis 10:3 Gomer's sons [are] Ashkenaz, Riphath, and Togarmah. (Kukis mostly literal translation)

Genesis 10:3 Gomer's sons include Ashkenaz, Riphath and Togarmah. (Kukis paraphrase)

The NET Bible divides these groups into their families.

The NET Bible Footnotes for Genesis 10:3

The sons of Gomer were[12] Askenaz,[13] Riphath,[14] and Togarmah.[15]

[12] The descendants of Gomer were all northern tribes of the Upper Euphrates.

[13] Askenaz was the ancestor of a northern branch of Indo-Germanic tribes, possibly Scythians. For discussion see E. M. Yamauchi, Foes from the Northern Frontier (SBA), 63.

[14] The descendants of Riphath lived in a district north of the road from Haran to Carchemish.

[15] Togarmah is also mentioned in Eze_38:6, where it refers to Til-garimmu, the capital of Kammanu, which bordered Tabal in eastern Turkey. See E. M. Yamauchi, Foes from the Northern Frontier (SBA), 26, n. 28.

From: **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

———————————

And sons of Javan: Elishah and Tarshish, Kittim and Dodanim.   Genesis 10:4   **The sons of Javan: Elishah and Tarshish, Kittim and Dodanim.**

The sons of Javan include Elishah and Tarshish, Kittim and Dodanim.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.
Jerusalem targum	And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia.
Latin Vulgate	And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.
Masoretic Text (Hebrew)	And sons of Javan: Elishah and Tarshish, Kittim and Dodanim.
Peshitta (Syriac)	And the sons of Javan: Elishah, Tarshish, China, and Doranim.

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[20] *Encyclopedia Britannica,* 2:422, 1967.

[21] From **https://creation.com/the-sixteen-grandsons-of-noah** accessed May 26, 2024.

Septuagint (Greek)   And the sons of Jovan were Elishah, Tarshish, Kittim, and Dodanim.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English   Javan's sons were Elishah, Tarshish, the people called Kittim and the people called Dodanim.

Good News Bible (TEV)   The descendants of Javan were the people of Elishah, Spain, Cyprus, and Rhodes;...

New Century Version   The sons of Javan were Elishah, Tarshish, Kittim [Kittim His descendants were the people of Cyprus.], and Rodanim.

Partially literal and partially paraphrased translations:

American English Bible   Jovan's sons were EliShah [of Tyre], Tarshish [of Spain], Cetian [Of Cypress], and Rhodes [of Rhodes].

Christian Community Bible   *Javan's sons: Elishah, Tarshish, the Kittim, the Dananites.*

New American Bible (R.E.)   The descendants of Javan: Elishah,* Tarshish, the Kittim and the Rodanim. Elishah: Cyprus; the Kittim: certain inhabitants of Cyprus; the Rodanim: the inhabitants of Rhodes.

New Jerusalem Bible   Javan's sons: Elishah, Tarshish, the Kittim, the Dananites..

Today's NIV   The sons of Javan:
                             Elishah, Tarshish, the Kittites and the Rodanites [Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text Dodanites].

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear   The sons of Greece: Ephesus *(city),* Tarsus *(city),* Cyprus *(island),* and Rhodes *(island)*.

Complete Jewish Bible   The sons of Yavan were Elishah, Tarshish, Kittim and Dodanim.

The Expanded Bible   The sons of Javan were Elishah, Tarshish, Kittim [Cancestor of the people of Cyprus], and ·Rodanim [LDodanim; see 1 Chr. 1:7].

Ferar-Fenton Bible   And the sons of Javan (Ion) Elishah, and Tharshish, Kittim, and the Dodanim.

New Advent Bible   And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.

NIV – UK   The sons of Javan:
                             Elishah, Tarshish, the Kittites and the Rodanites [Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text Dodanites].

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

Concordant Literal Version   And the sons of Javan: Elishah and Tharshish, Kittim and Rodanim.
Context Group Version   And the sons of Javan: Elishah, and Tarshish, Kittim, and Rodanim.
LTHB   And Javan's sons were Elishah, and Tarshish, Kittim, and Dodanim.
New RSV   The descendants of Gomer: Ashkenaz, Riphath, and Togarmah.
Syndein/Thieme   The sons of Javan . . . Elishah {Aeolians} , Tarshish {Dorian pirates}, Kittim {Ionians of Cyprus}, {and} Dodanim {Dorians and probably connected with the Trojans}.
Young's Literal Translation   And sons of Javan *are* Elishah, and Tarshish, Kittim, and Dodanim.

The gist of this verse: The sons of Javan includec Elishah and Tarshish, Kittim and Dodanim.

Genesis 10:4			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yâvân (יָוָן) [pronounced *yaw-VAWN*]	*effervescing (hot and active);* and is transliterated *Javan;* also *Ionia, Greece*	proper noun singular; also a location	Strong's #3120 BDB #402
᾽Ălîyshâh (אֱלִישָׁה) [pronounced *uhl-ee-SHAW*]	*God of the coming one;* transliterated *Elishah*	masculine singular proper noun person/location	Strong's #473 BDB #47
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Tarᵉshiysh (תַּרְשִׁישׁ) [pronounced *tahr-SHEESH*]	*breaking, subjection a region subjected; yellow jasper;* and is transliterated *Tarshish, Tharshish*	proper singular noun noun/location:	Strong's #8659 BDB #1076
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Kittîym (כִּתִּים) [pronounced *kiht-TEEM*]	*bruisers;* transliterated *Chittim, Kittim; Cypriotes*	gentilic singular adjective	Strong's #3794 BDB #508
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

Genesis 10:4			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
Dôdânîym (דֹּדָנִים) [pronounced *doh-daw-NEEM*]	*leaders,* transliterated *Dodanim, Rodanim*	gentilic proper singular noun	Strong's #1721 BDB #186

The matching noun in 1Chronicles 1:7 is spelled with a rêysh (ר) instead of a dâleth (ד).

Translation: The sons of Javan: Elishah and Tarshish, Kittim and Dodanim.

Josephus identified Elishah with the Æolians, a Greek peoples and others have associated them with Carthage, a nation in Northern Africa because the name of the Tyrian princess who, according to tradition, founded Carthage had a similar name: *Elissa*. The ZPEB concludes that due to their supplying purple dyes to the Tyrians and their association with Greece and Kittam, they were likely the inhabitants of islands out in the Aegean Sea or of Sicily and Southern Italy.

Tarshish was the name of a city in the West Mediterranean region near Gibralter in Spain and it is likely equivalent to Tartessus, where Jonah fled when he was told to evangelize Nineveh. They could have also been associated with sea ports around southwestern Italy as Tarshish is closely associated with sea vessels and sea ports. This reputation would have allowed them to occupy a spread-out area like this. When Tarshish is used in connection with ships, it likely does not refer to a geographical origin or destination but to the ships themselves; their large size and sea worthiness.

You will note the *im* endings for the next two names. In the Hebrew, this indicates a plural noun.

Kittim is associated with the Island of Cyprus, which Herodotus claims was colonized by the Phœnicians (Shem), the Ethiopians (Ham) and the Greeks (Japheth), which is not unlike what happened on the Isle of Crete. Josephus ties Kittam to a city on the southeast coast of Cyprus, Cition. Jeremiah uses Kittam to refer to generally the seafaring West which would exert dominance over the East. Daniel's reference to the ships of Kittam could refer to the Romans who defeated Antiochus Epiphanes in Egypt in 169 B.C. In fact, the Septuagint, instead of reading *ships of Kittam* reads *Romans*. The Apocryphal and Pseudopigraphal literature associate Kittam with the Grecian empire.

Dodanim could very likely be Rodanim (as it is rendered in 1Chronicles 1:7), in which case they are associated with the inhabitants of the island of Rhodes in the Aegean Sea, right off the coast of Turkey, a stepping stone to Crete and the Mediterranean Sea. If *Dodanim* is the correct rendering, then we have no idea as to who these people are.

Genesis 10:4 The sons of Javan: Elishah and Tarshish, Kittim and Dodanim. (Kukis mostly literal translation)

Genesis 10:4 The sons of Javan include Elishah and Tarshish, Kittim and Dodanim. (Kukis paraphrase)

The NET Bible Footnotes on Genesis 10:4

The sons of Javan were Elishah,[16] Tarshish,[17] the Kittim,[18] and the Dodanim.[19]

[16] The descendants of Elishah populated Cyprus.

[17] The descendants of Tarshish settled along the southern coast of what is modern Turkey. However, some identify the site Tarshish (see Jonah 1:3) with Sardinia or Spain.

The NET Bible Footnotes on Genesis 10:4

[18] The name Kittim is associated with Cyprus, as well as coastlands east of Rhodes. It is used in later texts to refer to the Romans.

[19] Most of the MT mss read "Dodanim" here, but 1 Chr 1:7 has "Rodanim," perhaps referring to the island of Rhodes. But the Qere reading in 1 Chr 1:7 suggests "Dodanim." Dodona is one of the most ancient and revered spots in ancient Greece.

From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

As we have seen before, these various lines will be followed out to sons and grandsons; but, one only particular line will be continued to be followed in later Scripture. That is, in a majority of cases, any given line is followed out 2, 3 or maybe even 4 generations. However, only in the rarest of cases are there more generations than these given (the first third of 1Chronicles contains these exceptions, where the lines of the 12 sons of Israel [Jacob] are followed).

Japheth was one of the 3 sons of Noah; the lighter-skinned son.

The Sons of Japheth and their Ancestors

1. Gomer: Galatia, France, Spain and Wales [Germany, Crimea, Cambrai, Celts]
    1) Ashkenaz: Armenia [Germany, Saxons, Scandinavia]
    2) Riphath [Carpathians]
    3) Togarmah: Armenia [Armenians]
2. Magog: Magogites (also known as the Scythians); Romania, the Ukraine [Georgia, Scythians]
3. Madai: Mede, Iran, India [Medes, Aryans, Indians]
4. Javan: Greece [Ionians, Greeks, the coastlands]
    1) Elishah: Greece (*Elysians*) [Hellas]
    2) Tarshish: Greece (the city Tarshish or Tarsus is located in the region of Cilicia (modern Turkey) [Spain]
    3) Kittim: Greece (Kittim is the Biblical name for Cypress) [Cypress]
    4) Dodanim: Greece [Rhodes]
5. Tubal: the Thobelites, who were later known as Iberes. They occupied what the Romans called Iberia, which is not (the former Soviet State) of Georgia. The cities Tbilisi and Tobolsk and the Tobol River all come from Tubal's name. [Tobolsk]
6. Meshech: Moscow (both the city and the region around the city). The Meschera Lowland still bears his name. [Moscow]
7. Tiras: worshiped by his ancestors as Thuras or Thor [Thrace, Teutons]

The big picture is, those descended from Japheth settled Europe, Russia, India and Iran. It is unclear whether or not these moved into the Orient.

It is not an anomaly for two or more lines to later intersect or band together (as did the Medes and the Persians).

The information below was taken from **http://creation.com/the-sixteen-grandsons-of-noah** which was accessed August 26, 2009 (I have italicized the direct quotations).

The bracketed information came from **http://ldolphin.org/shj.jpg** accessed August 27, 2009.

Chapter Outline	Charts, Graphics and Short Doctrines

What I have not given is some of the justification for this. The various names of these patriarchs are continued in the nations given, and remain significant names—sometimes slightly altered in form—for hundreds and even thousands of years.

Let's turn to Dr. Robert Dean for this: *Gomer, when you take out the vowels is GMR. If the G hardens to a C or a K you have the word CMR. This is related to the Cimerians who were related to the Cythians, the people who inhabited the central part of Turkey in the period right after the flood. Eventually those people moved north and west into Europe. The Assyrians listed them as the Gamaria, and in Greek they were called the Kemarioi. Notice how the G becomes a C and then becomes a K. Also, sometimes when a word goes from one language to another language the consonants will shift. Think about that: GMR, can we think of a country that instead of having as its root consonants GMR it has its root consonants as GRM? Germany! The descendants of Gomer through Ashkenaz (there is a lake Ashkenaz up in northern Germany): the Germanic tribes ultimately derived from the descendants of Gomer, and, of course, many, many others because he is so far back. Other names that are etymologically related to Gomer are Umber in Italy-the G in Gomer softens to O, and then U in Umber. That also shows up in the English North Umberland. Related to Gomer: the Gauls, the Celts, Galatia, etc. Ireland was also known as Ibernai or Hybernia, which again is etymologically related to the word Gomer. All of these are related to Gomer. So we end up with the Irish, the Scots, the Germans, Brits, some tribal groups in northern Italy, the Gauls in France; all are descendants from Gomer.*[22] This matching of the sons of Japheth through the Bible, through ancient history and through logistic tools could be done in almost every single case. However, doing so would make your eyes glaze over.

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Genesis 10:5 describes exactly what a nation is.

From these were divided the borders peoples [lit., *Goiim*], in their lands, each to his tongue, to their families, to their peoples.	Genesis 10:5	**From these [ancestors] were divided the costal [or, *region*] peoples [or *national entities*] into their lands: each as regarding his language, regarding their families, [and] among their [own] people.**

National entities with distinct borders came from these sons of Japheth; each occupies a specific piece of land, each nation spoke their own language, they had a racial continuity along with a cultural similarity.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos — From these were distributed the tribes of the islands of the Gentiles, every one according to his language, to his kindred in their nations.

Latin Vulgate — By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

Masoretic Text (Hebrew) — From these were divided the costal peoples [lit., *Goiim*], in their land, each to his tongue, to their families, to their peoples.

Peshitta (Syriac) — It was from these that the people were divided into the Islands of the Gentiles and their main lands; every one after his language, after their families, in their nations.

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[22] From Dr. Robert Dean's study of Genesis, Lesson #52. The notes for this can be located here: **http://phrasearch.com/Trans/DBM/setup/Genesis/Gen052.htm** and the recording of this lesson is found here: **http://deanbible.org/Media/Audio%20Files/2003%20-%20Genesis/Genesis-052b.mp3**

Septuagint (Greek)	From these were the islands of the Gentiles divided in their land, each according to his tongue, in their tribes and in their nations.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	From these the island-nations were divided into their own countries, each according to their languages and their clans within their nations.
Easy English	The nations spread along the coasts from those families. Each nation got its own language.
Easy-to-Read Version	All the people who lived in the area around the Mediterranean Sea came from these sons of Japheth. Each son had his own land. All the families grew and became different nations. Each nation had its own language.
Good News Bible (TEV)	...they were the ancestors of the people who live along the coast and on the islands. These are the descendants of Japheth, living in their different tribes and countries, each group speaking its own language.
The Message	The seafaring peoples developed from these, each in its own place by family, each with its own language.
New Century Version	Those who lived in the lands around the Mediterranean Sea came from these sons of Japheth. All the families grew and became different nations, each nation with its own land and its own language.
New Life Bible	From these the people who live beside the sea spread out into their lands, each one by his language, family, and nation.
New Living Translation	Their descendants became the seafaring peoples that spread out to various lands, each identified by its own language, clan, and national identity.

Partially literal and partially paraphrased translations:

American English Bible	...[they settled the] islands, which lands were divided by tribe and nation among the ethnics, each according to his own language.
Beck's American Translation	...by these the coastlands of the gentiles were populated in their separate territories, each with its respective language, its tribes and nations.
Christian Community Bible	*These were dispersed and peopled the islands of the nations.* These were Japheth's sons, according to their countries and each of their languages, according to their tribes and their nations.
God's Word™	From these descendants the people of the coastlands spread into their own countries. Each nation had its own language and families.
New American Bible	These are the descendants of Japheth, and from them sprang the maritime nations, in their respective lands - each with its own language - by their clans within their nations.
New American Bible (R.E.)	From these branched out the maritime nations. These are the descendants of Japheth by their lands, each with its own language, according to their clans, by their nations.
NIRV	The people who lived by the sea came from all of them. Their tribes and nations spread out into their own territories. Each tribe and nation had its own language.
New Jerusalem Bible	From these came the dispersal to the islands of the nations. These were Japheth's sons, in their respective countries, each with its own language, by clan and nation.
New Simplified Bible	From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.
Revised English Bible	From these the people of the coasts and islands separated into their own countries, each with their own language, family by family, nation by nation.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These islands and nations segregated in their lands: a man by his tongue in their families and in their nations.
Bible in Basic English	From these came the nations of the sea-lands, with their different families and languages.
The Expanded Bible	Those who lived in the lands around the Mediterranean Sea [ᴸThe people of the coastlands] ·came [spread] from these sons of Japheth. All the ·families [clans] grew and became different nations, each nation with its own land and its own language.
Ferar-Fenton Bible	From these they spread themselves over the sea-coasts of the countries of the nations, each with their language amongst the gentile tribes.
HCSB	The coastland peoples spread out into their lands. These are Japheth's sons by their clans, in their nations. Each *group* had its own language.
JPS (Tanakh—1985)	From these the maritime nations branches out. [These are the descendants of Japheth] [compare vv. 20 and 31] by their lands—each with its language—their clans and their nations.
New Advent Bible	By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.
NET Bible®	From these the coastlands of the nations were separated into their lands, every one according to its language, according to their families, by their nations.
NIV – UK	(From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.).

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

The Amplified Bible	From these the coastland peoples spread. [These are the sons of Japheth] in their lands, each with his own language, by their families within their nations.
Concordant Literal Version	From these are parted the coastlanders of the nations among their lands, each man to his tongue, to their families, in their nations.
Darby Translation	From these came the distribution of the isles of the nations, according to their lands, every one after his tongue, after their families, in their nations.
Emphasized Bible	From these, were dispersed the inhabitants of the coastlands of the nations, in their lands, each man by his tongue, by their families in their nations.
English Standard Version	From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

The Geneva Bible	By these were the isles [So do the Jews call all countries which are separated from them by sea, as Greece, Italy etc,]of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
LTHB	The coasts of the nations were divided by these in their lands each by his tongue, by their families, in their nations.
New King James Version	From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.
New RSV	From these the coastland peoples spread. These are the descendants of Japheth [Compare verses 20, 31. Heb lacks These are the descendants of Japheth] in their lands, with their own language, by their families, in their nations.
Syndein/Thieme	{Divine Institution Number Four - Nationalism}
	By these were the isles/countries/regions {'iy} of the Gentile Nations {gowy} divided in their lands {'erets} {geographical segregation of the peoples of the earth}. . . every one after his language/tongue {lashown} {segregation linguistically of the peoples of the earth}, after their families {racial segregation of the peoples of the earth} . . . in their nations {by divine decree of God as witnessed by His Written Word}. {Note: The Fourth Divine Institution is Nationalism. This verse tells us that God decreed that people would be separated by 1) geographically 2) linguistically and then by 3) families/race.} {Note: In typical Hebrew writing style, a subject is mentioned and then later expounded upon. Just as with Chapter 1 and Chapter 2. Here we have the division of the peoples into Nations - each with their own language. This occurs after the tower of Babel incident which will be described in more detail later in Genesis.} {Note: Why did God decree that Nationalism was His Way instead of Internationalism? Answer: To protect the human race. As long as there are strong independent Nations, then evangelists can be sent out to evangelize the rest of the World. If there is one world power, then Satan and his forces can stifle all evangelism - as we have seen large communist governments attempt to do. The only time Internationalism will be authorized is in the Millennium where the ruler of the World is perfect - our Lord and Savior Jesus Christ.}.
Third Millennium Bible	By these were the isles of the Gentiles divided into their lands, every one after his own tongue, according to their families, into their nations.
A Voice in the Wilderness	From these the regions of the nations were separated into their lands, everyone according to their tongue, according to their families, into their nations.
World English Bible	Of these were the isles of the nations divided in their lands, everyone after his language, after their families, in their nations.
Young's Literal Translation	By these have the isles of the nations been parted in their lands, each by his tongue, by their families, in their nations.

The gist of this verse: Distinct national entities with distinct borders came from these sons of Japheth. Each nation occupied a specific piece of land, each nation spoke their own language, each nation had both a racial continuity along with a cultural similarity.

As we will find out in the next chapter, it was not mankind's desire to separate himself from one another. At first, men stayed together in one geographical area. God would confuse their languages, and, as a result, they would spread apart into these various nations. The *why* of this separation will be covered in Genesis 11.

Genesis 10:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Genesis 10:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
ʾêlleh (הָלֵא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective	Strong's #428 BDB #41
pârad (דַרָפ) [pronounced *paw-RAHD*]	*to divide, to separate; to be divided, to be separated; to separate oneself*	3rd person plural, Niphal perfect	Strong's #6504 BDB #825
ʾîy (יִא) [pronounced *ee*]	*sea coasts; islands; regions, borders; habitable land; inhabited land; maritime land*	masculine plural construct	Strong's #339 BDB #15
gôwyîm (םִיוג) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the definite article	Strong's #1471 BDB #156
This is the first time this noun is used in the Bible.			
bᵉ (ב) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾărâtsôwth (תוצָרַא) [pronounced *uh-raw-TSOHTH*]	*lands, countries*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #776 BDB #75

Translation: From these [ancestors] were divided the costal [or, *region*] peoples [or, *national entities*] into their lands:...

At the point that this was written, there may not have been a careful designation for the 5th divine institution, *nation*. However, we have here, literally, *regions of the Goiim*. The idea of the masculine plural construct of ʾîy (יִא) [pronounced *ee*] can include the idea of *regions* and *borders*. A *goiim* is a people; so we have a group of people within a region within a specific border; or *a national entity*.

Genesis 10:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
ʾîysh (שִׁיא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
lâshôwn (ןושָׁל) [pronounced *law-SHOHN*]	*tongue; speech; language; lapping; tongue-shaped*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #3956 BDB #546
This is the first occurrence of this noun in Scripture.			

Translation: ...each as regarding his language,...

In **Genesis 11** (**HTML**) (**PDF**) (**WPD**), God will separate men into various groups by language. God will confuse their language, so, suddenly, instead of all men speaking the same language, men will speak different languages and be unable to communicate with one another. And, when A speaks to B, it will sound as if B is just talking crazy to A. And, in frustration, if A tries to imitate what B is saying, it will sound as if he is making fun of B. This will even be referenced when we get to the line of Shem.

However, key to a national entity is, they speak the same language.

Genesis 10:5c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
mishᵉpâchâh (הְחָּפְשִׁמ) [pronounced *mish-paw-KHAWH*]	*family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*	feminine plural noun with the 3ʳᵈ person masculine plural suffix	Strong's #4940 BDB #1046

Translation: ...regarding their families,...

Here, we have a similar racial stock; a similar background, genetically speaking. They come from the same families.

Genesis 10:5d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
gôwyîm (מִיוֹג) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the 3ʳᵈ person masculine plural suffix	Strong's #1471 BDB #156

Translation:...[and] among their [own] people.

Here, they are among their own peoples.

There was a radio announcer named Michael Savage (a pseudonym), and, when he spoke about immigration, he would say, over and over again, "Language, borders, culture." The idea was, a national entity has to have its own language, which everyone speaks; clear definable borders which are enforced; and a similar culture, which, in America, we often call this *the melting pot*. That is, since we have so many people coming from other lands, they bring a little of their own culture with them, but then they allow themselves to be assimilated into American culture (this has changed in the past 20 or so years; I write this in 2013—and there is less assimilation taking place among illegal aliens in particular).

Essentially, this is what this verse of Genesis 10, written[23] 4000 or more years ago: national entities were groups of people who had a well-defined and defended border; they spoke the same language; they had a common racial stock and they had common values (or, *a common culture*).

Now, this is not earth-shattering information, but, there is a primacy of the divine institutions as defined by God in the Bible; we have, in the United States, moved far away from them. There are some in our culture who want to celebrate *and retain* antithetical cultures as well as the barrier of different languages. Now, as an individual, I love going nearly anywhere in the United States, and bumping into people who have different skin color, who speak English with a labored accent; some of whom may have been in this country for decades. And, they may have their own family traditions, their own foods which they love and are able to find; and yet, they see themselves as being Americans, through and through.

Gen 10:5 By these were the regions of the nations divided in their lands, every one after his tongue, after their families, in their nations.

Genesis 10:5 From these [ancestors] were divided the costal [or, *region*] peoples [or *national entities*] into their lands: each as regarding his language, regarding their families, [and] among their [own] people. (Kukis mostly literal translation)

Genesis 10:5 National entities with distinct borders came from these sons of Japheth; each occupies a specific piece of land, each nation spoke their own language, they had a racial continuity along with a cultural similarity. (Kukis paraphrase)

This indicates that the writer of this is recording this information after the Tower of Babel and the confusion of the languages in Genesis 11. This also shows that the distribution of languages was not arbitrary, but God gave each family their own language, so that it would be natural to move off in a group of those they had been raised with, were kin to and who spoke the same language.

The word translated twice as *nations* is the Hebrew word gôy (גּוֹי) [pronounced *GOH-ee*] which most of us recognize as Gentiles. It can refer to a community, a nation or a group of peoples. This is generally, but not always,[24] a word for those who are not Jewish in the Bible and this is its first occurrence.

Borders [or, *coastlines*] is the Hebrew word ʾîy (אִי) [pronounced *ee*] and it refers to islands, to coast lands and to regions bordered by coast lands (the are seen from the perspective of the person in the water). As you have no doubt noticed, all of these peoples seemed to be associated with islands or with the various seas.

We have an interesting phrase at the end, that these make up the various nations, who are divided by geography, language and family. At this point, there is only one language; however, this verse anticipates the division of man by language. Recall that the Bible is not completely chronological and it is a common Hebraism to give a general statement and then to later follow up that statement with details.

Genesis 10:2–5 Japheth's descendants were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Gomer's descendants were Ashkenaz, Riphath, and Togarmah. Javan's descendants were the people from Elishah, Tarshish, Cyprus, and Rhodes. From these descendants the people of the coastlands spread into their own countries. Each nation had its own language and families.

> From BibleBelievers.org in Australian: *History has recorded Japheth's geographical enlargement. The entire Western hemisphere of our globe is settled by Japhetic peoples, and East Indians are of the same stock. The record of Japheth's spread (enlargement) over the earth has been marred consistently by his destruction of the cultures which were already in existence wherever he arrived in*

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[23] And when I used the word *written* from this era, I do not mean that this was actually recorded with pen on paper; but that this became part of the Bible which some people chose to memorize, word-for-word, and then to pass this down to their children. So, it is *recorded* in the sense of being placed into memory by some people.

[24] Ex. 35:10, 19:6 and 33:13.

sufficient force to achieve dominion. It happened in the Americas, Africa, Asia, Australia, and only numerical superiority of the native population has hitherto preserved parts of Africa from the same fate. Indeed, in early historic times the pattern of events is repeated again and again, whatever cultural advances the pioneering Hamites had achieved tended to be swallowed up by the succeeding Japhethites. The "enlargement" of Japheth has continued to this day, an enlargement greatly accelerated geographically in the last few centuries-frequently at the expense of the Hamites (or Canaanites) who first possessed the land.[25]

I should point out that, although most of these identifications of Noah's descendants with the lands they eventually assembled in is reasonably, but not necessarily 100%, accurate. Historians have studied such things for thousands of years without being in complete agreement. I have simply passed along what seems reasonable to me.

To me, it is rather an amazing thing for this ancient book to just lay out all of the principle families, which became peoples and nations. How they came to have their own languages will be discussed in Genesis 11.

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Chapter Outline	Charts, Graphics and Short Doctrines

The Descendants of Ham
1Chronicles 1:8–16

Ham's family is next.

Gen 10:6–7 And the sons of Ham: Cush and Mizraim and Phut and Canaan. And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabtecha. And the sons of Raamah: Sheba and Dedan.

The descendants of Ham live mainly in south-west Asia and Africa. The Bible often refers to Africa as the land of Ham (Psalm 105:23,27 106:22). The name of Noah's grandson Cush is the Hebrew word for old Ethiopia (from Aswan south to Khartoum). Without exception, the word Ethiopia in the English Bible is always a translation of the Hebrew word Cush. 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'.[26]

And sons of Ham: Cush and Mizraim and Put and Canaan.	Genesis 10:6	The sons of Ham [are] Cush, Mizraim (Egypt), Put and Canaan.
The sons of Ham included Cush, Mizraim (Egypt), Put and Canaan.		

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan.
Latin Vulgate	And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.
Masoretic Text (Hebrew)	And sons of Ham: Cush and Mizraim and Put and Canaan.
Peshitta (Syriac)	And the sons of Ham: Cush, Mizraim, Put, and Canaan.
Septuagint (Greek)	And the sons of Ham *were* Cush, Mizraim, Put, and Canaan.
Brenton's Septuagint	And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan.

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[25] From **http://www.biblebelievers.org.au/bb000319.htm** accessed July 13, 2010.

[26] Taken from **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009. He is quoting *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:2.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Ham's descendants had their own languages, tribes, and land. They were Ethiopia, Egypt, Put, and Canaan. Cush was the ancestor of Seba, Havilah, Sabtah, Raamah, and Sabteca. Raamah was the ancestor of Sheba and Dedan. Cush was also the ancestor of Nimrod, a mighty warrior whose strength came from the LORD. Nimrod is the reason for the saying, "You hunt like Nimrod with the strength of the LORD!" Nimrod first ruled in Babylon, Erech, and Accad, all of which were in Babylonia. From there Nimrod went to Assyria and built the great city of Nineveh. He also built Rehoboth-Ir and Calah, as well as Resen, which is between Nineveh and Calah. Egypt was the ancestor of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim, the ancestor of the Philistines. Canaan's sons were Sidon and Heth. He was also the ancestor of the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Later the Canaanites spread from the territory of Sidon and went as far as Gaza in the direction of Gerar. They also went as far as Lasha in the direction of Sodom, Gomorrah, Admah, and Zeboiim.
Easy-to-Read Version	Ham's sons were: Cush [This is also another name for Ethiopia.], Mizraim [This is also another name for Egypt.], Put, and Canaan.
Good News Bible (TEV)	The sons of Ham---Cush, Egypt, Libya, and Canaan---were the ancestors of the peoples who bear their names.
New Century Version	**Ham's Sons** The sons of Ham were Cush, Mizraim,[b] Put, and Canaan.

Partially literal and partially paraphrased translations:

American English Bible	Ham's sons were Kush [blacks], Mesrain [Egyptian tribes], Phud [Libyans], and CanaAn [Palestine].
New American Bible (R.E.)	The descendants of Ham: Cush,* Mizraim, Put and Canaan. Cush: biblical Ethiopia, modern Nubia. Mizraim: Lower (i.e., northern) Egypt; Put: either Punt in East Africa or Libya.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Ham: Ethiopia, Egypt, Sudan, and Canaan.
Complete Jewish Bible	The sons of Ham were Kush, Mitzrayim, Put and Kena'an.
The Expanded Bible	**Ham's Sons** The sons of Ham [Cancestors of near neighbors and rivals of Israel] were Cush [Cancestor of the Ethiopians], Mizraim [Cancestor of the Egyptians], Put [C?perhaps ancestor of the Libyans], and Canaan.
New Advent Bible	And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible   The sons of Ham: Cush, Egypt [Mizraim], Put, and Canaan.
English Standard V. – UK   The sons of Ham: Cush, Egypt, Put, and Canaan.
The Geneva Bible   And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. Of Cush and Mizraim came the Ethiopians and Egyptians.
Hebrew Names Version   The sons of Cham: Kush, Mitzrayim, Put, and Kena`an.
LTHB   And Ham's sons were Cush, and Mizraim, and Put, and Canaan.
Syndein/Thieme   The sons of Ham . . . Cush {a black son of Ham - Ethiopians and black settlers of Southern Part of Africa}, Mizraim {white decedents of Ham - includes the Egyptians and the Caf-ta-rines (which RBT says could be the decedents of the Etruscans (central Italy around Rome) or at least first cousins). One segment lived in Crete and mixed with Greek sea peoples and they attacked Egypt and became the Philistines}, Phut {a black son of Ham - settlers of Northern Part of Africa and moved into Spain, Italy, Greece}, {and} Canaan {Amorites, Hittites, Palestinians - skin color varies from white, to yellow to red. Includes the Oriental peoples and the American Indians}.
World English Bible   The sons of Ham: Cush, Mizraim, Put, and Canaan.
Young's Literal Translation   And sons of Ham *are* Cush, and Mitzraim, and Phut, and Canaan.

The gist of this verse: The sons of Ham included Cush, Mizraim, Put and Canaan.

Genesis 10:6a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Hâm (חָם) [pronounced *hawm*]	*hot, sunburnt, brown;* the Egyptian word means *black;* transliterated *Ham;* originally of a son of Noah and his ancestors; and later applied to Egypt	proper noun, masculine	Strong's #2526 BDB #325

Translation: The sons of Ham [are]...

We do not have any idea if this is a complete listing of Ham's sons; but these are his sons who settled into an area.

Genesis 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Kûwsh (וכש) [pronounced *koosh]*	This word is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468

Translation: ...Cush,...

Cush settled Ethiopia.

Cush apparently first moved southwest from the Euphrates valley into Arabia and kept going to the Red Sea, which they crossed, settling into the modern-day Ethiopia.

Cush is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word). Ethiopia is south of Egypt, off the Red Sea. They appear to be associated with Egypt circa the twentieth century BECAUSE, but later became independent from the Egyptians around 1000 B.C.. A few centuries later, they ruled over Egypt and had prepared to do battle with Hezekiah, but they were driven off by the Assyrians in the late 7th century B.C.

Genesis 10:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Mits^{e}rayim (מִצְרַיִם) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	proper noun	Strong's #4714 BDB #595
This is the first occurrence of this word in Scripture.			

Translation: ...Mizraim,...

The name here is transliterated *Mizraim;* and this is *Egypt.*

Mizraim is Hebrew for Egypt and is translated that way in the RSV.

Genesis 10:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Phûwţ (פוּט) [pronounced *fut*]	*a bow,* transliterated *Put, Phut;* [probably] *Libyans*	gentilic singular adjective	Strong's #6316 BDB #806

Translation: ...Put...

This people settled Libya.

Harold Hunt with Russell Grigg: *Phut, the name of Noah's next grandson is the Hebrew name for Libya. It is so translated three times in the Old Testament. The ancient river Phut was in Libya. By Daniel's day, the name had been changed to Libya (Daniel 11:43). Josephus says, `Phut also was the founder of Libia [sic], and called the inhabitants Phutites, from himself'.*[27]

Josephus claims that Put was the founder of Libya and that the first inhabitants are called the Putites. Put has quite the varied future. Isaiah said that Put (and Tarshish and Lud) would one day here the glory of God in Isaiah 64:19. Jeremiah groups Put with Ethiopia and Lud as nations whose warriors would be used in the conquest of Egypt by Nebuchadnezzar (Jer. 46:9) Ezekiel, on the other hand, both mentions that Put contributed to the wealth of Tyre (Ezekiel 27:10) and as a nation which will fall by the sword (Ezekiel 30:5). She is grouped with other nations as an object of God's wrath (Ezekiel 38:5) and with nations which supported Nineveh (Nahum 3:6–9).

Genesis 10:6e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
w^e (or v^e) (ו, or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
K^{e}naʿan (וְעֲנַ) [pronounced *k^{e}NAH-ǵahn*]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...and Canaan.

Many of the Canaanites moved into the Land of Promise.

Canaan occupied the promised land before the Jews did and is the source of many peoples who were antagonistic toward the Jews.

Genesis 10:6 The sons of Ham [are] Cush, Mizraim (Egypt), Put and Canaan. (Kukis mostly literal translation)

Genesis 10:6 The sons of Ham included Cush, Mizraim (Egypt), Put and Canaan. (Kukis paraphrase)

NET Bible Footnotes on Genesis 10:6
The sons of Ham were Cush,[20] Mizraim,[21] Put,[22] and Canaan.[23]
[20] The descendants of Cush settled in Nubia (Ethiopia).
[21] The descendants of Mizraim settled in Upper and Lower Egypt.
[22] The descendants of Put settled in Libya.
[23] The descendants of Canaan lived in the region of Phoenicia (Palestine).
From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.
Chapter Outline   **Charts, Graphics and Short Doctrines**

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[27] From **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009; he is quoting *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:2.

And sons of Cush: Seba, Havilah and Sabah and Raamah and Sabteca. And sons of Raamah: Sheba and Dedan.

Genesis 10:7

The sons of Cush [are] Seba and Havilah and Sabah and Raamah and Sabteca. The sons of Raamah [are] Sheba and Dedan.

Cush's sons included Seba, Havilah and Sabah and Raamah and Sabteca. Among sons of Raamah are Sheba and Dedan.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag.
Latin Vulgate	And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba, and Dadan.
Masoretic Text (Hebrew)	And sons of Cush: Seba, Havilah and Sabah and Raamah and Sabteca. And sons of Raamah: Sheba and Dedan.
Peshitta (Syriac)	And the sons of Cush: Sheba, Havilah, Sabtah, Raamah, and Sabtechah. And the sons of Raamah: Sheba, and Daran.
Septuagint (Greek)	And the sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah. And the sons of Raamah were Sheba and Dedan.
Brenton's Septuagint	And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Cush's sons were Seba, Havilah, Sabtah, Raamah and Sabteca. Raamah's sons were Sheba and Dedan.
Easy-to-Read Version	Cush's sons were: Seba, Havilah, Sabtah, Raamah, and Sabtecah.
Good News Bible (TEV)	The descendants of Cush were the people of Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were the people of Sheba and Dedan.

Partially literal and partially paraphrased translations:

American English Bible	The sons of Kush were Saba [other blacks of southern Africa], Evilat, Sabatha, Rhegma, and Sabathaca [East Africans]. The sons of Rhegma were Saba [of thirteen Arabian Tribes], and Dadan [part of Arabia].
New American Bible (R.E.)	The descendants of Cush: Seba, Havilah, Sabtah, Raamah and Sabteca. The descendants of Raamah: Sheba and Dedan.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Ethiopia: South-Arabia, West-Arabia, Oman, Raamah, Sabtechah. The sons of Raamah: Yemen *(country)* and Dedan *(oasis)*.
Complete Jewish Bible	The sons of Kush were S'va, Havilah, Savta, Ra'mah and Savt'kha. The sons of Ra'mah were Sh'va and D'dan.
The Expanded Bible	The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were Sheba and Dedan [Csome of their descendants were the people around the Red Sea and southern Arabia].

New Advent Bible   And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba, and Dadan.

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

Hebrew Names Version   The sons of Kush: Seva, Chavilah, Savtah, Ra`mah, and Savtekha. The sons of Ra`mah: Sheva and Dedan.
LTHB   And the sons of Cush were Seba and Havilah, and Sabtah, and Raamah, and Sabtecha. And Raamah's sons were Sheba and Dedan.
Syndein/Thieme   The sons of Cush {black races} . . . Seba {Northern Ethopians, Sudanese}, Havilah {Southern Arabians and Ethiopians}, Sabtah {also Southern Arabians and Ethiopians}, Raamah {Queen of Sheba came form Raamah and was probably a black woman}, And the sons of Raamah . . . Sheba, {and} Dedan.   {Note: Sabtechah was in the KJV but RBT does not mention this one as being in the translation and it would be out of place where it was so I moved it here.}
Young's Literal Translation   And sons of Cush *are* Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah; and sons of Raamah are Sheba and Dedan.

The gist of this verse: Cush's sons included Seba, Havilah and Sabah and Raamah and Sabteca. Among sons of Raamah are Sheba and Dedan.

Genesis 10:7a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119

Genesis 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Kûwsh (וכש) [pronounced *koosh*]	This word is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468
Çᵉbâʾ (אְבָס) [pronounced *sehb-AW*]	*drink [you], liquor;* transliterated *Seba, Ceba*	masculine singular proper noun	Strong's #5434 BDB #685
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Chăvîylâh (הֲלִיֵוַח) [pronounced *khuh-vee-LAW*]	*circle; sand-land, sand region, wet sand* and is transliterated *Havilah, Chavilah*	proper noun, location	Strong's #2341 BDB #296

Translation: The sons of Cush [are] Seba and Havilah...

According to the NET Bible, the descendants of Seba settled in Upper Egypt along the Nile.

According to the NET Bible, Havilah's descendants settled in eastern Arabia.

Seba is a land and a people in Southern Arabia. Some have thought them to be equivalent to Sheba, since the difference between the names is a small dot; but this would not make any sense to list the same person twice. They may have stayed together as brothers and founded, for all intents and purposes, one nation or people. Psalm 72:10 mentions them together. God spoke through Isaiah, saying, "For I the Lord your God, the Holy One of Israel, your Savior; I have Egypt as your ransom; Ethiopia and Seba for you." (Isaiah 43:3) Isaiah also indicates that the Sabeans would come to Israel, recognizing the God of Israel is the only God (Isaiah 45:14).

Havilah is likely located in the Western portion of Arabia, just North of Yemen. This son of Cush likely received his name after the land mentioned in or near the garden of Eden. Let me quote from ZPEB: *Many regard this Havilah of Arabia and that of the Garden of Eden story as two different places.* Duh.

Genesis 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Çabᵉtâh (הָתבַס) [pronounced *sahb-TAW*]	*striking;* transliterated *Sabta, Sabtah*	proper noun singular gentilic	Strong's #5454 BDB #688
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Raʿᵉmâh (הָמעַר) [pronounced *rahǵ-MAW*]	*trembling; horse mane;* transliterated *Raamah*	feminine singular proper noun	Strong's #7484 BDB #947
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

Genesis 10:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
Çabᵉtᵉkâʾ (אַכְּתְבַסׁ) [pronounced *sahb-tehk-AW*]	*striking,* transliterated *Sabtecha, Sabtechah*	proper singular noun gentilic:	Strong's #5455 BDB #688

Translation: ...and Sabah and Raamah and Sabteca.

According to the NET Bible, the descendants of Sabtah settled near the western shore of the Persian Gulf in ancient Hadhramaut; the descendants of Raamah settled in southwest Arabial; and the descendants of Sabteca settled in Samudake, east toward the Persian Gulf.

Sabta is thought to be a place in Arabia on or near the East coast. Sabteca is thought to be by some a scribal error for Sabtah, but this would not make any sense to name the same group twice. They are associated with Southern Arabia.

Raamah was probably located in Arabia, but exactly where is disputed. They traded with Tyre as did Sheba (Ezekiel 27:22).

Genesis 10:7c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Raᵉmâh (הָמְעַר) [pronounced *rahǵ-MAW*]	*trembling; horse mane;* transliterated *Raamah*	feminine singular proper noun	Strong's #7484 BDB #947
Shᵉbâʾ (אֲבָשׁ) [pronounced *shᵉᵇ-VAW*]	*seven; an oath;* transliterated *Sheba, Sebean*	proper singular noun	Strong's #7614 BDB #985
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Dᵉdân (וְדָד) [pronounced *dehd-AWN*]	*low country;* transliterated *Dedan*	gentilic singular adjective/location:	Strong's #1719 BDB #186
There is an alternate way of spelling this with an *eh* ending.			

Translation: The sons of Raamah [are] Sheba and Dedan.

According to the NET Bible, Sheba became the name of a kingdom in southwest Arabia; and the name Dedan is associated with àUla in northern Arabia.

Since there are other Sheba's in the Bible (Abraham's grandson and a decedent of Joktan), it is hard to identify which is which. Some have even suggested that there had been a blending of the Semitic and Hamitic tribes, which is possible. Whereas some authorities are not sure whether this could refer to one, two or three people, I do not find it difficult to imagine that some kids just got the same name and some families have two children with

the same names (Sheba and Dedan were both sons of Raamah and Sheba and Dedan were both sons of Jokshan, a descendant of Abraham). Sheba was a country in Southwest Arabia, where Yemen is today. Camel caravans from Sheba are mentioned twice: once in Job 6:19 and also in 1Kings 10:1–13 (the latter is in connection to the visit of the Queen of Sheba to Solomon). Which Sheba populated this area is not known, but I would think the grandson of Cush.

Genesis 10:7 The sons of Cush [are] Seba and Havilah and Sabah and Raamah and Sabteca. The sons of Raamah [are] Sheba and Dedan. (Kukis mostly literal translation)

Genesis 10:7 Cush's sons included Seba, Havilah and Sabah and Raamah and Sabteca. Among sons of Raamah are Sheba and Dedan. (Kukis paraphrase)

The NET Bible Footnotes on Genesis 10:7
The sons of Cush were Seba,[24] Havilah,[25] Sabtah,[26] Raamah,[27] and Sabteca.[28] The sons of Raamah were Sheba[29] and Dedan.[30]
[24] The descendants of Seba settled in Upper Egypt along the Nile.
[25] The Hebrew name Havilah apparently means "stretch of sand" (see HALOT 297 s.v. הֲלִיַח). Havilah's descendants settled in eastern Arabia.
[26] The descendants of Sabtah settled near the western shore of the Persian Gulf in ancient Hadhramaut.
[27] The descendants of Raamah settled in southwest Arabia.
[28] The descendants of Sabteca settled in Samudake, east toward the Persian Gulf.
[29] Sheba became the name of a kingdom in southwest Arabia.
[30] The name Dedan is associated with àUla in northern Arabia.
From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.
Chapter Outline   **Charts, Graphics and Short Doctrines**

What follows is Ham and his sons, and which groups of people were probably descended from him (which information was put together by Tim Osterholm).

Hamite Descendants by Tim Osterholm			
Progenitor	**Meanings**	**Sons**	**Descendants**
Ham (Also Cham or Kham)	*passionate, hot, burnt or dark*	Cush, Mizraim, Phut and Canaan	He is the father of the Australoid, Negroid and Mongoloid people groups - Hamites. He was the progenitor of...
Cush (also Chus, Kush, Kosh, Cushaean)	*black*	Seba, Havilah, Sabta, Raama and Satecha	Cushites, Nubians, Ethiopians, Ghanaians, Africans, Bushmen, Pygmies, Australian Aborignies, New Guineans, other related groups.

Hamite Descendants by Tim Osterholm			
Progenitor	**Meanings**	**Sons**	**Descendants**
Mizraim (also Masr, Misr, Misraim, Mitzraim, Mizraite, Mitsrayim)	*double straits*	Lud, Anom, Pathros, Chasloth and Chaphtor.	Egyptians, Khemets, Copts, other related groups.
Phut (also Punt, Puta, Put, Puni, Phoud, Pul, Fula, Putaya, Putiya, Libia, Libya)	*a bow*	Gebul, Hadan, Benah and Adan	Libyans, Cyrenacians, Tunisians, Berbers, Somalians, Sudanese, North Africans, other related groups. Some current historians are drawing links between Phut and Phœnicians.
Canaan (also Canaanites, Cana, Chna, Chanani, Chanana, Canaana, Kana, Kenaanah, Kena'ani, Kena'an, Kn'nw, Kyn'nw, Kinnahu, Kinahhi, Kinahni, Kinahna, Kinahne)	*down low*	Zidon, Heth, Amori, Gergashi, Hivi, Arkee, Seni, Arodi, Zimodi and Chamothi	Mongols, Asians, Orientals, Chinese, Tibetans, Taiwanese, Thais, Vietnamese, Laotians, Cambodians, Japanese, Eskimos, American Indians, Malayasians, Indonesians, Filipinos, Hawaiians, Maoris, Polynesians, Tahitians, Guamanians, Samoans, Fijians, Tongans, Tokelauans, Tuvaluans, Pacific Islanders and related groups.
Tribes in other parts of Africa, Arabia and Asia, aboriginal groups in Australia, native Pacific Islanders, American Indians and Eskimos were birthed from descendants of Canaan, Cush, Mizraim and Phut.			
Taken from **http://www.soundchristian.com/man/** and he footnotes several or his sources as well (which footnotes are found on that page). Part of Osterholm's approach is to look at this genetically.			

Chapter Outline	**Charts, Graphics and Short Doctrines**

By this point in Genesis 10, it should be clear that this is not some writer simply making up names as they occur to him in some creative flourish.

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And Cush fathered Nimrod. He began to be a mighty one in the earth.	Genesis 10:8	**Cush fathered Nimrod. He began to be a mighty person in the land.**

Cush fathered Nimrod. He was the first man with great power throughout the land.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the Lord in the earth.
Latin Vulgate	Now Chus begot Nemrod: he began to be mighty on the earth.
Masoretic Text (Hebrew)	And Cush fathered Nimrod. He began to be a mighty one in the earth.
Peshitta (Syriac)	And Cush begot Nimrod; he began to be a mighty one on the earth.
Septuagint (Greek)	And Cush begot Nimrod: he began to be a giant upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Cush was also Nimrod's father. Nimrod began to be a powerful man on the earth.
Good News Bible (TEV)	Cush had a son named Nimrod, who became the world's first great conqueror.
New Berkeley Version	To Cush Nimrod was born, the first on earth to become a despot.
New Century Version	Cush also had a descendant named Nimrod, who became a very powerful man on earth.
New Life Bible	Cush became the father of Nimrod, who was the first on earth to become a powerful man.
New Living Translation	Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth.

Partially literal and partially paraphrased translations:

American English Bible	Kush fathered Nimrod, who became a giant on the earth.
New American Bible	Cush became the father of Nimrod, who was the first potentate on earth.
New American Bible (R.E.)	Cush became the father of Nimrod, who was the first to become a mighty warrior on earth. Cush: here seems to be Cossea, the country of the Kassites; see note on 2:10-14. Nimrod: possibly Tukulti-Ninurta I (thirteenth century B.C.), the first Assyrian conqueror of Babylonia and a famous city-builder at home.
NIRV	Cush was the father of Nimrod. Nimrod grew up to be a mighty hero on the earth.
Revised English Bible	Cush was the father of Nimrod, who began to be known on earth for his might.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Ethiopia begat Nimrod: He began to be mighty in the land.
Bible in Basic English	And Cush was the father of Nimrod, who was the first of the great men of the earth.
Complete Jewish Bible	Kush fathered Nimrod, who was the first powerful ruler on earth.
The Expanded Bible	Cush also had a descendant named Nimrod, who became a very powerful man on earth.
Ferar-Fenton Bible	To Kush was born Nimrod. Wild beasts began then to infest the earth; so he became a powerful hunter in the presence of the LORD;... A portion of v. 9 was included for context.
JPS (Tanakh—1985)	Cush also begot Nimrod, who was the first man of might on earth.
New Advent Bible	Now Chus begot Nemrod: he began to be mighty on the earth.
NET Bible®	Cush was the father of Nimrod [Heb "fathered." Embedded within Cush's genealogy is an account of Nimrod, a mighty warrior. There have been many attempts to identify him, but none are convincing.]; he began to be a valiant warrior on the earth.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

Concordant Literal Version   And Cush generates Nimrod. He starts to become a master in the earth.
The Geneva Bible   And Cush begat Nimrod: he began to be a mighty one [Meaning, a cruel oppressor and tyrant.] in the earth.
LTHB   And Cush fathered Nimrod; he began to be a mighty one in the land.
New RSV   Cush became the father of Nimrod; he was the first on earth to become a mighty warrior.
Syndein/Thieme   And Cush sired/'caused the birth of' {yalad} Nimrod. He began to be a mighty one {gibbowr - technical when used with Nimrod for 'dictator'} in the whole earth {'erets}. {Note: Nimrod was the first dictator of the human race after the flood with his headquarters at Babylon and built the first United Nations 'headquarters' - the Tower of Babel which God destroyed. And, he was a black descendent of Ham through Cush. The name Nimrod means 'we will revolt' referring to revolting against God.}.
World English Bible   Cush became the father of Nimrod: he began to be a mighty one in the earth.
Young's Updated LT   And Cush begot Nimrod; he had begun to be a hero in the land.

The gist of this verse:

Genesis 10:8a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
Kûwsh (וכשׁ) [pronounced *koosh*]	This word is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word)	proper masculine noun/location	Strong's #3568 BDB #468
yâlad (דַלָי) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nimᵉrôd (דֹרְמִנ) [pronounced *nihm-ROAD*]	*rebellion; valliant;* transliterated *Nimrod*	masculine singular proper noun	Strong's #5248 BDB #650
There is an alternate spelling for this name.			

Translation: Cush fathered Nimrod.

Nimrod was a man who stood out from the rest of Cush's sons; so he is given great prominence in this list of genealogies.

Genesis 10:8b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one)*	3rd person masculine singular, personal pronoun; sometimes the verb *is,* is implied	Strong's #1931 BDB #214
châlal (לָלַח) [pronounced *khaw-LAHL*]	*to begin*	3rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
This verb is a homonym which also means *to pollute, to defile, to profane, to sully, to contaminate; to pierce, to bore through; to begin.* Most of these 4 sets of meaning can be determined by context and by the stem of the verb.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	Qal infinitive construct	Strong's #1961 BDB #224
gibbôwr (רוֹבִּג) [pronounced *gib-BOAR*]	*strong man, mighty man, soldier, warrior, combatant, veteran*	masculine singular noun/adjective	Strong's #1368 BDB #150
This word was also used in Genesis 6:4			
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (צֶרָא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: He began to be a mighty person in the land.

The word found here is nearly always used to refer to a man of great military might. Bearing that in mind, I would suggest that Nimrod is the first great human celebrity. However, whereas, in our culture, celebrities are often related to the entertainment or sports industries, Nimrod was not a celebrity in this way. However, it is reasonable to assume that he is a great military man who wields great political power. His reputation is given in the next verse.

Genesis 10:8 Cush fathered Nimrod. He began to be a mighty person in the land. (Kukis mostly literal translation)

Genesis 10:8 Cush fathered Nimrod. He was the first man with great power throughout the land. (Kukis paraphrase)

> Harold Hunt: *The most prominent descendant of Ham was Nimrod, the founder of Babel (Babylon), as well as of Erech, Accad and Calneh in Shinar (Babylonia).*[28]

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[28] From **https://creation.com/the-sixteen-grandsons-of-noah** accessed May 26, 2024.

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He was a mighty man of hunting to faces of Yᵉhowah. Upon so, he is said, "As Nimrod, a mighty man of hunting to faces of Yᵉhowah."   Genesis 10:9   **Nimrod [lit., *he*] was a mighty man of hunting before Yᵉhowah. Therefore, it is said, "Just like Nimrod, a mighty man of hunting before Yᵉhowah."**

Nimrod was an accomplished hunter before Jehovah.   Therefore, the saying came about, "Just like Nimrod, the accomplished hunter before Jehovah."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	He was a mighty rebel before the Lord; therefore it is said, From the day that the world was created there hath not been as Nimrod, mighty in hunting, and a rebel before the Lord.
Latin Vulgate	And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.
Masoretic Text (Hebrew)	He was a mighty man of hunting to faces of Yᵉhowah. Upon so, he is said, "As Nimrod, a mighty man of hunting to faces of Yᵉhowah."
Peshitta (Syriac)	He was a mighty hunter before the LORD; wherefore it is said, Even as Nimrod was a mighty hunter before the LORD.
Septuagint (Greek)	He was a giant hunter before the Lord God; therefore they say, As Nimrod the giant hunter before the Lord.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord saw him as a great hunter, and so it is said, "Like Nimrod, whom the Lord saw as a great hunter."
Easy English	He was a powerful hunter. The *Lord could see what Nimrod was doing. Therefore people often say, `like Nimrod, who is a powerful hunter. The *Lord can see what Nimrod is doing.'
Easy-to-Read Version	Nimrod was a great hunter before the Lord. That is why people compare other men to Nimrod and say, "That man is like Nimrod, a great hunter before the Lord."
Good News Bible (TEV)	By the LORD's help he was a great hunter, and that is why people say, "May the LORD make you as great a hunter as Nimrod!"
New Century Version	He was a great hunter before the Lord, which is why people say someone is "like Nimrod, a great hunter before the Lord."
New Life Bible	He was a powerful animal-killer in the eyes of the Lord. So it is said, "Like Nimrod, a powerful animal-killer in the eyes of the Lord."
New Living Translation	Since he was the greatest hunter in the world [Hebrew a great hunter before the Lord; also in 10:9b.], his name became proverbial. People would say, "This man is like Nimrod, the greatest hunter in the world."

Partially literal and partially paraphrased translations:

American English Bible	He was a gigantic hunter before Jehovah God, and that's why people speak of Nimrod as 'the gigantic hunter before Jehovah.'
Christian Community Bible	He was a mighty hunter in the eyes of Yahweh, hence the saying, "Like Nimrod, a mighty hunter in the eyes of Yahweh."

God's Word™	He was a mighty hunter whom the LORD blessed. That's why people used to say, "He's like Nimrod, a mighty hunter whom the LORD blessed."
NIRV	He was a mighty hunter in the Lord's eyes. That's why people sometimes compare others with Nimrod. They say, "They are like Nimrod, who is a mighty hunter in the Lord's eyes."
Revised English Bible	He was outstanding as a mighty hunter—as the saying goes, 'like Nimrod, outstanding as a mighty hunter'.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He was a mighty gamehunter to Yahweh's face. So it is said toward Nimrod, "A mighty gamehunter to Yahweh's face".
Bible in Basic English	He was a very great bowman, so that there is a saying, Like Nimrod, a very great bowman.
The Expanded Bible	He was a ·great [mighty] hunter before the Lord, which is why people say someone is "like Nimrod, a ·great [mighty] hunter before the Lord."
Ferar-Fenton Bible	Wild beasts began then to infest the earth, so he became a powerful hunter before the LORD; therefore, it is said, "Like Nimrod, a might hunter before the LORD."
JPS (Tanakh—1985)	He was a mighty hunter by the grace of the LORD, hence the saying, "Like Nimrod a mighty hunter by the grace of the LORD."
New Advent Bible	And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.
NET Bible®	He was a mighty hunter [The Hebrew word for "hunt" is דַיִצ (tsayid), which is used on occasion for hunting men (1 Sam 24:12; Jer 16:16; Lam 3:15).] before the Lord [Another option is to take the divine name here, לפֹּנִי יֵהוָה (lifne yÿhvah, "before the Lord [YHWH]"), as a means of expressing the superlative degree. In this case one may translate "Nimrod was the greatest hunter in the world."]. (That is why it is said, "Like Nimrod, a mighty hunter before the Lord.")
NIV – UK	He was a mighty hunter before the Lord; that is why it is said, `Like Nimrod, a mighty hunter before the Lord.'

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	He becomes a master hunter before Yahweh Elohim. Therefore is it being said, "As Nimrod, the master hunter before Yahweh.
The Geneva Bible	He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. His tyranny came into a proverb as hated both by God and man: for he did not cease to commit cruelty even in Gods presence.
LTHB	He was a mighty hunter before Jehovah; so it is said, Even as Nimrod the mighty hunter before Jehovah.
Syndein/Thieme	He {Nimrod} was a 'mighty hunter {of men}' {gibbowr} {he hunted and murdered men in order to build his One Government World empire} in defiance of {paniym} the Jehovah/God {God decreed Nationalism was His Policy}. Wherefore it is said {a proverb developed from his attempted conquests}, "Even as Nimrod the mighty hunter {of men} in defiance of {paniym} Jehovah/God." {Note: Nimrod hunted people. He was a gangster even though this was against the commandment of the Lord.}.
World English Bible	He was a mighty hunter before Yahweh. Therefore it is said, "Like Nimrod, a mighty hunter before Yahweh."
Young's Updated LT	He has been a hero in hunting before Jehovah; therefore it is said, "As Nimrod the hero in hunting before Jehovah."

The gist of this verse:

Genesis 10:9a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one)*	3rd person masculine singular, personal pronoun; sometimes the verb *is*, is implied	Strong's #1931 BDB #214
hâyâh (הָיַה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
gibbôwr (רוֹבַג) [pronounced *gib-BOAR*]	*strong man, mighty man, soldier, warrior, combatant, veteran*	masculine singular noun/adjective; construct form	Strong's #1368 BDB #150
tsayid (דיַצ) [pronounced *TSAH-yihd*]	*hunting; game [prey] hunted; provisions [especially for a journey], food*	masculine singular noun	Strong's #6718 BDB #845
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (םיִנָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (םיִנָפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			

Genesis 10:9a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217

Translation: Nimrod was a mighty man of hunting before Y^ehowah.

There are two general schools of thought here: almost everyone's idea that Nimrod was a great hunter; that he killed a lot of animals, which were possibly overrunning the earth by this time. The other view of this is R. B. Thieme, Jr.'s, that we are speaking of a man who was a gangster who hunted and killed people. As we will find out in the next verse, Nimrod was a world leader, and perhaps he became the first leader of a national entity.

Remember, the nation is something which was a new phenomenon. Nimrod is from the 3rd generation in from the flood (Ham ➜ Cush ➜ Nimrod); and the earth was divided in the 5th generation from the flood (Shem ➜ Arpachshad ➜ Salah ➜ Eber ➜ Peleg). It would make sense that a man of great renown, who is alive and a celebrity of sorts, to be a national leader; perhaps the first one of note.

Suddenly we have a break in the mood. Throughout this genealogy, there have been a dearth of verbs, with the exception of v. 5. What was written was as little as possible. This particular author did not care for genealogies either yet had to record them, so he recorded as little as possible. The second verb in this verse is the Hiphil perfect of the most unusual verb châlal (לָלָח) [pronounced *chaw-LAWL*]. It is unusual, not because it is rarely found but because it has such a variety of meanings. In Ezekiel, it is used several times in conjunction with God's name—it means *to profane* His name. It can mean *to defile* or *to pollute* (see Genesis 49:4 Leviticus 19:29 1Chronicles 5:1). However, in Genesis 4:26 6:1 9:20 11:6 41:54 and in many other places, it means *to begin*. This use of châlal is always in the Hiphil or the Hophal (although its use in conjunction with profanity is also found in the Hiphil). My first thought is *could there a way to integrate these meanings?* This would change a great many translations severely; such as Genesis 4:26 could mean, *It was then that man began to profane the name of God.* However, this would be misplaced as the line being examined in context is Seth's, the line of our Lord; the verb for *to call* is used consistently in a good sense. I do not find it used in conjunction with taking God's name in vain. The Hiphil is the causative stem, yet it can assume a reflexive meaning. The object of the verb can participate in the action as a second subject. The emphasis is upon the causing of the action rather than on the result of the action. The perfect tense means a completed action at the time of the writing; or an action looked upon as complete by the writer and reader. Then we have the infinitive of the verb *to be* and Nimrod was the first to be known as *mighty, strong, valiant.* The perfect action of this verb means that Nimrod was recognized as having accomplished a certain reputation or sphere of might at the time of writing.

Prior to the flood, man did not eat meat; man farmed or man was a shepherd (although professions were more diverse than those two). After the flood, animals began to fear man on the earth; therefore, their ferocity increased as they were associated less and less with man; and, whereas Noah began to be a farmer upon the earth, Nimrod began to be a hunter. This is a brand new profession and Nimrod was renown for this profession. *Before Yahweh* is probably a neutral expression. God figured into the thinking of some of the inhabitants of the earth; Nimrod had achieved this fame as a great hunter and the fame is emphasized by using God's name. He is not just a great hunter, but a great hunter before God. He was the measuring rod by which all other hunters were measured. If someone was mentioned as being a great hunter, it would be said he was a mighty hunter before the Lord just as Nimrod was.

Genesis 10:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
kên (ןֵכ) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	adverb	Strong's #3651 BDB #485
Together, ʾal kên (ןֵכ לַע) mean *so, upon the ground of such conditions, therefore, on this account, on account, for this reason*.			
ʾâmar (רַמָא) [pronounced *aw-MAHR*]	*to be told, to be said, to be called*	3rd person masculine singular, Niphal imperfect	Strong's #559 BDB #55
kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
Nimᵉrôd (דֹרְמִנ) [pronounced *nihm-ROAD*]	*rebellion; valliant;* transliterated *Nimrod*	masculine singular proper noun	Strong's #5248 BDB #650
gibbôwr (רוֹבִּג) [pronounced *gib-BOAR*]	*strong man, mighty man, soldier, warrior, combatant, veteran*	masculine singular noun/adjective; construct form	Strong's #1368 BDB #150
tsayid (דִיַצ) [pronounced *TSAH-yihd*]	*hunting; game [prey] hunted; provisions [especially for a journey], food*	masculine singular noun	Strong's #6718 BDB #845
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (םיִנָפּ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (םיִנָפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: Therefore, it is said, "Just like Nimrod, a mighty man of hunting before Yᵉhowah."

This indicates the celebrityship of this man—he had become a part of popular culture, to where there was a proverb that many people knew. When someone hunted, they would say, "He is just like Nimrod, a mighty hunter before the LORD."

Whether or not Nimrod killed people or just killed big game, the fact that many people knew him by name was the key to him being the first celebrity of early man. People knew of him and talked about him; although they had not ever actually met him before.

Genesis 10:9 Nimrod [lit., *he*] was a mighty man of hunting before Y^{e}howah. Therefore, it is said, "Just like Nimrod, a mighty man of hunting before Y^{e}howah." (Kukis mostly literal translation)

Genesis 10:9 Nimrod was an accomplished hunter before Jehovah. Therefore, the saying came about, "Just like Nimrod, the accomplished hunter before Jehovah." (Kukis paraphrase)

Gen 10:8–9 And Cush fathered Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before Jehovah. Therefore it is said, Even as Nimrod the mighty hunter before Jehovah.

Nimrod appears to be the first human celebrity in that, people who did not know him personally, talked about him. There seems to be a much different attitude today, where the expression *what a Nimrod* has found its way into the American language.

In any case, this indicates a change. The first 2 ancient professions were farmer and rancher (animals were used for animal sacrifices before the flood, but there was no authorization to eat them). After a certain point in time, animal populations began to grow and spread out, and Nimrod apparently originated and defined the profession of hunting (now that animals could be eaten).

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And so it a first of his kingdom—Babel and Erech and Akkad and Calneh [or, *and all of them*] in a land of Shinar.	Genesis 10:10	**The beginning of his kingdom is Babel, Erech and Akkad, all of them [or, *and Calneh*] in the land of Shinar.**

His kingdom began in Babel, Erech and Akkad, all of these cities being in the land of Shinar.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the Lord thereupon gave him a place; and he builded four other cities, Nineveh and Pelatiath, Kartha and Parioth. And Talesar, which was builded between Nineveh and Hadiath; that is a great city. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee, and the Pathrosim, and the Nasiotae, and the Pantapolotee, from whom went forth the Philistaee and the Kaphodikaee.
Jerusalem targum	And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel.
Latin Vulgate	And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.
Masoretic Text (Hebrew)	And so it a first of his kingdom—Babel and Erech and Akkad and Calneh [or, *and all of them*] in a land of Shinar.
Peshitta (Syriac)	And the beginning of his kingdom was Babylon, Erech, Akhar, and Caliah, in the land of Sinar.
Septuagint (Greek)	And the beginning of his kingdom was Babylon, Erech, Accad, and Calneh, in the land of Shinar.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible   The most important cities in his kingdom were Babel, Erech, Accad, and Calneh in the land of Shinar.

Easy English   The beginning of Nimrod's *kingdom consisted of Babel, Erech and Accad. Those are all in the country called Shinar.

Easy-to-Read Version   Nimrod's kingdom spread from Babylon to Erech, Akkad, and Calneh in the land of Shinar.

Good News Bible (TEV)   At first his kingdom included Babylon, Erech, and Accad, all three of them in Babylonia.

The Message   His kingdom got its start with Babel; then Erech, Akkad, and Calneh in the country of Shinar.

New Berkeley Version   He began his kingdom with Babel; then Ewrech, Accad, and Calneh in the Shinar country [In the Babylonian plain].

New Century Version   At first Nimrod's kingdom covered Babylon, Erech, Akkad, and Calneh in the land of Babylonia.

New Living Translation   He built his kingdom in the land of Babylonia [Hebrew Shinar.], with the cities of Babylon, Erech, Akkad, and Calneh.

Partially literal and partially paraphrased translations:

American English Bible   His kingdom started with Babylon, and then to Orech, Archad, and ChalanNe, which were all in the land of Shinar.

Beck's American Translation   Nimrod began his kingdom with Babylon, Erek, and Accad, all of them in the country of Babylonia.

Christian Community Bible   The beginning of his empire was Babel, with Erech and Accad, all of them in the land of Shinar.

God's Word™   The first cities in his kingdom were Babylon, Erech, Accad, and Calneh in Shinar [Babylonia].

New American Bible   The chief cities of his kingdom were Babylon, Erech, and Accad, all of them in the land of Shinar. Shinar: ancient Sumer in southern Mesopotamia, mentioned also in ? Genesis 11:2; ? 14:1.

New American Bible (R.E.)   His kingdom originated in Babylon, Erech and Accad, all of them in the land of Shinar. Shinar: the land of ancient Babylonia, embracing Sumer and Akkad, present-day southern Iraq, mentioned also in 11:2; 14:1.

NIRV   At first Nimrod's kingdom was made up of Babylon, Erech, Akkad and Calneh. Those cities were in the land of Babylonia.

New Jerusalem Bible   The mainstays of his empire were Babel, Erech and Accad, all of them in the land of Shinar.

Revised English Bible   At first his kingdom consisted of Babel, Erech, and Accad, all of them in the land of Shinar.

Today's NIV   The first centers of his kingdom were Babylon, Uruk, Akkad and Kalneh, in [Or Uruk and Akkad-all of them in] Shinar [That is, Babylonia].

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear   His first realm had Babylon *(city),* Erech *(city),* Accad *(city),* and Calneh *(city)* in the land of Central-Iraq.

Complete Jewish Bible   His kingdom began with Bavel, Erekh, Akkad and Kalneh, in the land of Shin'ar.

The Expanded Bible   At first Nimrod's kingdom covered [L The beginning of his kingdom was] Babylon, ·Erech [or Uruk], Akkad, and Calneh [C well-known cities in southern Mesopotamia] in the land of ·Babylonia [L Shinar].

Ferar-Fenton Bible	And the capitals of his kingdoms were Babel [The Babel mentioned here must not be confused with the Babylon of the Nebuchadnezzars, which was built long after, as a City probably really by Nebuchadnezzar the First—F.F.], and Ereck and Akad, and Kalinah in the Bush-land ["Shinar" signifies "Bush-land" and I therefore translate it, to remove a geographical error of old standing—F.F.].
JPS (Tanakh—1985)	The mainstays of his kingdom were Babylon, Erech, Accad, and Calneh [Heb. we-khalneh, better vocalized we-khullanah "all of them being."] in the land of Shinar.
New Advent Bible	And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.
NIV – UK	The first centres of his kingdom were Babylon, Uruk, Akkad and Kalneh, in [Or Uruk and Akkad - all of them in] Shinar [That is, Babylonia].
The Scriptures 1998	And the beginning of his reign was Bab?el, and Erek?, and Akkad?, and Kalněh, in the land of Shin˙ar.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

The Amplified Bible	The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar [in Babylonia].
Concordant Literal Version	And coming is the beginning of his kingdom to be Babel and Erech and Accad and Calneh, in the land of Shinar.
Context Group Version	And the beginning of his kingdom was Babel, Erech, and Accad--all of them in the land of Shinar.
The Geneva Bible	And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. For there was another city in Egypt, called Babel.
LTHB	And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
NASB	The beginning of his kingdom was Babel [Or Babylon] and Erech and Accad and Calneh, in the land of Shinar.
Syndein/Thieme	{Verses 10-12 Description of Nimrod's Empire} And the beginning of his {Nimrod's} kingdom . . . {was the headquarters city of } Babel, {and other southern cities of} Erech, Accad, {and} Calneh {undiscovered to date}, in the land {'erets} of Shinar.
Young's Literal Translation	And the first part of his kingdom is Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

The gist of this verse:

Genesis 10:10a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wa (or va) (וּ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
rêʾshîyth (תֵישֵׁאֵר) [pronounced *ray-SHEETH*]	*first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times*	feminine singularct	Strong's #7225 BDB #912
Inexplicably, Owen (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because this is a plural noun (always found in the plural form).			
This does not have a singular form. There is an aleph thrown in there, but without a corresponding vowel. Gesenius[29] says that aleph was not there originally.			
mamᵉlâkâh (הָכָלְמַמ) [pronounced *mahmᵉ-law-kaw*]	*kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king*	feminine singular noun with 3rd person masculine singular suffix	Strong's #4467 BDB #575
This is the first occurrence of this word in Scripture.			
Babel (לֶבָּב) [pronounced *baw-BEHL*]	*confusion (by mixing), confusion of speech; stammering; gate of god; transliterated Babel, Babylon*	proper singular noun; location	Strong's #894 BDB #93
This is the first occurrence of this word in Scripture.			

Translation: The beginning of his kingdom is Babel,...

It appears as though this Nimrod had dominion over more than one city, which is also a reflection of his power by means of celebrityship.

There appear to be two foremost opinions. First, there appears to be general agreement that there are two Babel's (at least); the disagreement is, whether this is the Babel (Babylon) with which we are familiar; or whether this is one of the secondary Babel's.

Although we have not delved into Genesis 11 yet, the tower of Babel is where God will confuse the languages of man, and most of the Hamitic families moved toward northern Africa (Cush and Egypt) and that general area. The question is, of course, is this the Babel of which we are speaking—some Babel in northern Africa, or is it the more well-known Babel?

The other cities named seem to indicate that we are speaking of the Euphrates River/Tigris River valley in Iraq.

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[29] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 752.

Nimrod, in order to be a hunter, had to do a great deal of traveling and apparently what he would do is hunt throughout a certain area, found a city, and then move on to another city. He seems to be the first person infected with wanderlust. I'll wait until chapter 11 to cover Babylon.

Genesis 10:10b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וֽ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾErekᵉ (רֶאֶךְ) [pronounced *EH-rehk*]	*long, length;* transliterated *Erech*	proper singular noun/location	Strong's #751 BDB #74

Translation: ...Erech...

This appears to be equivalent to the *Semitic-Babylonian Uruk, from the Sumerian Unug, a word meaning "seat," probably in the sense of "residential city."*[30] As above, this appears to coincide with the present-day Iraq area, but we appear to have a Semitic name.

Erech is a city just down the Euphrates a ways from Babylon. This city is also found on the Sumerian king list. One of the kings was Gilgamish, who was a hero of Sumerian legends.

Genesis 10:10c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וֽ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾAkkad (דַכָּא) [pronounced *ahk-KAHD*]	*strengthen; a fortress; subtle;* transliterated *Akkad*	proper singular noun location	Strong's #390 BDB #37

Translation: ...and Akkad,...

This is a name obviously related to the Akkadian area, also in this general vicinity. Again, we either seem to have a number of cities with similar names to those found in the area of Babylon; or these are all cities from the Babylon area.

We do not know where the city Accad was located, but we have extra-Biblical documentation that as early as 2350 B.C. there was a dynasty there founded by Sargon (which means *true king*). During this time period, Accad controlled all of Sumer (Southern Babylon) and it had armies stationed as far away as Elam, Syria and southern Anatolia. This dynasty lasted two centuries and became known to the Babylonians as the ideal kingdom, a *golden age* if you will; or the *good old days*. Accad later became the designation for northern Babylonia and the word Accadian today is applied to the language of Babylonia and not to its speakers.

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[30] *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Corinth.; ® by Hendrickson Publishers; from E-Sword; Topic: Erech.

Genesis 10:10d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וׅ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Kalᵉnêh (הֲנְלַכ) [pronounced *kahl-NAY*]	*fortress of Anu;* transliterated *Calneh, Calno*	proper singular noun/location:	Strong's #3641 BDB #484
This noun is also spelled Kalᵉneh (הֲנְלַכ) [pronounced *kahl-NEH*]; and kalᵉnôw (וׅנְלַכ) [pronounced *kahl-NOH*].			
All of them (kôl + the feminine plural suffix) would be spelled kôlᵉnêh (הֲנְלַכ) [pronounced *kohl-NAY*]. Given that there were no vowels, it is not out of the question that this final phrase reads: *and all of them [are] in the land of Shinar*.			
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (עֶרֶא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
Shinᵉ‘âr (רֶעׅנֶש) [pronounced *shinᵉ-GAWR*]	*country of two rivers; land of Babylon;* transliterated *Shinar*	proper singular noun location	Strong's #8152 BDB #1042

Translation: ...all of them [or, *and Calneh*] in the land of Shinar.

Calneh is the one city which causes us a great deal of confusion; and many have, therefore, chosen to understand this not as a city, but as the phrase, *all of them* (feminine plural); referring to *all of these cities*.

We are unsure about Calneh; the original Hebrew was consonants only with no spaces between the words; the vowel points were added sometime later. A different set of vowel points changes *Calneh* to *all of them*. So the sense of this verse could be that all of these cities were in the land of Shinar. We do find a city of Calneh is Amos 6:2 and a similarly named city in Isaiah 10:9 (Calno).

Scholarship seems to support that Shinar is equivalent to Babylonia in designation or area. Shinar was probably the first designation of the area of these three or four cities and later, due to the prominence of Babylon, the area took on the name of Babylonia. There is not an undisputed corresponding word for Shinar found in extra-Biblical literature, however. The Bible continues to use the term *Shinar* in several instances (Genesis 14:1 Joshua 7:21 Isaiah 11:11 Dan. 1:2 Zechariah 5:11).

Shinar is also associated with Babylon. It means *country of two rivers; land of Babylon*.

Genesis 10:10 The beginning of his kingdom is Babel, Erech and Akkad, all of them [or, *and Calneh*] in the land of Shinar. (Kukis mostly literal translation)

Genesis 10:10 His kingdom began in Babel, Erech and Akkad, all of these cities being in the land of Shinar. (Kukis paraphrase)

We can explain, to some degree, what may have happened. By generation, Nimrod is the third generation from the flood, two generations before the separation of the people; and apparently the first celebrity, which is associated either with the killing of animals or people. It is possible that, in all of this confusion, the Nimrod took

over these cities in and around Babylon. He could have achieved this immediately before the confusion of the languages or immediately after. When the forth generation came along, he may have begun ruling at this time. In order for there to have been the coordinated building of the Tower of Babel, there was likely someone ruling.

This control does not have to be a permanent thing. Nimrod may have had control, and, eventually lost it; and the people of Ham expelled to northern Africa, leaving the Semites to control the Babylonian area.

Unfortunately, apart from these few verses, we do not really have a timeline laid out for us nor do we have a series of circumstances which clearly fix the place for us (although it seems obvious that this is the Babylonian area, given the Semitic names).

The NET Bible Footnotes on Genesis 10:10

The primary regions[34] of his kingdom were Babel,[35] Erech,[36] Akkad,[37] and Calneh38 in the land of Shinar.[39]

[34] Heb "beginning." E. A. Speiser, Genesis (AB), 67, suggests "mainstays," citing Jer 49:35 as another text where the Hebrew noun is so used.

[35] Or "Babylon."

[36] Erech (ancient Uruk, modern Warka), one of the most ancient civilizations, was located southeast of Babylon.

[37] Akkad, or ancient Agade, was associated with Sargon and located north of Babylon.

[38] No such place is known in Shinar (i.e., Babylonia). Therefore some have translated the Hebrew term הַנֲלַכ (khalneh) as "all of them," referring to the three previous names (cf. NRSV).

[39] Shinar is another name for Babylonia.

From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

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| From the land the that, he went [into] Assyria [or, *From that land, Asshur went forth...*] and built Nineveh and Rehoboth–Ir and Calah and Resen between Nineveh and between Calah; she [is] the city the great. | Genesis 10:11–12 | From that land, he went [into] Assyria [or, *From that land, Asshur went forth...*] and he built Nineveh, Rehoboth–Ir, Calah and Resen, between Nineveh and Calah. She [is] the great city. |

He went from that land into Assyria and he built the cities of Nineveh, Rehoboth-Ir, Calah, and Resen, which is between Nineveh and Calah. She is the great city.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	From that land he went out towards Athur, and builded Nineveh, and Pelatiath-Kartha, and Hadiath......And Talesar, between Nineveh and Hadiath, which is a great city......
Latin Vulgate	Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale. Resen also between Ninive and Chale: this is the great city.

Masoretic Text (Hebrew)	From the land the that, he went into Assyria and built Nineveh and Rehoboth–Ir and Calah and Resen between Nineveh and between Calah; she [is] the city the great.
Peshitta (Syriac)	Out of Sinar went forth the Assyrian and built Nineveh, and the city of Rehoboth, and Calah, And Resen which lies between Nineveh and Calah; the same is a great city.
Septuagint (Greek)	Out of that land he came to Assyria, and built Nineveh, and the city Rehoboth Ir, and Calah, and Resen between Nineveh and Calah: this is the great city.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Asshur left that land and built Nineveh, Rehoboth City, Calah, and Resen, the great city between Nineveh and Calah.
Easy English	From Shinar, Nimrod went into Assyria. He built Nineveh, Rehoboth-Ir, Calah and Resen. Resen is between Nineveh and Calah. That is the great city.
Easy-to-Read Version	Nimrod also went into Assyria. In Assyria, Nimrod built the cities of Nineveh, Rehoboth Ir, Calah, and Resen. (Resen is the city between Nineveh and Calah, the big city.)
New Berkeley Version	From there he extended his reign to Assyria, building Nineveh, Rehoboth-Ir, Calah [12]and Resen between Nineveh and Calah, the great city [Four towns together seem to be thought of as a great city, with the first superior until together they became Greater Nineveh.].
New Century Version	From there he went to Assyria, where he built the cities of Nineveh, Rehoboth Ir, and Calah. [12] He also built Resen, the great city between Nineveh and Calah.
New Living Translation	From there he expanded his territory to Assyria [Or From that land Assyria went out.], building the cities of Nineveh, Rehoboth-ir, Calah, and Resen (the great city located between Nineveh and Calah).

Partially literal and partially paraphrased translations:

American English Bible	Then outside that land [he went to] Assyria and built Nineveh, the cities of RehobOth, Chalach, and Dase (between Nineveh, and Chalach), which is the great city.
Christian Community Bible	From this country came Ashur, the builder of Niniveh, Rehoboth- ir, Calah, and Resen between Niniveh and Calah (this is the great city).
New American Bible (R.E.)	From that land he went forth to Assyria, where he built Nineveh, Rehoboth-Ir [Rehoboth-Ir: lit., "wide-streets city," was probably not the name of another city, but an epithet of Nineveh; cf. Jon 3:3.] and Calah, as well as Resen, between Nineveh and Calah [Calah: Assyrian Kalhu, the capital of Assyria in the ninth century B.C.], the latter being the principal city.
NIRV	From that land he went to Assyria. There he built Nineveh, Rehoboth Ir and Calah. He also built Resen. It is between Nineveh and Calah. Nineveh is the great city.
New Jerusalem Bible	From this country came Asshur, and he built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah (this being the capital).
Revised English Bible	From that land he migrated to Assyria and built Nineveh, Rehoboth-ir, Calah, and Resen, a great city between Nineveh and Calah.
Today's NIV	From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, [Or Nineveh with its city squares] Calah and Resen, which is between Nineveh and Calah-which is the great city.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	From that land Assyria (North-Iraq) proceeded and built the city of Mosul and enlarged Calneh. Resen was a great city between Mosul and Calneh.
Bible in Basic English	From that land he went out into Assyria, building Nineveh with its wide streets and Calah, And Resen between Nineveh and Calah, which is a very great town.
Complete Jewish Bible	Ashur went out from that land and built Ninveh, the city Rechovot, Kelach, and Resen between Ninveh and Kelach - that one is the great city.
The Expanded Bible	From there he went to Assyria [Cin northern Mesopotamia], where he built the cities of Nineveh, ·Rehoboth Ir [or that is a great city], and Calah. He also built Resen, the great city between Nineveh and Calah.
Ferar-Fenton Bible	From that land, Asshur proceeded to Assyria, and built Ninevah and the town of the plains, and Kalah, and Resen, between Ninevah and Kalah, which is a large city.
Judaica Press Complete T.	From that land emerged Asshur, and he built Nineveh and Rehoboth ir and Calah. And Resen, between Nineveh and between Calah; that is the great city.
New Advent Bible	Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale. [12] Resen also between Ninive and Chale: this is the great city.

Limited Vocabulary Translations:

| International Standard V | . |

Catholic Bibles (those having the Imprimatur):

| The Heritage Bible | . |

Jewish/Hebrew Names Bibles:

| Kaplan Translation | . |

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

The Amplified Bible	Out of the land he [Nimrod] went forth into Assyria and built Nineveh, Rehoboth-Ir, Calah, And Resen, which is between Nineveh and Calah; all these [suburbs combined to form] the great city.
Concordant Literal Version	(From that land fares forth Ashur, and building is he Nineveh and Rehoboth city, and Calah, and Desen between Nineveh and Calah. That city is great.)
New King James Version	From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, and Resen between Nineveh and Calah (that is the principal city).
Syndein/Thieme	{Four Cities now in the North} Out of that land {'erets} went forth Asshur. And builded Nineveh {became the capital city of Assyria}, and the city Rehoboth {suburb of Nineveh}, and Calah {Shal-man-ies's capital of Assyria}, and Resen between Nineveh and Calah - the same is a great city. {Note: Nimrod's empire was basically the Tigris -Euphrates Valley all the way to Syria.}.
Third Millennium Bible	Out of that land he went forth to Assyria, and built Nineveh and the city Rehoboth, and Calah, [12] and Resen between Nineveh and Calah; the same is a great city.

Updated Bible Version 2.11	Out of that land he went forth into Assyria, and built Nineveh, and Rehoboth-ir, and Calah, and Resen between Nineveh and Calah (the same is the great city).
Webster's Bible Translation	Out of that land went forth Ashur, and built Nineveh, and the city Rehoboth, and Calah, [12]And Resen between Nineveh and Calah: the same [is] a great city.
Young's Updated LT	From that land he has gone out to Asshur, and he builds Nineveh, even the broad places of the city, and Calah, and Resen, between Nineveh and Calah; it is the great city.

The gist of this verse:　　　Nimrod, as a hunter, continued to branch out, and to found new cities.

Genesis 10:11a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
ʾerets (עֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
yâtsâʾ (אָצָי) [pronounced *yaw-TZAWH*]	*to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
ʾAshshûwr (הוּשַא) [pronounced *ahsh-SHOOR*]	*a step;* transliterated *Assur* or *Assyria*	Proper singular noun gentilic/territory	Strong's #804 & #838 BDB #78

Translation: From that land, he went [into] Assyria [or, *From that land, Asshur went forth...*]...

Interpreting this is somewhat difficult, as it is unclear whether we are still speaking of Nimrod going forth; or whether there is someone named *Asshur* (Assur) who goes forth to build.

Now, what would suggest that Asshur is not the subject is, he has not been mentioned before as being anyone's son. However, we will come upon Asshur as the son of Shem, which is somewhat confusing, no matter how this is interpreted. It would make less sense to name a person who is not yet named in these genealogies.

Now, it is possible that Assyria is an established city, as Asshur is from the 2nd generation. There would not be enough people in the 2nd generation to make up a city, but by the 4th or 5th generation, there could have been enough for a city called Assyria or an area with that name (Asshur would be a prominent person by the 4th or 5th generation).

Since we are dealing with the line of Ham, it is not out of the question that he establishes a city with the name of Asshur (Assyrian); or that he has a son in that area and names him Asshur and builds a city to him.

Genesis 10:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bânâh (הָנָב) [pronounced *baw-NAWH*]	*to build, to construct; to erect; to rebuild, to restore*	3rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nîynᵉvêh (הֵוְינִ) [pronounced *nee-nehv-AY*]	*abode of Ninus;* transliterated *Nineveh*	proper noun singular location	Strong's #5210 BDB #644

Translation: ...and he built Nineveh,...

If this is Nimrod, then he goes out and establishes cities, and, using his strong influence to get them built.

It is reasonable to assume that Nimrod then moves northwest into Assyria and, as before, hunts over a great area and founds cities near this area. He originally traveled down the Euphrates and then he moved up the Tigris river. He apparently would found a city and then hunt throughout the adjoining area. For that reason, the area adjacent to Assyria is called the land of Nimrod in Mic. 5:6. His name is used to designate at least two cities: Birs Nimrud, which is south-west of Babylon, and Nimrod in Assyria. He is found in Sumerian, Assyrian and other extra-Biblical documents and has been identified by some scholars as perhaps Gilgamish or Sargon of Agade. There is no reason for that, however. It is likely that he would found these cities, remain for a century or so, and move on. By examining Shem's line in chapter 11, we see that immediately after the flood, people lived for five hundred years on the average; including those of Nimrod's generation. Since Noah lived 950 years, it would not be out of the question for Nimrod to have lived that long. Being a man struck with wanderlust, it would not be surprising that he would move from place to place, possibly with a different wife (or, wives) and found a city with his progeny.

Nimrod stopped and founded two of the most famous cities of the ancient world: Babylon and Ninevah. Ninevah, now in ruins, will figure prominently (as will Babylon) into Israel's future history. See R. B. Thieme, Jr.'s *The Worm and the Gourd* (now out of print) or Henry Hastings **study** of the book of Jonah.

Genesis 10:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Rᵉchôbôwth (תוֹבֹחְר) [pronounced *rekh-oh-BOATH*]	*wide place, wid streets, broad open place;* and is transliterated *Rehoboth*	proper singular noun location	Strong's #7344 BDB #932

Genesis 10:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿîyr (עִיר) [pronounced *ĝeer*]	*encampment, city, town*	feminine singular noun	Strong's #5892 BDB #746

Translation: ...Rehoboth–Ir,...

This may be the city of the wide place.

Rehoboth-Ir and Resen are cities both lost to history, even though Resen was obviously a very famous city at one time and the most prominent of the cities named at the time of writing. It is supposed that Calah is 24 miles south of Nineveh on the Tigris river and it has been rebuilt several times since then.

Genesis 10:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kelach (הֶלַךְ) [pronounced *KEH-lakh*]	*vigor, full strength, rugged strength;* transliterated *Calah*	proper singular noun/location	Strong's #3625 BDB #480

Translation: ...Calah...

Genesis 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Reçen (רֶסֶן) [pronounced *REH-sehn*]	*something that restrains; bridle, curb, halter; inner part of the mouth, jaw;* transliterated *Resen*	proper singular noun/location:	Strong's #7449 BDB #944
bêyn (וֵיב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
Nîynᵉvêh (הֵוִינִנ) [pronounced *nee-nehv-AY*]	*abode of Ninus;* transliterated *Nineveh*	proper noun singular location	Strong's #5210 BDB #644

Genesis 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וֽ or וּֽ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bêyn (וּֽבֵין) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
Kelach (הָלֶֽכ) [pronounced *KEH-lakh*]	*vigor, full strength, rugged strength;* transliterated *Calah*	proper singular noun/location	Strong's #3625 BDB #480

Translation: ...and Resen, between Nineveh and Calah.

I am not aware of Resen from history.

Genesis 10:11–12a From that land, he went [into] Assyria [or, *From that land, Asshur went forth...*] and he built Nineveh, Rehoboth–Ir, Calah and Resen, between Nineveh and Calah. (Kukis mostly literal translation)

Genesis 10:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hîyʾ (אִיה) [pronounced *hee*]	*she, it;* also used as a demonstrative pronoun: *that, this (one)*	3rd person feminine singular, personal pronoun; sometimes the verb *is,* is implied	Strong's #1931 BDB #214
ʿîyr (רִיע) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
gâdôwl (לוֹדָג) [pronounced *gaw-DOHL*]	*large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing*	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Translation: She [is] the great city.

Any of these could be called *the great city*. We know Nineveh as the great city, but it is possible that Resen (or Calah) is the great city which is being referred to.

Genesis 10:12b She [is] the great city. ((Kukis mostly literal translation)

The NET Bible Footnotes on Genesis 10:11–12

From that land he went[40] to Assyria,[41] where he built Nineveh,[42] Rehoboth-Ir,[43] Calah,[44] and Resen, which is between Nineveh and the great city Calah.[45]

The NET Bible Footnotes on Genesis 10:11–12

[40] The subject of the verb translated "went" is probably still Nimrod. However, it has also been interpreted that "Ashur went," referring to a derivative power.

[41] Heb "Asshur."

[42] Nineveh was an ancient Assyrian city situated on the Tigris River.

[43] The name Rehoboth-Ir means "and broad streets of a city," perhaps referring to a suburb of Nineveh.

[44] Calah (modern Nimrud) was located twenty miles north of Nineveh.

[45] Heb "and Resen between Nineveh and Calah; it [i.e., Calah] is the great city."

From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Gen 10:10–12 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth *to* Asshur. And he built Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah, which *is* a great city.

Genesis 10:11–12 From that land, he went [into] Assyria [or, *From that land, Asshur went forth...*] and he built Nineveh, Rehoboth–Ir, Calah and Resen, between Nineveh and Calah. She [is] the great city. ((Kukis mostly literal translation)

Genesis 10:11–12 He went from that land into Assyria and he built the cities of Nineveh, Rehoboth-Ir, Calah, and Resen, which is between Nineveh and Calah. She is the great city. (Kukis paraphrase)

Nimrod apparently fathered those who founded the cities of Babel and Accad, among others.

We will, further down in this lesson, identify each of these men with the area that they settled.

———————————

And Mizraim [that is, *Egypt*] is the father of Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim (that go out from there the Philistines) and Caphtorim.	Genesis 10:13–14	**Mizraim [that is, *Egypt*] is the father of the Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (out from whom come the Philistines) and Caphtorim.**

Egypt is the father of the peoples known as theh Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (from whom come the Philistines) and the Caphtorim.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee, and the Pathrosim, and the Nasiotae, and the Pantapolotee, from whom went forth the Philistaee and the Kaphodikae.
Jerusalem targum	And Mizraim begat the Mariotae, and Pentepolitae, and Lusetae, and Pelusae, and the Pantaskenae, from whom went forth the Philistaee and Kapodekae.
Latin Vulgate	And Mesraim begot Ludim, and Anamim and Laabim, Nephthuim. And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.

Masoretic Text (Hebrew)	And Mizraim [that is, *Egypt*] is the father of Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim (that go out from there the Philistines) and Caphtorim.
Peshitta (Syriac)	And Mizraim begot Ludim and Anamim and Lehabim and Naphtuhim. And Pathrusim and Casluhim (out of whom came the Philistines) and Caphtorim.
Septuagint (Greek)	And Mizraim begot the Ludim, and the Naphtuhim, and the Enemetim, and the Lehabim, and the Pathrusim, and the Casluhim (from whom came forth the Philistine) and the Caphtorim.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	[13]Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, [14]Pathrusim, Casluhim, and Caphtorim [Or Casluhim, from which the Philistines set out, and Caphtorim], from which the Philistines came.
Easy English	Egypt was the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim. The *Philistines came from Casluhim's family.
Easy-to-Read Version	Mizraim (Egypt) was the father of the people of Lud, Anam, Lehab, Naphtuh, Pathrus, Casluh, and Caphtor. (The Philistine people came from Casluh.).
Good News Bible (TEV)	The descendants of Egypt were the people of Lydia, Anam, Lehab, Naphtuh, Pathrus, Casluh, and of Crete, from whom the Philistines are descended.
The Message	Egypt was ancestor to the Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (the origin of the Philistines), and the Kaphtorim.
New Berkeley Version	To Mizraim were born the Ludim [The names ending with –im, signify peoples named after personal ancestors. The same is true of the next series of names, ending with –ite.], the Anamin, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim—from whom the Philistines came—and the Caphtorim.
New Century Version	Mizraim was the father of the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, and the people of Crete. (The Philistines came from the Casluhites.).
New Living Translation	[13] Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, [14] Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came [Hebrew Casluhites, from whom the Philistines came, and Caphtorites. Compare Jer 47:4; Amos 9:7.].

Partially literal and partially paraphrased translations:

American English Bible	Mesrain fathered the Lydim [Lydians], the MaphTuhim [people of Memphis, Egypt], the AnaMim [Libyans], the Lehabim [people of Lower Egypt], [14] the Pathrusim [people of Upper Egypt], the Casluhim [Cretans] (from whom the Philistines descended), and the GaphThoriim [also from the area of Crete].
New American Bible (R.E.)	Mizraim became the father of the Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim,* the Casluhim, and the Caphtorim from whom the Philistines came. The Pathrusim: the people of Upper (southern) Egypt; cf. Is 11:11; Jer 44:1; Ez 29:14; 30:13. Caphtorim: Crete; for Caphtor as the place of origin of the Philistines, cf. Dt 2:23; Am 9:7; Jer 47:4.
New Jerusalem Bible	Mizraim fathered the people of Lud, of Anam, Lehab, Naphtuh, Pathros, Casluh and Caphtor, from which the Philistines came.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Egypt begat North-Egypt, Anamim, Libya *(nation),* Memphis *(city),* South-Egypt, and Crete *(island).* Palestine *(Gaza Strip)* proceeded from the Cretans there.

Complete Jewish Bible	Mitzrayim fathered the Ludim, the 'Anamim, the L'havim, the Naftuchim, [14] the Patrusim, the Kasluchim (from whom came the P'lishtim) and the Kaftorim.
The Expanded Bible	Mizraim [10:6] was the father of the ·Ludites [Cprobably the Lydians], Anamites, Lehabites, Naphtuhites, 14 Pathrusites, Casluhites, and the ·people of Crete [LCaphtorites]. (The Philistines came from the ·Casluhites [or Caphtorites].).
Ferar-Fenton Bible	The Mizraim also produced the Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Kasluhim, from whom sprung the Philistines and the Kaphtorites.
Judaica Press Complete T.	And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim, And the Pathrusim and the Casluhim, from whom the Philistines emerged, and the Caphtorim.
New Advent Bible	And Mesraim begot Ludim, and Anamim and Laabim, Nephthuim. And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.
New Heart English Bible	Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (which the Philistines descended from), and Caphtorim.
NIV, ©2011	Egypt was the father of the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Kasluhites (from whom the Philistines came) and Caphtorites.
The Scriptures 1998	And Mitsrayim brought forth Ludim, and Anamim, and Lehabim, and Naphtuḥim, and Pathrusim, and Kasluḥim, from whom came the Philistines and Kaphtorim.

Limited Vocabulary Translations:

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Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Mizraim generates Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim, whence fare forth the Philistim and Caphthorim.
Context Group Version	And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (from where went out the Philistines), and Caphtorim.
Darby Translation	[13] -- And Mizraim begot the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim, [14] and the Pathrusim, and the Casluhim, out of whom came the Philistines, and the Caphtorim.
English Standard V. – UK	Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, 14 Pathrusim, Casluhim (from whom [Or from where] the Philistines came), and Caphtorim.
Green's Literal Translation	And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom came the Philistines and Caphtorim.

New King James Version	Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).
New RSV	Egypt became the father of Ludim, Anamim, Lehabim, Naphtuhim, [14]Pathrusim, Casluhim, and Caphtorim, from which the Philistines come [Heb Casluhim, from which the Philistines come, and Caphtorim].
Syndein/Thieme	And Mizraim {second son of Ham} sired/''caused the birth of' {father of the Southern Egyptians [Upper Egypt (higher altitude land)]},{salad} Ludim {father of the Moors and the Aborigines in the peninsula's of the Mediterranean Sea - Spain, Italy and Greece - the Sicels}, Anamim {father of the Anamim people, the Thieb-ians who lived in the Egyptian delta}, Lehabim {father of the Libyans - a race in North Africa}, Naphtuhim {father of the Mempha-cites, Egyptians in extreme North of Egypt}, Pathrusim Casluhim {father of the Cal-ki-ians} {and} Caphtorim {father of those who settled in Crete - sea peoples and invaders} - out of whom came Philistim/Philistines.
Young's Updated LT	And Mitzraim has begotten the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim, and the Pathrusim, and the Casluhim, (whence have come out Philistim,) and the Caphtorim.
The gist of this verse:	Egypt is the father of the peoples known as theh Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (from whom come the Philistines) and the Caphtorim.

Genesis 10:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Mitsᵉrayim (מִצְרַיִם) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	proper noun	Strong's #4714 BDB #595
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Lûwdîym (לוּדִים) [pronounced *loo-DEEM*]	*to the firebrands; travailing;* transliterated *Lud, Lydia, Ludim*	proper masculine plural noun/gentilic	Strong's #3865 & #3866 BDB #530
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ănâmîym (עֲנָמִים) [pronounced *ġun-aw-MEEM*]	*affliction of the waters;* transliterated *Anamim*	gentilic plural noun/adjective	Strong's #6047 BDB #777

Translation: Mizraim [that is, *Egypt*] is the father of the Ludim, the Anamim,...

First of all, notice that all of these names are Hebraic plurals. When you see the *–im* ending, that means we are speaking of plurals. All of these proper nouns are plurals. There are two possibilities: it became the family thing to do to give all of those born to Mizraim a plural name; or, we are simply speaking of *peoples* at this point rather than of individuals' names. The latter seems to be the most reasonable approach.

All the names are have the *im* plural ending. Since we know *sired* or *became the father of* is not a literal father, my guess is that from this person came several famous tribes of peoples (famous in those days) although the ancestor of each tribe was not necessarily Mizraim's son. In fact, Mizraim's name is plural, so he could have named all of his children in the plural. However, it is clear that from Ham came Mizraim and through Mizraim, we either have several peoples or several individuals.

Ludim is not Lud, the son of Shem, and his place in history, along with Anamim and Naphtuhim, are unknown. Some scholars believe that Lubim should be Libya, others claim that we do not know at this time who they are or who they became. The Pathrusim belong to upper Egypt (they are the people of Pathros). At the end of the verse, I changed the word order from the Hebrew to give the proper sense to the end of the verse. The Philistines are related to Caphtorim, so I placed the *and*, which goes with Caphtorim, before the Philistine phrase (see Deut. 2:23 Amos 9:7). It is generally agreed that this phrase became misplaced.

According to R. B. Thieme, Jr., Mizraim refers to southern Egypt, also known as *Upper Egypt* (called *upper* because it is a higher altitude).

According to R. B. Thieme, Jr. the Ludim are the origin of the Moors and the Aborigines in the peninsula's of the Mediterranean Sea (Spain, Italy and Greece - the Sicels). According to the NET Bible, the Ludim were African tribes west of the Nile Delta.

The Anamim, according to R. B. Thieme, Jr., are Thiebians who lived in the Egyptian delta. The NET Bible says that the Anamites lived in North Africa, west of Egypt, near Cyrene.

Genesis 10:13b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Lᵉhâbîym (לְהָבִים) [pronounced *leh-haw-BEEM*]	*flames;* transliterated *Lehabim*	gentilic plural proper noun/adjective	Strong's #3853 BDB #529
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Naphᵉtuchîym (נַפְתֻּחִים) [pronounced *nahf-too-CHEM*]	*openings;* transliterated *Naphtuhim*	proper noun/location plural	Strong's #5320 BDB #661

Translation: ...the Lehabim, the Naphtuhim,...

According to R. B. Thieme, Jr. and the NET Bible, the Lehabim are the Libyans.

According to R. B. Thieme, Jr., the Naphtuhim are Egyptians in extreme North of Egypt. This agrees with the NET Bible, which says that the Naphtuhites lived in Lower Egypt (the Nile Delta region).

Genesis 10:13 Mizraim [that is, *Egypt*] is the father of the Ludim, the Anamim, the Lehabim, the Naphtuhim,... (Kukis mostly literal translation)

Genesis 10:14a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Pathᵉrucîym (פַתְרֻסִים) [pronounced *path-roo-SEEM*]	*region of the south; in habitants of Pathros* transliterated *Pathrusim, Pathrusites*	gentilic plural noun/adjective	Strong's #6625 BDB #837
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kacᵉluchîym (כַסְלֻחִים) [pronounced *kahs-LOO-kheem*]	*fortified,* transliterated *Casluhim*	gentilic plural noun	Strong's #3695 BDB #493

Translation: ...the Pathrusim, the Casluhim...

The NET Bible tells us that the Pathrusites are known in Egyptian as P-to-reshi; they resided in Upper Egypt and that the Casluhites lived in Crete and eventually settled east of the Egyptian Delta, between Egypt and Canaan.

Genesis 10:14b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
yâtsâʾ (יָצָא) [pronounced *yaw-TZAWH*]	*to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]*	3ʳᵈ person plural, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Genesis 10:14b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
The combination ʾăsher + shâm, whether together or not, means *where, in what place, to what place*. Min + shâm mean *from that thing, from whence, out of which*.			
Pᵉlishᵉtîy (פְלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
Here, this is spelled Pᵉlishᵉtîym (פְלִשְׁתִּים) [pronounced *pᵉ-lish-TEEM*].			

Translation:...(out from whom come the Philistines)...

There are several interpretations of this last portion of v. 14, which tell us the origins of the Philistines. However, in the Hebrew, this is fairly simple. The phrase above is different from all of the other phrases in this passage. Referring back to the Casluhim, we are told that this is from where the Philistines originated. Who the Philistines are and from whom they originated is quite the hot topic in ancient history circles; however, the Bible clearly identifies them here as coming from the Casluhim. The Hebrew, Greek, Latin and Aramaic manuscripts all agree on this point.

If memory serves, R. B. Thieme, Jr. suggested either that the Philistines are originally early Greeks or they came from a mixture of Ham and Greek origins. This is from my memory, and I do not claim that it is correct.

Genesis 10:14c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Kaphᵉtôrîym (כַּפְתֹּרִים) [pronounced *kahf-toh-REEM*]	*crown,* transliterated *Caphtorim*	gentilic plural noun/adjective	Strong's #3732 BDB #499

Translation: ...and Caphtorim.

You will note that, unlike some translators, I did not place the Caphtorim as having come from the Casluhim (along with the Philistines). How do we know that we have slipped outside of the parentheses? In the Hebrew, we have the wâw conjunction and the untranslated sign of the direct object. This is how the most of vv. 13–14 read. *Egypt is the father of...* is how all of this began, and every time we see the wâw conjunction and the sign of the direct object, then that can be preceded by *Egypt is the father of*. Furthermore, the names of all the peoples to have come from Egypt are all written with the familiar *–im* ending. This is not the case for the Philistines. So we can say authoritatively, based upon these manuscripts, that the Philistines came from the Casluhim; and that the Caphtorim is another group of peoples whose origin was Egypt.

According to the NET Bible, the Caphtorites resided in Crete; however, in Egyptian literature Caphtor refers to "the region beyond" the Mediterranean. R. B. Thieme, Jr. calls them sea peoples and invaders.

Genesis 10:14 ...the Pathrusim, the Casluhim (out from whom come the Philistines) and Caphtorim. (Kukis mostly literal translation)

Gen 10:13–14 And Mizraim fathered Ludim and Anamim and Lehabim and Naphtuhim, and Pathrusim and Casluhim (from whom came the Philistines) and Caphtorim.

Genesis 10:13–14 Mizraim [that is, *Egypt*] is the father of the Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (out from whom come the Philistines) and Caphtorim. (Kukis mostly literal translation)

Genesis 10:13–14 Egypt is the father of the peoples known as theh Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (from whom come the Philistines) and the Caphtorim. (Kukis paraphrase)

Mizraim was the second son of Ham. Extremely famous and well-known cities and peoples were descended from Mizraim. Mizraim is often translated Egypt (depending upon your English translation), which is one of the greatest ancient nations.

The NET Bible Footnotes on Genesis 10:13–14
Mizraim[46] was the father of[47] the Ludites,[48] Anamites,[49] Lehabites,[50] Naphtuhites,[51] Pathrusites,[52] Casluhites[53] (from whom the Philistines came),[54] and Caphtorites.[55]
[46] Mizraim is the Hebrew name for Egypt (cf. NRSV).
[47] Heb "fathered."
[48] The Ludites were African tribes west of the Nile Delta.
[49] The Anamites lived in North Africa, west of Egypt, near Cyrene.
[50] The Lehabites are identified with the Libyans.
[51] The Naphtuhites lived in Lower Egypt (the Nile Delta region).
[52] The Pathrusites are known in Egyptian as P-to-reshi; they resided in Upper Egypt.
[53] The Casluhites lived in Crete and eventually settled east of the Egyptian Delta, between Egypt and Canaan.
[54] Several commentators prefer to reverse the order of the words to put this clause after the next word, since the Philistines came from Crete (where the Caphtorites lived). But the table may suggest migration rather than lineage, and the Philistines, like the Israelites, came through the Nile Delta region of Egypt. For further discussion of the origin and migration of the Philistines, see D. M. Howard, "Philistines," Peoples of the Old Testament World, 232.
[55] The Caphtorites resided in Crete, but in Egyptian literature Caphtor refers to "the region beyond" the Mediterranean.
From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.
Chapter Outline   **Charts, Graphics and Short Doctrines**

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A precursory glance makes me think that I could have divided these verses up better.

And Canaan is the father of Sidon, his firstborn, and Heth and the Jebusite and the Amorite and the Girgashite and the Hivite and the Arkite and the Sinite and the and the Arvadite and the Zemarite and the Hamathite. And after were dispersed families of the Canaanite.	Genesis 10:15–18	**Canaan became the father of Sidon, his firstborn, and Heth. [He was also father to] the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, and Sinites, the Arvadites, the Zemarites and the Hamathites. Afterwards, the families of the Canaanites were dispersed;...**

Canaan became the father of Sidon (his firstborn) and of Heth. Canaan was also the ancestor to the Jebusites, the Amorites, the Girgashites, the Hivites, and Arkites, the Sinites, the Arvadites, the Zemarites and the Hamathites. Afterwards, the families of the Canaanites were dispersed...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Kenaan begat Zidon his firstborn, and Heth, and the Jebusaee, and the Emoraee, and the Gergeshaee, and the Hivaee, and the Irkaee, and the Antosaee, and the Lutasaee, and the Chomtsaee, and the Antekoee; and after then the seed of the Kenaanaee were scattered.
Jerusalem targum	And the Tripolaee, and the Arkaee, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, after then, were distinguished the islands of the peoples.] And the limit of the Kenaanaee was from Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. This appears to begin with v. 17.
Latin Vulgate	And Chanaan begot Sidon his firstborn, the Hethite, And the Jebusite, and the Amorrhite, and the Gergesite. The Hevite and Aracite: the Finite, And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.
Masoretic Text (Hebrew)	And Canaan is the father of Sidon, his firstborn, and Heth and the Jebusite and the Amorite and the Girgashite and the Hivite and the Arkite and the Sinite and the and the Arvadite and the Zemarite and the Hamathite. And after were dispersed families of the Canaanite.
Peshitta (Syriac)	[15] And Canaan begot Sidon, his first-born, and Heth, [16] And the Jebusite, the Amorite, the Girgasite, [17] And the Havite, the Arkite, the Sinite, [18] And the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanites spread abroad.
Septuagint (Greek)	And Canaan begot Sidon his firstborn, and the Hittite, and the Jebusite, and the Amorite, and the Girgashites, and the Hivite, and the Arkite, and the Senite, and the Aradian, and the Samarean, and the Amathite; and after this the tribes of the Canaanites were dispersed.
Brenton's Septuagint	And Chanaan begot Sidon his fist-born, and the Chettite, and the Jebusite, and the Amorite, and the Girgashites, and the Evite, and the Arukite, and the Asennite, and the Aradian, and the Samarean, and the Amathite; and after this the tribes of the Chananites were dispersed.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Canaan fathered Sidon his oldest son, and Heth, the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. After this the Canaanite clans were dispersed.
Easy English	Canaan was the father of Sidon, his oldest son. Canaan was also the father of Heth. He was also the father of the people called Jebusites, *Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites. Later the families that came from Canaan scattered.
Easy-to-Read Version	Canaan was the father of Sidon. Sidon was Canaan's first son. Canaan was also the father of {Het, the father of} the Hittite people. And Canaan was the father of the Jebusite people, the Amorite people, the Girgashite people, the Hivite people, the Arkite people, the Sinite people, the Arvadite people, the Zemarite people, and the people from Hamath. The families of Canaan spread to different parts of the world.
Good News Bible (TEV)	Canaan's sons---Sidon, the oldest, and Heth---were the ancestors of the peoples who bear their names. Canaan was also the ancestor of the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. The different tribes of the Canaanites spread out, until the Canaanite borders reached from Sidon southward to Gerar near Gaza, and eastward to Sodom, Gomorrah, Admah, and Zeboiim near Lasha. V. 19 was included for context.
New Century Version	Canaan was the father of Sidon, his first son, and of Heth. He was also the father of the Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. The families of the Canaanites scattered.
New Living Translation	Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites [Hebrew ancestor of Heth.], Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. The Canaanite clans eventually spread out, and the territory of Canaan extended from Sidon in the north to Gerar and Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha. V. 19 was included for context.

Partially literal and partially paraphrased translations:

American English Bible	CanaAn's first-born son was Sidon. Then there were the Hittites, the Jebusites, the Amorites, the Girgashites, the Hevites, the Arukites, the Sinites [Chinese?], the Asenites, the Aradians, the Samarians [northern Lebanon], and the Hamathites. But the CanaAnites were scattered, so their territory ran from Sidon to Gerar (near Gaza), to Sodom and GomorRah, to Adama, and Seboim, as far as Dasa. V. 19 was included for context.
New American Bible (R.E.)	Canaan became the father of Sidon, his firstborn, and of Heth [the biblical Hittites; see note on 23:3.]; also of the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Afterward, the clans of the Canaanites spread out, so that the Canaanite borders extended from Sidon all the way to Gerar, near Gaza, and all the way to Sodom, Gomorrah, Admah and Zeboiim, near Lasha. V. 19 was included for context.
NIRV	[15] Canaan was the father of Sidon. Sidon was his oldest son. Canaan was also the father of the Hittites, [16] Jebusites, Amorites and Girgashites. [17] And he was the father of the Hivites, Arkites, Sinites, [18] Arvadites, Zemarites and Hamathites. Later the Canaanite tribes scattered.
New Simplified Bible	Canaan was the father of Sidon his firstborn, and of the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Finites, Arvadites, Zemarites, and Hamathites. Later the Canaanite clans scattered, and the borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. V. 19 was included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Canaan begat his firstborn Sidon *(city),* Heth, Jebus *(Jerusalem),* North-Jordan, Girgasites *(sea-merchants),* West-Bank *(nation),* Arka *(city),* Sinai *(region),* Ruad *(island),* Samaria, Hama *(city).* Afterward the families of Canaan scattered.
Bible in Basic English	And Canaan was the father of Zidon, who was his oldest son, and Heth, And the Jebusite and the Amorite and the Girgashite, And the Hivite and the Arkite and the Sinite, And the Arvadite and the Zemarite and the Hamathite; after that the families of the Canaanites went far and wide in all directions; Their country stretching from Zidon to Gaza, in the direction of Gerar; and to Lasha, in the direction of Sodom and Gomorrah and Admah and Zeboiim. V. 19 was include for context.
Complete Jewish Bible	Kena'an fathered Tzidon his firstborn, Het, the Y'vusi, the Emori, the Girgashi, the Hivi, the 'Arki, the Sini, the Arvadi, the Tz'mari and the Hamati. Afterwards, the families of the Kena'ani were dispersed.
The Expanded Bible	Canaan [^Cthe son of Ham whom Noah cursed; 9:25-27] was the father of Sidon [^Cname of a famous coastal city in Syria], his first son, and of Heth [^Cancestor of the Hittites, important inhabitants of Asia Minor]. He was also the father of the Jebusites [^Cpre-Israelite inhabitants of Jerusalem], Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites [^Cpeoples who lived in Syria-Palestine before the Israelites]. The ·families [clans] of the Canaanites scattered.
Ferar-Fenton Bible	And to Canaan were born Zidon, his eldest, and Heth; and the Jebusite, and the Amorite, and the Girgashites; and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamaathite; and each tribe spread themselves as the tribes of the Canaanites.
New Advent Bible	And Chanaan begot Sidon his firstborn, the Hethite, and the Jebusite, and the Amorrhite, and the Gergesite. The Hevite and Aracite: the Sinite, and the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.
NIV – UK	¹⁵ Canaan was the father of Sidon his firstborn,[g] and of the Hittites, ¹⁶ Jebusites, Amorites, Girgashites, ¹⁷ Hivites, Arkites, Sinites, ¹⁸ Arvadites, Zemarites and Hamathites. Later the Canaanite clans scattered ¹⁹ and the borders of Canaan reached from Sidon towards Gerar as far as Gaza, and then towards Sodom, Gomorrah, Admah and Zeboyim, as far as Lasha. V. 19 was added for context.
The Scriptures 1998	And Kenaʽan brought forth Tsid?on his first-born, and Ḥĕth, and the Yeb?usite, and the Amorite, and the Girgashite, and the Ḥiwwite, and the Arqite, and the Sinite, and the Arwad?ite, and the Tsemarite, and the Ḥamathite. And afterward the clans

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .

Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Canaan generates Sidon, his firstborn, and Het. and the Jebusite and the Amorite and the Girgashites and the Hivite and the Arkite and the Finite and the Arvadite and the Zemarite and the Hamathite. And afterwards the families of the Canaanite are scattered.
Darby Translation	15 -- And Canaan begot 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 afterwards the families of the Canaanites spread themselves abroad.
English Standard V. – UK	Canaan fathered Sidon his firstborn and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Afterwards the clans of the Canaanites dispersed.
Syndein/Thieme	{Peoples Specifically under the Curse of Canaan} And Canaan {a white, degenerate son of Ham} sired/'caused the birth of' {salad} Sidon {father of all Phoenician peoples} . . . his firstborn, Heth {father of the Hittites - they were driven into what is now Mongolia and are the basis for the Mongolian, Chinese and other Oriental Races}, the Jebusite {father of those who settled around Jerusalem - they were never conquered until David did so and made Jerusalem his headquarters - until the Jews lived around but not in Jerusalem}, the Amorite {father of the mountaineers around Judea - Ephraim, Gilead}, {and} the Girgasite {father of people who also lived around Palestine}, the Hivite {father of the Canaanites who lived in Syria, and another branch were the Gibeonites of Joshua's day}, the Arkite {father of the people who were the North Phœnicians}, the Sinite {father of the Canaanites who lived in Lebanon},the Arvadite {father of the Canaanites who also were the North Phœnicians}, the Zemarite {father of the Ar-vad and Ha-nith (RBT studied in Zechariah series)}, {and} the Hamathite {father of those living in the city of Hamath in Lebanon area}. And afterward were the families of the Canaanites spread abroad. {Note: RBT says the most reliable and most accepted extra-biblical source for ancient history is the 12 to 15 volume edition of Cambridge ancient history.}.
Third Millennium Bible	And Canaan begot Sidon his firstborn, and Heth; and the Jebusite and the Amorite, and the Girgashite and the Hivite, and the Arkite and the Sinite, and the Arvadite and the Zemarite and the Hamathite; and afterward were the families of the Canaanites spread abroad.
Webster's Bible Translation	15: And Canaan begat Sidon his first-born, and Heth, 16: And the Jebusite, and the Emorite, and the Girgasite, 17: And the Hivite, and the Arkite, and the Finite, 18: And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites dispersed..
Young's Updated LT	And Canaan has begotten Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterwards have the families of the Canaanite been scattered.
The gist of this verse:	Canaan became the father of Sidon (his firstborn) and of Heth. Canaan was also the ancestor to the Jebusites, the amorites, the Girgashites, the Hivites, and Arkites, the Sinites, the Arvadites, the Zemarites and the Hamathites. Afterwards, the families of the Canaanites were dispersed...

Genesis 10:15			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Kᵉnaʿan (וְעַנַכ) [pronounced *kᵉNAH-ǵahn*]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488
yâlad (דַלְי) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3ʳᵈ person masculine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tsîydôwn (וִדיצ) [pronounced *tsee-DOHN*]	*hunting, fishing, catching fish;* transliterated *Sidon* or *Zidon*	proper noun; location	Strong's #6721 BDB #851
This is the first occurrence of this word.			
bᵉkôwr (רוֹכְב) [pronounced *bᵉKOHR*]	*firstborn;* metaphorically used for *anything which is chief* or *first* of its kind	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1060 BDB #114
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Cheth (תֵח) [pronounced *khayth*]	transliterated *Heth; Hittite*	masculine proper noun	Strong's #2845 BDB #366
This is the first occurrence of this word.			

Translation: Canaan became the father of Sidon, his firstborn, and Heth.

Two sons of Canaan are given by name: Sidon and Heth. The morphology indicates that these are the names of individuals rather than the names of families or tribes.

Sidon and Heth are the sons of Canaan and the others which follow are the various tribes which eventually populated Canaan. Sidon is not spoken of as an individual or as the head of a tribe again (except in the 1Chronicles list), but the city he gave his name to is mentioned throughout the Bible. It was once the capitol of ancient Phœnicia. From Heth came the Hittites. The Hittites lived in the land of Canaan. Esau's wives are said to have been the daughters of Heth and Jacob was warned by Rebekah against marrying the daughters of Heth (Genesis 27:46). My maps place them in southern Turkey as well.

According to R. B. Thieme, Jr., Canaan is a white, degenerate son of Ham. Sidon is the father of the Phœnician peoples and Heth is the father of the Hittite groups, who were driven into Mongolia, and from whom are the

Mongolian, Chinese and other Asian groups. The NET Bible suggests that Heth, here, may not be the father of the Hittites.

Recall that Canaan is the cursed line. Genesis 9:24–27 And Noah awoke from his wine, and perceived what his younger son had done to him. And he said: " Canaan is [hereby] cursed. He will be a servant of servants to his brothers." And he also said: "Blessed is Jehovah the God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (VW).

Genesis 10:16			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֶא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yᵉbûçîy (יְסֻבְי) [pronounced *yᵉvoo-SEE*]	an inhabitant or descendant of Jebus; transliterated *Jebusite*	adjective gentilis with the definite article	Strong's #2983 BDB #101
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֶא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾĔmôrîy (יֵרמֶא) [pronounced *eh-moh-REE*]	*mountaineer* (possibly); and is transliterated *Amorite*	gentilic adjective; with the definite article	Strong's #567 BDB #57
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֶא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Girᵉgâshîy (יִשָׁגְרִג) [pronounced *ghihr-gaw-SHEE*]	*dwelling on clay soil;* transliterated *Girgashite*	gentilic singular noun/adjective with the definite article	Strong's #1622 BDB #173
This is the first time that these 3 groups are named in Scripture.			

Translation: [He was also father to] the Jebusites, the Amorites, the Girgashites,...

Two things to note about the Hebrew: we have a continuation indicated by the wâw conjunction and the sign of the direct object. So, that means that Canaan is the father of these peoples in the verses which follow. The second thing to note is, the form of the proper nouns here; is the gentilic singular, with the definite article, which refers to a people and not to a person. So Canaan is the father of these following groups, which have come from him, but not in any way that we can track in a genealogy.

The Jebusites lived in the hills surrounding Jerusalem. Jebus, later called Jerusalem, was their main city and Jebusite is first used of the present occupants of that area (Genesis 15:21 Exodus 3:8) and then of the former occupants of that area (Ezekiel 16:3, 45 Zechariah 9:7). No one could drive them out of this area for centuries,

so they lived side-by-side the Israelites (Joshua 15:63 Judges 1:21). David finally conquered this city, making it his own. He either restored the name of Jerusalem or the author of *Judges* (or an editor of *Judges*), inserted its name in Judges 19:10.

The Jebusites settled around Jerusalem and were never driven out of this area until King David came along. However, they were once a great, spiritual people. Abraham will give tithes to Melchizedek of Salem (Jerusalem); which suggests that Abraham recognized the spiritual authority of Melchizedek.

The Amorites lived scattered about the hills surrounding the Jordan. They occupied a large enough territory and exerted enough influence to have their named used as a general term for those who lived in Canaan (Genesis 15:16 48:22 Joshua 24:15). Ezekiel described Jerusalem as the offspring of the Amorite and the Hittite (Ezekiel 16:3, 45). The difference between the two might be a northern and a southern area of occupation. Their leaders (Genesis 14:13 Num. 21:21 Deut. 31:4), their stature (Amos 2:9) and their gods (Joshua 24:15 Judges 6:10) are all mentioned in Scripture. They have a rich, extra-Biblical history (see **the Doctrine of the Amorite--not finished**).

According to R. B. Thieme, Jr., the Amorites, who became mountain people in Judæa, Ephraim and Gilead.

The Girgashites have been associated by some with the city Karkisha, found in the cuneiform Hittite texts, but this is not an historical certainty. Israel did defeat them in Deut. 7:1 Joshua 3:10 24:11.

The Girgashites lived in the Palestine area.

Genesis 10:17			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chivvîy (חִוִּי) [pronounced *khihv-VEE*]	*villagers,* transliterated *Hivite*	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿArqîy (עַרְקִי) [pronounced *ġahr-KEE*]	*gnawing; inhabitant of the city Arka,* and is transliterated *Arkite*	gentilic singular noun/adjective with the definite article	Strong's #6208 BDB #792
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 10:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Çîynîy (יְנִי) [pronounced *see-NEE*]	*thorn; clay;* and is transliterated *Sinite*	gentilic singular adjective with the definite article	Strong's #5513 BDB #696

This is the first time that these proper nouns are found in Scripture.

Translation: ...the Hivites, the Arkites, and Sinites,...

According to R. B. Thieme, Jr., the Hivites eventually were the Canaanites who lived in Syria and another branch of them were the Gibeonites in the days of Joshua. The NET Bible says that these are Canaanites of Hurrian descent.

The Hivites lived in the hills of Lebanon (Genesis 10:17 Judges. 3:3) and the Hermon range to the valley which leads to Hamath (Joshua 6:3). They occupied this territory even until the time of David (2Samuel 24:7). They are more closely associated with the Arkites than the other tribes mentioned. It is quite likely that these are also known as the Horites, the mixup being due to a scribal error. Genesis 36:2,20–30 are cited to prove this (Zibeon is called both a Hivite and a Horite). The original difference between the words is vav (waw), ו, and resh, ר, so it is easy to see how a scribal error could have been made. Genesis 34:2 and Joshua 9:7 have various readings of Hittite, Hivite and Horite.

The Arkite inhabited, of all places, the town of Arka (presently, it is Tell 'Arqa, four miles from the sea and 12 miles northeast of Tripolis, Syria. The city is found in the Assyrian inscriptions under the name Irkatah, described by both Shalmaneser II and Tiglath-pileser II as rebellious.

According to R. B. Thieme, Jr., the Arkites were eventually the northern Phœnicians. The NET Bible says that the Arkites lived in Arka, a city in Lebanon, north of Sidon.

Except for the parallel passage in 1Chronicles, the Sinites and the Hamathites (v. 18) are never mentioned again. The Sinites have been variously associated with Sinna on Mount Lebanon (Strabo notes this). We find that their name may have survived in the names Nahr as-Sinn and Sinn addarb and might be related to other peoples in secular history.

R. B. Thieme, Jr. said that the Sinites eventually occupied the area of Lebanon. The NET Bible identifies them with a city called *Sin* in Lebanon.

Genesis 10:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֶא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾarᵉvâdîy (יִדְוְרַא) [pronounced *ahr-vaw-DEE*]	*I will break loose,* transliterated *Arvadite*	gentilic singular adjective with the definite article	Strong's #721 BDB #71
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

Genesis 10:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tsᵉmmârîy (יִרְמָצ) [pronounced *tsehm-aw-REE*]	*double woolens,* transliterated *Zemarite*	gentilic singular adjective with the definite article	Strong's #6786 BDB #856
Chămâthîy (יִתָמֶח) [pronounced *khuhm-aw-THEE*]	*defense, citadel;* these are *descendants of Canaan,* transliterated *Hamathite*	gentilic singular adjective with the definite article	Strong's #2577 BDB #332

Translation: ...the Arvadites, the Zemarites and the Hamathites.

R. B. Thieme, Jr. also places the Arvadites in northern Phœnicia. The NET Bible says that the Arvadites lived in the city Arvad, located on an island near the mainland close to the river El Kebir.

Arvad (called Ruâd today) was the northern most Phœnician city, is an island two miles off the coast of Syria (which was ancient Phœnicia) opposite Cypress approximately 50 miles north of Byblos. Despite its diminutive size (less than a mile in circumference),[31] it was heavily fortified and they ruled over some a great deal of the neighboring coast. This city maintained its independence up until the 9th century BECAUSE when it was under Tyre's control during the time of Ezekiel (who mentions it in Ezekiel 27:8, 11).

R. B. Thieme, Jr. says that the Zemarites are the ancestors of the Arvad and Hanith, which is found in his Zechariah series. The NET Bible says that the Zemanites lived in the town Sumur, north of Arka.

R. B. Thieme, Jr. places the Hamathites as living in the city of Hamath in the Lebanon area on the Orontes River.[32]

The Zemarites likely lived in northern Phœnicia, between Arvad and Tripolis in what is now called Sumra (called Sumur in the Tell el-Amarna letters and Simirra in the Assyrian texts).

Genesis 10:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind; afterwards, after that*	preposition/adverb	Strong's #310 BDB #29
pûwts (יוף) [pronounced *poots*]	*to be dispersed, to be scattered*	3ʳᵈ person plural, Niphal perfect	Strong's #6327 BDB #806
mishᵉpâchâh (הָחָפשמ) [pronounced *mish-paw-KHAWH*]	*family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*	feminine plural construct	Strong's #4940 BDB #1046

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[31] Could it be that small? ZPEB, vol. 1, p. 342

[32] The latter association comes from the NET Bible.

Genesis 10:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
K^enaʿănîy (יְנַעֲנִי) [pronounced *k^e-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: Afterwards, the families of the Canaanites were dispersed;...

Literally, this reads: And after were dispersed families of the Canaanite. What this appears to be is the dispersion of the people of Canaan found in Genesis 11.

Gen 10:15–18 And Canaan fathered Sidon, his first-born, and Heth, and the Jebusite and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And afterward the families of the Canaanites were spread abroad.

Genesis 10:15–18 Canaan became the father of Sidon, his firstborn, and Heth. [He was also father to] the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, and Sinites, the Arvadites, the Zemarites and the Hamathites. Afterwards, the families of the Canaanites were dispersed;... (Kukis mostly literal translation)

Genesis 10:15–18 Canaan became the father of Sidon (his firstborn) and of Heth. Canaan was also the ancestor to the Jebusites, the Amorites, the Girgashites, the Hivites, and Arkites, the Sinites, the Arvadites, the Zemarites and the Hamathites. Afterwards, the families of the Canaanites were dispersed... (Kukis paraphrase)

Several extremely important peoples were descended from Canaan. These are not names just pulled out of a hat or made up; we can trace almost every one of these names to well-known peoples of the ancient world.

The NET Bible Footnotes on Genesis 10:15–19
Canaan was the father of[56] Sidon his firstborn,[57] Heth,[58] the Jebusites,[59] Amorites,[60] Girgashites,[61] Hivites,[62] Arkites,[63] Sinites,[64] Arvadites,[65] Zemarites,[66] and Hamathites.[67] Eventually the families of the Canaanites were scattered and the borders of Canaan extended[68] from Sidon[69] all the way to[70] Gerar as far as Gaza, and all the way to[71] Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha
[56] Heb "fathered."
[57] Sidon was the foremost city in Phoenicia; here Sidon may be the name of its founder.
[58] Some see a reference to "Hittites" here (cf. NIV), but this seems unlikely. See the note on the phrase "sons of Heth" in Gen 23:3.
[59] The Jebusites were the Canaanite inhabitants of ancient Jerusalem.
[60] Here Amorites refers to smaller groups of Canaanite inhabitants of the mountainous regions of Palestine, rather than the large waves of Amurru, or western Semites, who migrated to the region.
[61] The Girgashites are an otherwise unknown Canaanite tribe, though the name is possibly mentioned in Ugaritic texts (see G. J. Wenham, Genesis [WBC], 1:226).
[62] The Hivites were Canaanite tribes of a Hurrian origin.
[63] The Arkites lived in Arka, a city in Lebanon, north of Sidon.

The NET Bible Footnotes on Genesis 10:15–19
[64] The Sinites lived in Sin, another town in Lebanon.
[65] The Arvadites lived in the city Arvad, located on an island near the mainland close to the river El Kebir.
[66] The Zemarites lived in the town Sumur, north of Arka.
[67] The Hamathites lived in Hamath on the Orontes River.
[68] Heb "were."
[69] For location see Map1-A1; JP3-F3; JP4-F3.
[70] Heb "as you go."
[71] Heb "as you go."

From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

———————————

I think I should have connect v. 18b to v. 19.

And so is a border of the Canaanite from Sidon [and] your going to Gerar as far as Gaza; your coming in Sodom-ward and Gomorrah and Admah and Zeboiim as far as Lasha.	Genesis 10:19	**...[so that] the border of Canaan is from Sidon [as] you go to Gerar [to] as far as Gaza; [and as] you come into Sodom, Gomorrah, Admah, and Zeboiim, [and] as far as Lasha.**

...so that the border of Canaan goes from Sidon to Gerar, and as far as Gazar, until you come to Sodom, Gomorrah, Admah and Zeboiim, going as far in that direction as Lasha.

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	And the limit of the Kenaanaee was from Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi.
Latin Vulgate	And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.
Masoretic Text (Hebrew)	And so is a border of the Canaanite from Sidon [and] your going to Gerar as far as Gaza; your coming in Sodom-ward and Gomorrah and Admah and Zeboiim as far as Lasha.
Peshitta (Syriac)	And the border of the Canaanites extended from Sidon, which is at the entrance of Gadar, as far as Gaza; which is at the entrance of Sodom, Gomorrah, Admah, and Zeboim, as far as Lasha.
Septuagint (Greek)	And the boundaries of the Canaanites were from Sidon till one comes to Gerar and Gaza, till one comes to Sodom and Gomorrah, Admah and Zeboiim, as far as Lasha.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy-to-Read Version	The land of the people of Canaan was from Sidon in the north to Gerar in the south, from Gaza in the west to Sodom and Gomorrah in the east, from Admah and Zeboiim to Lasha.
Good News Bible (TEV)	...until the Canaanite borders reached from Sidon southward to Gerar near Gaza, and eastward to Sodom, Gomorrah, Admah, and Zeboiim near Lasha.
The Message	...going from Sidon toward Gerar, as far south as Gaza, and then east all the way over to Sodom, Gomorrah, Admah, Zeboiim, and on to Lasha.
New Century Version	Their land reached from Sidon to Gerar as far as Gaza, and then to Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.
New Life Bible	So the land of the Canaanite was from Sidon toward Gerar as far as Gaza, then toward Sodom, Gomorrah, Admah and Zeboiim as far as Lasha.

Partially literal and partially paraphrased translations:

Beck's American Translation	...till the territory of the Canaanites extended from Sidon toward Gerar as far as Gaza and toward Sodom, Gomorrah, Admah and Zeboiim as far as Lasha.
Christian Community Bible	The Canaanite frontier stretched from Sidon in the direction of Sodom, Gomorrah, Admah and Zeboim, and as far as Lesha.
New American Bible (R.E.)	...so that the Canaanite borders extended from Sidon all the way to Gerar, near Gaza, and all the way to Sodom, Gomorrah, Admah and Zeboiim, near Lasha.
NIRV	The borders of Canaan went from Sidon toward Gerar all the way to Gaza. Then they went toward Sodom, Gomorrah, Admah and Zeboiim all the way to Lasha.
New Jerusalem Bible	The Canaanite frontier stretched from Sidon all the way to Gerar near Gaza, and all the way to Sodom, Gomorrah, Admah and Zeboiim near Lesha.
Revised English Bible	...and then the Canaanite border ran from Sidon towards Gerar all the way to Gaza; then all the way to Sodom and Gomorrah, Admah, and Zeboyim as far as Lasha.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Their country stretching from Zidon to Gaza, in the direction of Gerar; and to Lasha, in the direction of Sodom and Gomorrah and Admah and Zeboiim.
Complete Jewish Bible	The border of the Kena'ani was from Tzidon, as you go toward G'rar, to 'Azah; as you go toward S'dom, 'Amora, Admah and Tzvoyim, to Lesha.
Ferar-Fenton Bible	And the boundaries of the Canaanites are from Zidon by the valley of Gerar to Gaza; along the valley of Sodom and Gomorrah and Admah, and Zeboiim, to Lashar.
JPS (Tanakh—1985)	(The [original] Canaanite territory extended from Sidon as far as Gerar, near Gaza, and as far as Sodom, Gomrroah, Admah, and Zeboiim, near Lasha.)
New Advent Bible	And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until you enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

The Amplified Bible	And the territory of the Canaanites extended from Sidon as one goes to Gerar as far as Gaza, and as one goes to Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. Surely no greater proof is needed of the great antiquity of this portion of Genesis than the fact that it mentions as still standing these four cities of the plain, which were utterly destroyed in Abraham's time (Gen. 19:27-29; Deut. 29:23).
New King James Version	And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.
New RSV	And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.
Syndein/Thieme	{Basic Geographic Area of the Canaanites} And the border of the Canaanites was from Sidon, as you come to Gerar, unto Gaza. As you go, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha..
Young's Updated LT	And the border of the Canaanite is from Sidon, in your coming towards Gerar, unto Gaza; in your coming towards Sodom, and Gomorrah, and Admah, and Zeboim, unto Lasha.

The gist of this verse: In this verse, we get the borders of the Canaanite groups.

Genesis 10:19a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
gᵉbûwl (לוּבְג) [pronounced *gᵉᵇ-VOOL*]	*border, boundary, territory [within a border], region, territory [of darkness]; edge*	masculine singular construct	Strong's #1366 BDB #147
Kᵉnaʿănîy (יְנַעַנְכּ) [pronounced *kᵉ-nah-ǵuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
min (מן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Genesis 10:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Tsîydôwn (וֹדיִצ) [pronounced *tsee-DOHN*]	*hunting, fishing, catching fish;* transliterated *Sidon* or *Zidon*	proper noun; location	Strong's #6721 BDB #851
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance*	Qal infinitive construct with the 2nd person masculine singular suffix	Strong's #935 BDB #97
Geʿrâr (רָרְגּ) [pronounced *gher-AWR;* possibly *eʿrawr*]	*a lodging place, dwelling;* transliterated *Gerar*	proper singular noun; location; with the definite article	Strong's #1642 BDB #176
ʿad (דַע, [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
ʿazzâh (הָזַּע) [pronounced *ģahz-ZAW*]	*the strong;* transliterated *Gaza*	proper noun; location	Strong's #5804 BDB #738

Translation: ...[so that] the border of Canaan is from Sidon [as] you go to Gerar [to] as far as Gaza;...

When the Canaanites were scattered from the area of Babel, they moved eventually out to the land which we know as Israel today.

Sidon is on the far northern coast of Israel, even northwest of the Sea of Galilee. Today, this would be in the nation of Lebanon. More or less, a straight line could be drawn down to Gerar, and west of Gerar on the Mediterranean coast is Gaza. A map will be added further down.

This description allows us to know when this was written; or at least to set some time boundaries. Sodom and Gomorrah were still cities and the Hittites had not moved nor had the been pushed too far north. We find Sodom and Gomorrah mentioned in Abram's time, and they were obviously well-established by that time. The first and third cities are on the coast of the Mediterranean, and the latter five are the cities of the plain, some possibly beneath the Dead Sea today. This area is basically the promised land, but smaller. Had Moses been the original author, then he would not have referred to the latter five cities because they would not have existed during his time. Some time would have to pass after Canaan to allow for the movement of the families. However, our concept of a city and their concept of a city would be quite different. Their city could consist of one main family and 3-6 generations of descendants.

Genesis 10:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance*	Qal infinitive construct with the 2nd person masculine singular suffix	Strong's #935 BDB #97
Çeʿdôm (מֹדֹס) [pronounced *sehd-OHM*]	*burning;* which is transliterated *Sodom*	masculine singular locative noun with the directional hê	Strong's #5467 BDB #690

Genesis 10:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The hê locale: However, this word, after a verb of motion, has the locale *âh* ‫ָה]‬ ending. This is called the *directive hê* or the *he locale,* which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.			
wᵉ (or vᵉ) (‫וֹ‬ or ‫וּ‬) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿĂmôrâh (‫עֲמֹרָה‬) [pronounced *ģuhm-oh-RAW*]	*submersion;* and is transliterated *Gomorrah*	feminine singular proper noun	Strong's #6017 BDB #771
This is the first time Sodom and Gomorrah are mentioned in Scripture.			

Translation:...[and as] you come into Sodom, Gomorrah,...

Sodom and Gomorrah, both of which are at the southeastern edge of the Dead Sea. Naming these as part of the borders of the area occupied by the Canaanites, suggests that this portion of Scripture was recorded[33] before Sodom and Gomorrah were destroyed.

Genesis 10:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (‫וֹ‬ or ‫וּ‬) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾAdᵉmâh (‫אַדְמָה‬) [pronounced *ahd-MAW*]	*red earth; earthy;* transliterated *Admah*	feminine singular, proper noun/location	Strong's #126 BDB #10
wᵉ (or vᵉ) (‫וֹ‬ or ‫וּ‬) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Tsᵉbôyiyim (‫צְבֹייִם‬) [pronounced *tsehb-oh-yih-YIM*]	*gazelles;* transliterated Zeboim, Zeboiim	plural proper noun/location	Strong's #6636 BDB #840
There are several different spellings of this noun, and the one above is what we find in Genesis 10:19; but it is not listed among the 3 other spellings by Strong.			

Translation: ...Admah, and Zeboiim,...

Admah and Zeboiim are also cities which were destroyed when God destroyed Sodom and Gomorrah, and their exact location is unknown.

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[33] Again, by *recorded,* I mean put into some sort of a permanent record, which may have been verbal and memorized for several generations.

Genesis 10:19d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
ʿad (דַע) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Leshaʿ (עֶשַׁל) [pronounced *LEH-shahǵ*]	*to break through; a fissure; a boiling spring;* transliterated *Lasha*	proper singular noun/location	Strong's #3962 BDB #546

Translation:...[and] as far as Lasha.

Lasha appears to be the city furthest south in this description. We do not have a circle, exactly, of the Canaanite area. It appears as though we are being given a lopsided "U" as a description of the land that the Canaanites eventually lived on. They did appear to be fond of coastal areas, whether along the Mediterranean Sea or along the Dead Sea.

What may be suggested here is, the Canaanites controlled this general area, but that the cities given are really their population centers. When we come to Genesis 14, we will see the Canaanites under siege by a coalition of nations from the east.

Gen 10:19 And the border of the Canaanites was from Sidon (as you come to Gerar) to Gaza, as you go in towards Sodom and Gomorrah and Admah and Zeboim, even to Lasha.

Genesis 10:19 ...[so that] the border of Canaan is from Sidon [as] you go to Gerar [to] as far as Gaza; [and as] you come into Sodom, Gomorrah, Admah, and Zeboiim, [and] as far as Lasha. (Kukis mostly literal translation)

Genesis 10:19 ...so that the border of Canaan goes from Sidon to Gerar, and as far as Gazar, until you come to Sodom, Gomorrah, Admah and Zeboiim, going as far in that direction as Lasha. (Kukis paraphrase)

We are even given the location of these peoples. Canaan is the land which God will give to the Jews, and modern-day Israel covers a very small portion of that land today.

When I originally read this passage, decades ago, I took it for granted. Now, in retrospect, it is quite amazing that God tells us which families populate which portions of the world.

Ham and his Descendants
(who Primarily Occupy Southwest Asia and Africa)

1.   Cush: Old Ethiopia [Ethiopia] The Empire of Kush to the south of Egypt is known from at least 1970 B.C., but this name has also been associated by some with the Kassites who inhabited the Zagros -Kurdistan- area of Mesopotamia, the Sumerian city of Kish.
   1)   Seba [Meroe] Seba has been connected with both Yemen and Eritrea, with much confusion with Sheba below. The Shibboleth-like division amongst the Sabaeans into Sheba and Seba is acknowledged elsewhere, for example in Psalm 72, leading scholars to suspect that this is not a mistaken duplication of the same name, but a genuine historical division. The significance of this division is not yet completely understood, though it may simply reflect which side of the sea each was on.
   2)   Havilah [Arabia] Usually considered to be a part of the Arabian peninsula near the Red Sea.
   3)   Sabtah [Sabeans] Sometimes connected with Hadhramis (their ancient capital being Saubatha) in eastern Yemen.
   4)   Raamah [Arabia] has been connected with Rhammanitae mentioned by Strabo in the southwest Arabian peninsula, and with an Arabian city of Regmah at the head of Persian Gulf.

Ham and his Descendants
(who Primarily Occupy Southwest Asia and Africa)

        (1)   Sheba has been connected with Sabaeans and peoples on either side of the narrowest part of the Red Sea, in both Yemen/South Arabia, and Eritrea/Ethiopia/Somalia.

        (2)   and Dedan, which is apparently a region of the Tabuk Province of Saudi Arabia.

    5)   Sabteca may possibly refer to Sabaiticum Ostium, Sabaeans living around a specific harbour in Eritrea. .

    6)   Nimrod: Babylon, Erech, Accad, and Calneh in Shinar [Babylonia]. He went from that area to Assyria and built Nineveh, Rehoboth Ir, Calah, and Resen. [Babylon, Ninevah]. Nimrod is also identified as a mighty hunter before God, and the founder of ancient Babel, Akkad, Sumer, and possibly cities in Assyria. The Hebrew wording of Genesis 10:11 has led to some ambiguity as to whether Asshur here is the son of Shem or a city built by Nimrod; either interpretation can be found in various modern versions.

2.   Egypt (Hebrew = Mizraim): Egypt. Mizraim is a name for Upper and Lower Egypt and literally translates as Ta-Wy in Ancient Egyptian ("The Two Lands"). Ancient Egypt was divided into two regions known as Upper Egypt and Lower Egypt. The -aim in Mizraim represents dual number. Arabic-speaking modern Egyptians refer to their country as Misr.

    1)   Ludites (or, Ludim) is sometimes considered a scribal error for Lubim, a reference to the Lebu of Eastern Libya.

    2)   Anamites (or, Anamim). There is a reference in an Assyrian inscription from Sargon II's time to Anami, a tribe located in Cyrene, Libya.

    3)   Lehabites (or, Lehabim) may possibly be identified with Libya, but that is uncertain.

    4)   Naphtuhites (or Naphtuhim) has been connected with Na-Ptah, the Egyptian form of Memphis.

    5)   Pathrusites (or, Pathrusim): [Pathros] are possibly connected with Egyptian word Pa-To-Ris meaning southerners.

    6)   Casluhites (or, Casluhim): [Philistines]

    7)   Caphtorites (or, Caphtorum) [Crete] are associated with Caphtor, probably Crete, Cyprus, or both.

3.   Put (or Phut): Libya; the ancient river Phut is in Libya.

4.   Canaan's descendants were early settlers of Palestine; also known today as Israel, Lebanon and Jordan.

    1)   Sidon is associated with the ancient city Sidon

    2)   Heth [Hittites, Cathay] and possibly associated with the Hatti, a powerful entity in Anatolia.

    3)   The Jebusites settled Jerusalem

    4)   The Amorites settled Canaan. They were a people living between the Jordan and Euphrates rivers by at least 2000 B.C., known as Amurru to the Akkadians and Egyptians.

    5)   The Girgashites settled Canaan. They were known to the Egyptians as the Kirkash. Some suggest that they settled east of the Jordan River between Lake Kinneret and the Dead Sea

    6)   The Hivites settled Canaan

    7)   The Arkites settled Canaan [they nmight be related to the Phœnicians]. Some suggest that they founded the city-state of Arqa in Phœnicia.

    8)   The Sinites settled Canaan [but appear to be associated with Sino, China]. They may be originally associated with the Wilderness of Sin, or the Sinn river in Syria.

    9)   Arvadites settled in Canaan and possibly refers to the Phœnician city-state of Arwad.

    10)   Zemarites settled Canaan and are possibly founders of the Phœnician city-state of Zemar.

    11)   Hamathite settled Canaan and possibly founded the Syrian city of Ramath.

How many ancient historians sat down and laid out all of the ancient nations along with their founders? As far as I know, only the Bible and Josephus, and Josephus used the Bible extensively.

Will Durant (1885–1981) is one of the greatest historians of all time. He wrote an 11 volume historical set beginning with established civilization (as he sees it) and going to the era of Napoleon, approximately 11,000 pages, called *The Story of Civilization*. My understanding is, Durant was an unbeliever (although he does have a Catholic upbringing). When making a Biblical reference to Ur in Sumeria, Durant footnotes this with *The discoveries here summarized have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year adds corroboration from documents, monuments, or excavations. E.g., potsherds unearthed at Tel Ad-Duweir in 1935 bore Hebrew inscriptions confirming part of the narrative of the Books of Kings. We must accept the Biblical account provisionally until it is disproved.*[34] This quotation indicates that Durant apparently does not believe the Bible to be the Word of God, but still accepts it as very accurate history.

Another one of the amazing things in the Bible is, its theology is tied directly to historical narrative; if the history is incorrect, then the theology is as well. I know there are books and websites which all discuss the contradictions and the inaccuracies in the Bible, but the ones I have examined often list things which I am able to answer without research. So, if the great historian Will Durant—who is far more learned than me or the editors of any of these anti-Bible websites—tells me that every new archeological discovery confirms Biblical history, then it is more reasonable for me to side with him.

Most of the associations with nations taken from **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009.

Countries in brackets are from **http://ldolphin.org/shj.jpg** accessed August 27, 2009.
Additional information taken from **http://www.citizendia.org/Sons_of_Noah** accessed July 13, 2010.

Chapter Outline   **Charts, Graphics and Short Doctrines**

I recently picked up a set of the Time-Life books which deal with the history of man, and came across an interesting statement in the introduction to *Cradle of Civilization: No civilization existed anywhere on the earth's surface before 3000 B.C. Only then did one develop, first in Mesopotamia, a little later in Egypt.*[35] In other words, this is exactly how the Bible lays this out, even though we may be a few hundred years off when it comes to an agreement on the timeline.

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[34] *The Story of Civilization; 1. Our Oriental Heritage,* by Will Durant; MJF Books, ©1963; p. 300 (footnote).

[35] *Great Ages of Man: Cradle of Civilization;* by Samuel Noah Kramer and the Editors of Time-Life books; Time-Life Books, ©1967; Time Incorporated, New York; p. 7.

A Map of the Descendants of Shem, Ham and Japheth. Sometimes, it is easier to see some of this on a map, and we have the early settlements of Ham shown on the map to your right.

Great empires of the past: Egypt, Assyria, Babylon, and Persia all have strong historical links to the Biblical figures connected with the sons of Noah. Most, if not all, tribes and nations can be traced to these men through their descendants.[36]
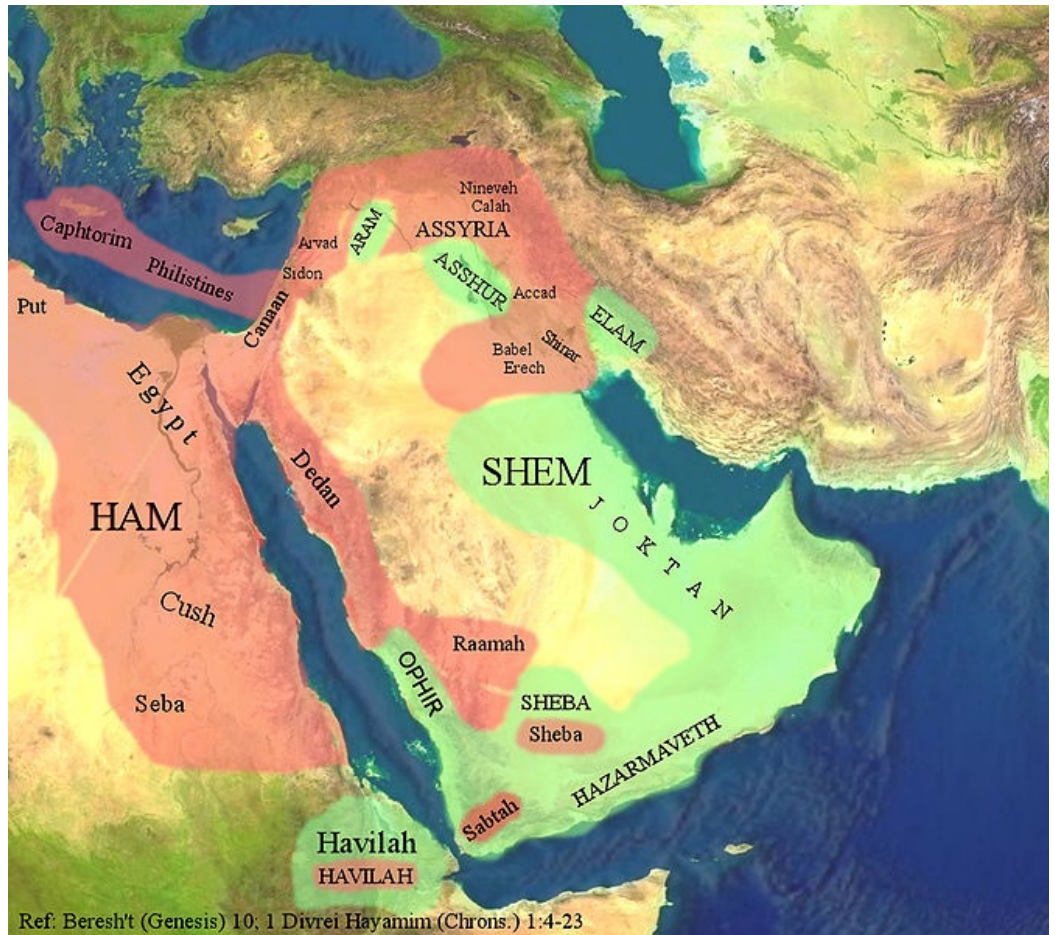
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From **http://billygambelaafroasiaticanthropology.files.wordpress.com/2009/04/land-of-ham-and-shem-map1.jpg**

Chapter Outline	Charts, Graphics and Short Doctrines

These [are] sons of Ham to their families, to his tongue, in their lands, in their nations.	Genesis 10:20	These [were] the descendants of Ham, regarding their families, regarding their language, in their lands, in their national entities.

This was a listing of the descendants of Ham, with respect to their families, regarding their language, in the lands in which they lived, in the national entities that they established for themselves.

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people.
Latin Vulgate	These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.
Masoretic Text (Hebrew)	These [are] sons of Ham to their families, to his tongue, in their lands, in their nations.

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[36] From **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009.

Peshitta (Syriac)	These are the sons of Ham, after their families and their languages, in their lands and in their nations.
Septuagint (Greek)	These were the sons of Ham in their tribes according to their tongues, in their countries, and in their nations.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Those are Ham's sons in their families, languages, countries and nations.
Easy-to-Read Version	All those people were descendants [61] of Ham. All those families had their own languages and their own lands. They became separate nations.
Good News Bible (TEV)	These are the descendants of Ham, living in their different tribes and countries, each group speaking its own language.
The Message	These are the descendants of Ham by family, language, country, and nation.
New Century Version	All these people were the sons of Ham, and all these families had their own languages, their own lands, and their own nations.
New Life Bible	These are the sons of Ham, by their families, languages, lands and nations.
New Living Translation	These were the descendants of Ham, identified by clan, language, territory, and national identity.

Partially literal and partially paraphrased translations:

American English Bible	**These were the descendents of Ham by tribe, country, language, and nation**.
New American Bible	These are the descendants of Ham, according to their clans and languages, by their lands and nations.
NIRV	Those are the sons of Ham. They are listed by their tribes and languages in their territories and nations.
Today's NIV	These are the sons of Ham by their clans and languages, in their territories and nations.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	All these, with their different families, languages, lands, and nations, are the offspring of Ham.
Ferar-Fenton Bible	These were the sons of Ham, in their tribes and languages, in the regions of the heathen.
New Advent Bible	These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.
NET Bible®	These are the sons of Ham, according to their families, according to their languages, by their lands, and by their nations.
NIV – UK	These are the sons of Ham by their clans and languages, in their territories and nations.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

American KJV	These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.
Green's Literal Translation	These were the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.
New RSV	These are the descendants of Ham, by their families, their languages, their lands, and their nations.
Webster's Bible Translation	These [are] the sons of Ham, after their families, after their tongues, in their countries, [and] in their nations.
Young's Literal Translation	These *are* sons of Ham, by their families, by their tongues, in their lands, in their nations.

The gist of this verse:

Genesis 10:20a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective	Strong's #428 BDB #41
bânîym (מִינָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Hâm (מָה) [pronounced *hawm*]	*hot, sunburnt, brown;* the Egyptian word means *black;* transliterated *Ham;* originally of a son of Noah and his ancestors; and later applied to Egypt	proper noun, masculine	Strong's #2526 BDB #325
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
mis"ᵉpâchâh (הָחָפּשמ) [pronounced *mish-paw-KHAWH*]	*family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #4940 BDB #1046

Translation: These [were] the descendants of Ham, regarding their families,...

This is a summary verse of what we have just studied. These descendants of Ham were broken down into their various families; and, as we observed, we do not have a clear line to some of the various Canaanites groups. We know they come from Canaan, but not much besides this.

Genesis 10:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
lâshôwn (זוֹשָׁל) [pronounced *law-SHOHN*]	*tongue; speech; language; lapping; tongue-shaped*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #3956 BDB #546

Translation: ...regarding their language,...

Again, nothing has been said about language until this chapter, because, quite obviously, everyone would be speaking the same language. However, since language is mentioned, that means that the separation of these various groups occurred over the several generations which are recorded here.

Genesis 10:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾărâtsôwth (תוֹצָרֲא) [pronounced *uh-raw-TSOHTH*]	*lands, countries*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #776 BDB #75

Translation: ...in their lands,...

Peoples grouped together into various geographical areas, which were, from time to time, given to us.

Genesis 10:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
gôwyîm (םִיוֹג) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #1471 BDB #156

Translation: ...in their national entities.

Not every family went off in one direction. Some of them separated from one another, even if they spoke the same language.

As in v. 5, this passage tells us that this chapter was written after the chapter 11 occurred (not necessarily after chapter 11 was written, however). The author knew very little about Japheth, therefore the passage concerning his progeny is short and without verbs. Those descended from Ham had made quite a mark in the world and the

author spent a lot of time with them. The different construction beginning v. 21 might indicate that Shem is the author, or a descendant of Shem's.

Gen 10:20 These *were* the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

Genesis 10:20 These [were] the descendants of Ham, regarding their families, regarding their language, in their lands, in their national entities. (Kukis mostly literal translation)

There has been a pattern, repeated many times in history. The descendants of Japheth would continue to expand and explore, often conquering lands far and wide which were often settled originally by descendants of Ham. This has occurred in both North and South America, Asia, Australia, Africa and Europe. It is a pattern of history, and an interesting one, but not one for us to feel guilty about. When it comes to geography and nations, virtually every nation was taken from someone else, who took it from someone else, who took it from someone else. The primary reasons the borders are what they are, is the military strength of the nation presently holding on to the territory that it has. Having lived nearly 60 years, I can testify that the maps of my youth are quite different from the maps of today; particularly with regards to Russia and Africa. Once a people conquer an area, then that area belongs to them for as long as they can hold on to it.

Feelings of guilt, revenge or hatred because of what has occurred in the past are just sins which need to be confessed (the actions of the past don't need to be confessed, those accompanying emotions of guilt, revenge and/or hatred need to be confessed). As Paul said to the Athenians: "And God made every nation of men of one blood, to live on all the face of the earth, preordaining specific time periods as well as boundaries of their dwelling, to seek the Lord, if perhaps they might feel after Him and might find Him, though indeed He not being far from each one of us. For in Him we live and move and exist, as also some of the poets among you have said, 'For we are also His offspring.' Then being offspring of God, we ought not to suppose that the Godhead is like gold or silver or stone, engraved by art and the imagination of man." (Acts 17:26–29). God devised nationalism with the result man might be evangelized and know the truth.

Genesis 10:20 This was a listing of the descendants of Ham, with respect to their families, regarding their language, in the lands in which they lived, in the national entities that they established for themselves. (Kukis paraphrase)

As before, the Hamites are separated by nationality (families), by language and by geography (countries).

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Chapter Outline	**Charts, Graphics and Short Doctrines**

The Descendants of Shem
Genesis 11:10–26 1Chronicles 1:17–23 Luke 3:35–36

And to Shem is born—also, he [is] a father of all sons of Eber—a brother of Japheth the greater.	Genesis 10:21	[Children] are born to Shem. He [is] also the father of all the sons of Eber, [and] the brother of Japheth, the elder [brother].
Shem also fathered children. He is the father of all the sons of Eber, as well as the younger brother of Japheth.		

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Japheth, great in the fear of the Lord.
Latin Vulgate	Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were bor.
Masoretic Text (Hebrew)	And to Shem is born—also, he [is] a father of all sons of Eber—a brother of Japheth the greater.
Peshitta (Syriac)	To Shem also, the father of all the children of Eber, the elder brother of Japheth, even to him were children born.
Septuagint (Greek)	And to Shem himself also were children born, the father of all the sons of Eber, the brother of Japheth the elder.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Children were also born to Shem the father of all Eber's children and Japheth's older brother.
Contemporary English V.	Shem's descendants had their own languages, tribes, and land. He was the older brother of Japheth and the ancestor of the tribes of Eber. Shem was the ancestor of Elam, Asshur, Arpachshad, Lud, and Aram. Aram was the ancestor of Uz, Hul, Gether, and Mash. Arpachshad was the father of Shelah and the grandfather of Eber, whose first son was named Peleg, because it was during his time that tribes divided up the earth. Eber's second son was Joktan. Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. Their land reached from Mesha in the direction of Sephar, the hill country in the east.
Easy English	Shem also had children. Shem was Japheth's older brother. Shem was the *ancestor of all Eber's children.
Good News Bible (TEV)	Shem, the older brother of Japheth, was the ancestor of all the Hebrews.
New Century Version	**Shem's Sons** Shem, Japheth's older brother, also had sons. One of his descendants was the father of all the sons of Eber.
New Life Bible	Children were born to Shem, the father of all the children of Eber, and the older brother of Japheth.
New Living Translation	**Descendants of Shem** Sons were also born to Shem, the older brother of Japheth [Or Shem, whose older brother was Japheth.] Shem was the ancestor of all the descendants of Eber.

Partially literal and partially paraphrased translations:

American English Bible	Shem (who was the ancestor of all the sons of Heber and the brother of [Noah's] eldest son JaPheth) also had children born to him.
New American Bible (R.E.)	To Shem also, Japheth's oldest brother and the ancestor of all the children of Eber,* children were born. Eber: the eponymous ancestor of the Hebrews, that is, the one to whom they traced their name.
NIRV	**The Sons of Shem** Sons were also born to Shem. Shem was Japheth's younger brother. All of the sons of Eber came from Shem.
New Jerusalem Bible	Shem too fathered sons, being ancestor of all the sons of Eber and Japheth's elder brother.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Shem also begat. He's the father of all the sons of Eber, and the greater brother to Japheth.
Bible in Basic English	And Shem, the older brother of Japheth, the father of the children of Eber, had other sons in addition.
Complete Jewish Bible	Children were also born to Shem, ancestor of all the descendants of 'Ever and older brother of Yefet.

The Expanded Bible

Shem's Sons

Shem, Japheth's older brother, also had sons. One of his descendants was the father of all the sons of Eber [^Cthe Israelites were descended from Shem through Eber].

Ferar-Fenton Bible	And Shem, the elder brother of Japheth, also produced. He was the father of all the sons of Heber ["Heber" in Hebrew signifies a "colonizer" or a "colonist," and it is an historical fact that the Semitic nations have been the greatest colonizers of the earth. As Baron von Humboldt says of the Arabian branch, "They are the most mobile race in the world."].
Judaica Press Complete T.	And to Shem were also born *children; he was* the father of all the people of the other *side of the river,* the brother of Japheth the elder.
New Advent Bible	Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born.
NET Bible®	And sons were also born [Heb "And to Shem was born."] to Shem (the older brother of Japheth) [Or "whose older brother was Japheth." Some translations render Japheth as the older brother, understanding the adjective לוּדְגַּה (haggadol, "older") as modifying Japheth. However, in Hebrew when a masculine singular definite attributive adjective follows the sequence masculine singular construct noun + proper name, the adjective invariably modifies the noun in construct, not the proper name. Such is the case here. See Deut 11:7; Judg 1:13; 2:7; 3:9; 9:5; 2 Kgs 15:35; 2 Chr 27:3; Neh 3:30; Jer 13:9; 36:10; Ezek 10:19; 11:1.], the father of all the sons of Eber.

NIV – UK

The Semites

Sons were also born to Shem, whose elder brother was [Or Shem, the elder brother of] Japheth; Shem was the ancestor of all the sons of Eber.

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

The Amplified Bible	To Shem also, the younger brother of Japheth and the ancestor of all the children of Eber [including the Hebrews], children were born.
Concordant Literal Version	And to Shem sons are born. Moreover, he is the forefather of all the sons of Eber. He is a brother of Japheth, the eldest.
The Geneva Bible	Unto Shem also, the father of all the children of k Eber, the brother of Japheth the elder, even to him were [children] born. In his stock the Church was preserved: therefore Moses stops speaking of Japheth and Ham, and speaks of Shem extensively.
New King James Version	And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.
New RSV	To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born.
Syndein/Thieme	{Verses 21-32: Ethnology of Shem} Unto Shem {father of the Arabic races and the Jewish Peoples} also, the father of all the children of Eber . . . the brother of Japheth the elder . . . even to him were children born.
Webster's Bible Translation	To Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born.
Young's Updated LT	As to Shem, father of all sons of Eber, brother of Japhes the elder, he has also begotten:...

The gist of this verse:

Genesis 10:21a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
Shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character;* and is transliterated *Shem*	masculine singular proper noun	Strong's #8035 BDB #1028
yâlad (דֲלָי) [pronounced *yaw-LAHD*]	*to be born, to be born to; to be created*	3rd person masculine singular, Pual perfect	Strong's #3205 BDB #408
The Pual is the passive of the Piel (intensive) stem and likewise emphasizes an accomplished state. The Piel is used to describe many occupations and the Pual is used for many of the technical skills in these occupations.			

Translation: [Children] are born to Shem.

This is an odd construction here, and I am unsure whether my translation is quite up to snuff. Because we are talking about Shem, Ham and Japheth and their lines, it might be understood that Shem also had sons. However, the word *sons* does not appear here. It is unclear to me whether the verb in the Pual (passive intensive) carries with it the assumption of *sons* in its meaning. However, the general idea appears to be, Shem, like his other two brothers, had sons as well.

Genesis 10:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gam (גַם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one)*	3rd person masculine singular, personal pronoun; sometimes the verb *is,* is implied	Strong's #1931 BDB #214
ʾâb (בָא)[pronounced *aw^bv*]	*father,* both as the head of a household, clan or tribe; *founder, civil leader, military leader*	masculine singular construct	Strong's #1 BDB #3
kôl (לכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bânîym (מִינָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÊber (רֶבֵע) [pronounced *ĢAY^B-ver*]	*one from beyond, the other side, across, region on the other side;* and is transliterated *Eber, Heber, Hebrew, Eberite*	masculine singular, adjective gentis:	Strong's #5677 BDB #720

The name denotes a person who came *from the other side of the river* (the Euphrates River).
This is the first occurrence of this proper name in Scripture.

Translation: He [is] also the father of all the sons of Eber,...

This strikes me as being an odd thing to say right up front. Before any of Shem's children are named, he is called the father of all the sons of Eber. First of all, this is the word from which we get *Hebrew;* and it means *one from beyond;* and I have haerd others define this word as *one who crosses the river* (I think perhaps R. B. Thieme, Jr. gave it that definition?).

This phrase would make sense under one of two conditions: Shem has a wife named Eber, and she had a lot of sons, and, therefore, Shem is their father. In the alternative, Eber is a relatively famous person—we do not know why—and Shem would be his father (grandfather, or whatever). In the context of this chapter, we will find out that Eber is the great grandson of Shem. However, it does strike me as strange that we are given this bit of information right at the beginning, before there seems to be a reason for it.

Genesis 10:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾâch (חָא) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular construct	Strong's #251 BDB #26

Genesis 10:21c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
Yepheth (יֶפֶת) [pronounced *YEH-fehth*]	*open, spacious; simple foolish, beguiled;* and transliterated *Japheth*	masculine singular proper noun	Strong's #3315 BDB #834
gâdôwl (גּדוֹל) [pronounced *gaw-DOHL*]	*large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing*	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Translation:...[and] the brother of Japheth, the elder [brother].

Also, just as peculiar to me is, Shem is said to be Japheth's brother, something that we are aware of. This is not some sudden surprise. We did not know, before this, that Japheth is the older brother; but it is unclear why that is important.

In short, the way that this line of Shem begins stands out as being somewhat unusual.

This verse clearly tells us that *father* does not mean *father* as we understand it, but ancestor. This does not alter the ages or the succession of generations given in Ge. 5:3–32 or 11:10–26. It does not indicate the relative age of Ham either; so it has been supposed that Ham is the second oldest brother.

Genesis 10:21 [Children] are born to Shem. He [is] also the father of all the sons of Eber, [and] the brother of Japheth, the elder [brother]. (Kukis mostly literal translation)

Genesis 10:21 Shem also fathered children. He is the father of all the sons of Eber, as well as the younger brother of Japheth. (Kukis paraphrase)

—————————————

Sons of Shem: Elam and Asshur and Arpakshad and Lud and Aram.	Genesis 10:22	**The sons of Shem [are] Elam, Asshur, Arpakshad, Lud and Aram.**
The sons of Shem are Elam, Asshur, Arpakshad, Lud and Aram.		

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram.
Latin Vulgate	The sons of Sem: Elam and Assur, and Arphaxad, and Lud, and Aram.
Masoretic Text (Hebrew)	Sons of Shem: Elam and Asshur and and Arpakshad Lud and Aram.
Peshitta (Syriac)	The sons of Shem: Elam, Asshur, Arphakhashar, Lud and Aram.
Septuagint (Greek)	The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, and Cainan.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy-to-Read Version	Shem's sons were Elam, Asshur, Arphaxad, Lud, and Aram.
Good News Bible (TEV)	Shem's sons---Elam, Asshur, Arpachshad, Lud, and Aram---were the ancestors of the peoples who bear their names.

Partially literal and partially paraphrased translations:

American English Bible	Shem's sons were Elam, Assur, Arphaxad, Lud, Aram, and Kainan.
New American Bible (R.E.)	The descendants of Shem: Elam, Asshur, Arpachshad, Lud and Aram. 1Chronicles 1:17-23.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Shem: Elam *(South-Iran),* Assyria *(North-Iraq),* Arphaxad, Lydia *(SW-Turkey),* and Syria.
Complete Jewish Bible	The sons of Shem were'Elam, Ashur, Arpakhshad, Lud and Aram.
The Expanded Bible	The sons of Shem were Elam [^Ca country east of Mesopotamia], Asshur [^Cin northern Mesopotamia], Arphaxad, Lud, and Aram [^Cnorth of Israel in Syria].
Ferar-Fenton Bible	The sons of Shem were Elam, and Ashur, and Arphaxed, and Lot, and Aram.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The sons of Shem: Elam and Ashur, and Arphaxad and Lud and Aram and Cainan.
Syndein/Thieme	The children of Shem: Elam {father of the aborigine race in Persia before the Medes arrived}, Asshur {father of the Assyrian people}, Arphaxad {father of the Abraham and his races of people}, Lud {father of the Lydians of Asia Minor}, {and} Aram {father of the Syrians}.
Third Millennium Bible	The children of Shem: Elam and Asshur, and Arphaxad and Lud and Aram.
Young's Updated LT	The sons of Shem *are* Elam, and Asshur, and Arphaxad, and Lud, and Aram.

The gist of this verse:

Genesis 10:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character;* and is transliterated *Shem*	masculine singular proper noun	Strong's #8035 BDB #1028
ʿÊylâm (עֵלָם) [pronounced *ġay-LAWM*]	*eternity; hidden;* transliterated *Elam*	proper singular noun/location	Strong's #5867 BDB #743
This is also spelled ʿÔwlâm (עֹלָם) [pronounced *ġoh-LAWM*].			
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾAshshûwr (אַשּׁוּר) [pronounced *ahsh-SHOOR*]	*a step; sucessful;* transliterated *Asshur, Assur* or *Assyria*	Proper singular noun gentilic/territory	Strong's #804 & #838 BDB #78

Translation: The sons of Shem [are] Elam, Asshur,...

According to R. B. Thieme, Jr., Elam is the father of the aborigine race in Persia before the Medes arrived. The NET Bible says that the Elamites were a non-Semitic people who lived east of Babylon. Being non-Semitic does not make sense, as right here, we are told that Elam is a son of Shem, thus making him a Semite.

Asshur is the father of the Assyrians and the region where he lived is where Nimrod expanded his power.

The land of Elam is in between the Persian Gulf and the Caspian Sea. They are non-Semitic Caucasians and their earliest appearance in secular history is approximately 2450 B.C. Their succession of rulers happened to be very peculiar to man: the throne was hereditary through women so that the new ruler was a son of a sister of a member of the previous ruler's family. Like most nations, they enjoyed periods of independence and periods of being dominated. Ezekiel has prophesied that they will drink from the cup of the wrath of God. The book of *Esther* takes place in Susa, a capitol of Elam during the rulership of Ahasuerus the Persian.

Asshur, son of Shem, is the progenitor of the Assyrians. It is possible that the translation of Genesis 10:11 is Asshur going forth and establishing cities. The segue is that Nimrod is founding cities and so is Asshur. However, nowhere else do we show, in this chapter, of people from one line, cropping up in the middle of another genealogy. The city of Asshur and the name Assyria may have come from Asshur and it may have been taken from their god Ashur. This name occurs in several personal names, so the relationship is unclear. There could even be some ancestor worship involved. Asshur, or Assyria, is north-northwest of Babylon. There is no reason to assume that there is some kind of a mistake here, as this all occurs within the same chapter within about 10 verses of one another. The problem is this: it appears as if Nimrod (in the line of Ham) establishes the city Asshur (and possibly even names one of his children Asshur). But Asshur, the son of Shem, is closely associated with this city as well; and the Assyrians are certainly believed to be a Semitic people. It is not impossible to come up with a possible explanation for this. Asshur heard of a city with his name and simply went there and conquered it. We do not know when such things began to happen (although Genesis 14 will suggest that this has been occurring over a long period of time, as it presumes previous military engagements).

Genesis 10:22b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾArᵉpakᵉshad (דשַכְּפרַאַ) [pronounced *ahr-pahk-SHAHD*]	*I shall fail as the breast: he cursed the breast-bottle;* transliterated *Arpakshad, Arphaxad*	masculine singular proper noun	Strong's #775 BDB #75
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Lûwd (דֹול) [pronounced *lewd*]	*to the firebrand; travailing;* transliterated *Lud, Lydia, Ludim*	proper masculine singular noun/gentilic	Strong's #3865 & #3866 BDB #530
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾĂrâm (םרָאַ) [pronounced *uh-RAWM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	proper noun, singular	Strong's #758 BDB #74

Translation: ...Arpakshad, Lud and Aram.

Abraham will come by the line of Arpakshad (Arphaxad). The NET Bible suggests that his descendants may have lived northeast of Nineveh.

Arpachshad was the son born to Shem two years following the flood. There are only guesses as to his descendants and geography. Even the Chaldeans have been suggested as his progeny.

Lud is quite similar to Ludim but they are different people. Lud is most likely associated with Lydia. Josephus and philology back this up.

R. B. Thieme, Jr. says that Lud is the father of the Lydians of Asia Minor.

Aram is the father of the Syrians.

Genesis 10:22 The sons of Shem [are] Elam, Asshur, Arpakshad, Lud and Aram. (Kukis mostly literal translation)

Genesis 10:22 The sons of Shem are Elam, Asshur, Arpakshad, Lud and Aram. (Kukis paraphrase)

The NET Bible Footnotes on Genesis 10:22

The sons of Shem were Elam,[74] Asshur,[75] Arphaxad,[76] Lud,[77] and Aram.[78]

[74] The Hebrew name Elam (םלֵָע, ʾelam) means "highland." The Elamites were a non-Semitic people who lived east of Babylon.

The NET Bible Footnotes on Genesis 10:22

[75] Asshur is the name for the Assyrians. Asshur was the region in which Nimrod expanded his power (see v. 11, where the name is also mentioned). When names appear in both sections of a genealogical list, it probably means that there were both Hamites and Shemites living in that region in antiquity, especially if the name is a place name.

[76] The descendants of Arphaxad may have lived northeast of Nineveh.

[77] Lud may have been the ancestor of the Ludbu, who lived near the Tigris River.

[78] Aram became the collective name of the northern tribes living in the steppes of Mesopotamia and speaking Aramaic dialects.

From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

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And sons of Aram: Uz and Hul and Gether and Mash.	Genesis 10:23	The sons of Aram [were] Uz, Hul, Gether and Mash.
The sons of Aram were Uz, Hul, Gether and Mash.		

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Nothing.
Latin Vulgate	The sons of Aram: Us, and Hull, and Gether; and Mes.
Masoretic Text (Hebrew)	And sons of Aram: Uz and Hul and Gether and Mash.
Peshitta (Syriac)	And the children of Aram: Uz, Hul, Gether, and Mash.
Septuagint (Greek)	The sons of Aram *were* Uz, Hul, Gether, and Mesech.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Aram's sons: Uz, Hul, Gether, and Mash.
Good News Bible (TEV)	The descendants of Aram were the people of Uz, Hul, Gether, and Meshek.

Partially literal and partially paraphrased translations:

American English Bible	Aram's sons were Uz, Ul, Gater, and Mosoch.
New American Bible (R.E.)	The descendants of Aram: Uz, Hul, Gether and Mash.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Syria: Uz, Hul, Gether, and Mesha.
New Advent Bible	The sons of Aram: Us, and Hull, and Gether; and Mes.
NET Bible®	The sons of Aram were Uz, Hul, Gether, and Mash [The MT reads "Mash"; the LXX and 1 Chr 1:17 read "Meshech."]. Uz, Hul, Gether, and Mash. Little is known about these descendants of Aram.

NIV – UK   The sons of Aram:
                                  Uz, Hul, Gether and Meshek [See Septuagint and 1 Chron. 1:17; Hebrew Mash.].

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

New RSV   The descendants of Aram: Uz, Hul, Gether, and Mash.
Webster's Bible Translation   And the children of Aram; Uz, and Hul, and Gether, and Mash.
Young's Literal Translation   And sons of Aram *are* Uz, and Hul, and Gether, and Mash.

The gist of this verse: Aram has four sons sons virtually unknown to history.

Genesis 10:23a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
w^e (or v^e) (וֹ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾĂrâm (אֲרָם) [pronounced *uh-RAWM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	proper noun, singular	Strong's #758 BDB #74
ʿÛwts (עוּץ) [pronounced *ǵoots*]	*counsel, plan; wooded;* transliterated *Huz, Uz*	masculine singular proper noun	Strong's #5780 BDB #734
w^e (or v^e) (וֹ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Chûwl (לוּח) [pronounced *khool*]	*circle;* and is transliterated *Hul, Chul*	masculine singular proper noun	Strong's #2343 BDB #299

Translation: The sons of Aram [were] Uz, Hul,...

We know very nearly nothing about these two sons.

Genesis 10:23b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Gether (גֶתֶר) [pronounced *GHEH-thehr*]	*fear;* and is transliterated *Gether*	masculine singular proper noun:	Strong's #1666 BDB #177
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Mash (מַשׁ) [pronounced *mahsh*]	*drawn out;* and is transliterated *Mash*	proper singular noun location	Strong's #4851 BDB #602

Translation: ...Gether and Mash.

We also know nearly nothing about these two sons.

Genesis 10:23 The sons of Aram [were] Uz, Hul, Gether and Mash. (Kukis mostly literal translation)

Genesis 10:23 The sons of Aram were Uz, Hul, Gether and Mash. (Kukis paraphrase)

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And Arpachshad became the father of Shelah and Shelah became the father of Eber.	Genesis 10:24	**Arpachshad become the father of Shelah and Shelah became the father of Eber.**
Arpachshad fathered Shelah and Shelah fathered Eber.		

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Arphakshad begat Shelach, and Shelach begat Eber.
Latin Vulgate	But Arphaxad begot Sale, of whom was born Heber.
Masoretic Text (Hebrew)	And Arpachshad became the father of Shelah and Shelah became the father of Eber.
Peshitta (Syriac)	And Arphakhashar begot Shalah; and Shalah begot Eber.
Septuagint (Greek)	And Arphaxad begot Cainan, and Cainan begot Salah, and Salah begot Eber.

Significant differences:

Thought-for-thought translations; paraphrases:

Good News Bible (TEV)	Arpachshad was the father of Shelah, who was the father of Eber.
The Message	Arphaxad had Shelah and Shelah had Eber.

| New Berkeley Version | Arpachshad was father to Shelah and Shelah to Eber [Arpachshad and Eber are specially mentioned because through them Abraham will be traced. It is also thought that Eber gave the name to the Hebrews.]. |
| New Century Version | Arphaxad was the father of Shelah, who was the father of Eber. |

Partially literal and partially paraphrased translations:

| American English Bible | Arphaxad fathered Kainan, and he fathered Sala, who fathered Heber. |
| Christian Community Bible | Arpachshad became the father of Shelah, and Shelah became the father of Eber. |

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Arpakhshad fathered Shelach, and Shelach fathered 'Ever.
Ferar-Fenton Bible	And to Arphaxed was born Shelah, and to Shelah was born Heber,...
New Advent Bible	But Arphaxad begot Sale, of whom was born Heber.
NET Bible®	Arphaxad was the father of [Heb "fathered."] Shelah [The MT reads "Arphaxad fathered Shelah"; the LXX reads "Arphaxad fathered Cainan, and Cainan fathered Sala [= Shelah]." The LXX reading also appears to lie behind Luke 3:35-36.], and Shelah was the father of Eber [Genesis 11 traces the line of Shem through Eber (רֶבֵע, ʾever) to Abraham the "Hebrew" (יִרְבְע, ʾivri).].
NIV – UK	Arphaxad was the father of [Hebrew; Septuagint father of Cainan, and Cainan was the father of] Shelah, and Shelah the father of Eber.
The Scriptures 1998	And Arpak?shad? brought forth Shelaḥ, and Shelaḥ brought forth Ěb?er.

Limited Vocabulary Translations:

| International Standard V | . |

Catholic Bibles (those having the Imprimatur):

| The Heritage Bible | . |

Jewish/Hebrew Names Bibles:

| Kaplan Translation | . |

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Arphaxad generates Cainan and Cainan generates Shelach, and Shelach generates Eber.
Hebrew Names Version	Arpakhshad became the father of Shelach. Shelach became the father of `Ever.
Syndein/Thieme	And Arphaxad sired/'caused the birth of' {salad} Salah {ancestor of Abraham}. And Salah sired/'caused the birth of' {salad} Eber {ancestor of Abraham}.
World English Bible	Arpachshad became the father of Shelah. Shelah became the father of Eber.

Young's Updated LT   And Arphaxad has begotten Salah, and Salah has begotten Eber.

The gist of this verse:

Genesis 10:24a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾArᵉpakᵉshad (דשׁכּפּרַא) [pronounced *ahr-pahk-SHAHD*]	*I shall fail as the breast: he cursed the breast-bottle;* transliterated *Arpakshad, Arphaxad*	masculine singular proper noun	Strong's #775 BDB #75
yâlad (דלַיְ) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (חאֵ) [pronounced *ayth*]	*untranslated generally; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shelach (חלַשֶׁ) [pronounced *SHEH-lahk*]	*sprout, extension;* and is transliterated *Shelah, Shelach, Salah*	masculine singular proper noun	Strong's #7974 BDB #1019
The LXX reads "Arphaxad fathered Cainan, and Cainan fathered Sala [= Shelah]."			

Translation: Arpachshad become the father of Shelah...

What has happened here represents a real change. Before, we had a father, and then we would name 5 or so of his sons; and then some of their sons would be named along with their sons. We have gone from a full (er) genealogical picture, to a generational genealogical snapshot. This verse, in the Hebrew, reaches right and grabs you. It does not fit the mold of the previous genealogies.

Shelah is unknown in history; we do not know who came from him. What is inferred here is, we are now viewing the invisible heroes. Many of the previous people mentioned, we know them—they began a people. But here we have this man Shelah (and his father, Arpachshad) and we know nothing about them; yet God the Holy Spirit records their names in history. Furthermore, even though these men are not well-known, there are still probably more people who know them than know anyone else of the era (apart from Canaan or Nimrod).

There also appears to be a name which is left out of this verse, and that is the person of Cainan, who is found both in the Septuagint and in Luke 3:35–36 reads: ...[who is the son] of Serug, [who is the son] of Reu, son of Peleg, son of Eber, son of Shelah, son of **Cainan**, son of Arphaxad, son of Shem, son of Noah, son of Lamech,... It is far more common for a word or two to drop out of the Hebrew text than any other textual problem. Even though a copyist would be certain that there is a missing word, it would be against all of his training to say, "I am 90% sure that this is the word that belongs here, so I am going to insert it into the new text."

Genesis 10:24b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Shelach (חֶלֶשׁ) [pronounced *SHEH-lahk*]	*sprout, extension;* and is transliterated *Shelah, Shelach, Salah*	masculine singular proper noun	Strong's #7974 BDB #1019
yâlad (דַלָיְ) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3ʳᵈ person masculine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (חֶא) [pronounced *ayth*]	*untranslated generally; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿÊber (רֶבֵע) [pronounced *ĠAYᴮ-ver*]	*one from beyond, the other side, across, region on the other side;* and is transliterated *Eber, Heber, Hebrew, Eberite*	masculine singular, adjective gentis:	Strong's #5677 BDB #720
The name denotes a person who came *from the other side of the river* (the Euphrates River).			

Translation: ...and Shelah became the father of Eber.

Eber means *the one from beyond, from the other side, across, from the region on the other side*. However, we have no evidence that Eber went anywhere. It is Abraham who leaves his country and his family to come to the land of Canaan. So, at best, this looks forward in time to Abraham.

Genesis 10:24 Arpachshad become the father of Shelah and Shelah became the father of Eber. (Kukis mostly literal translation)

Genesis 10:24 Arpachshad fathered Shelah and Shelah fathered Eber. (Kukis paraphrase)

———————————————

And to Eber is born two of sons: a name of the one [is] Peleg, for in his days, was divided the earth. And a name of his brother [is] Joktan.	Genesis 10:25	**Eber fathered two sons: the name of the first [was] Peleg, for in his time, the earth was divided. The name of his brother [was] Joktan.**

Eber fathered two sons: the name of the first was Peleg, for in his time, the earth was divided. The name of his brother was Joktan.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos   And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and the name of the other Joktan.

Latin Vulgate   And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.

Masoretic Text (Hebrew)	And to Eber is born two of sons: a name of the one [is] Peleg, for in his days, was divided the earth. And a name of his brother [is] Joktan.
Peshitta (Syriac)	And to Eber were born two sons: the name of the one was Peleg; for in his days the earth was divided; and his brothers name was Joktan.
Septuagint (Greek)	And to Eber were born two sons, the name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Eber had two sons. One son was called Peleg because the earth became divided during his life. Peleg's brother was called Joktan.
Easy-to-Read Version	Eber was the father of two sons. One son was named Peleg. [63] He was given this name because the earth was divided during his life. The other son was named Joktan.
Good News Bible (TEV)	Eber had two sons: one was named Peleg, because during his time the people of the world were divided; and the other was named Joktan.
The Message	Eber had two sons, Peleg (so named because in his days the human race divided) and Joktan.
New Living Translation	Eber had two sons. The first was named Peleg (which means "division"), for during his lifetime the people of the world were divided into different language groups. His brother's name was Joktan.

Partially literal and partially paraphrased translations:

American English Bible	Heber had two sons, the first was named Phaled (Division), because the earth became divided in his day, and his brother's name was Jektan.
New American Bible (R.E.)	To Eber two sons were born: the name of the first was Peleg, for in his time the world was divided [In the Hebrew text there is a play on the name Peleg and the word niplega, "was divided."]; and the name of his brother was Joktan.
NIRV	Eber was the father of two sons. One was named Peleg. That's because the earth was divided up in his time. His brother was named Joktan.
New Jerusalem Bible	To Eber were born two sons: the first was called Peleg, because it was in his time that the earth was divided, and his brother was called Joktan.
Today's NIV	Two sons were born to Eber: One was named Peleg [Peleg means division.], because in his time the earth was divided; his brother was named Joktan.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Eber begot two sons, one named Peleg *(subdivision),* for in his days the land subdivided. His brother's name *was* Joktan.
Bible in Basic English	And Eber had two sons: the name of the one was Peleg, because in his time the peoples of the earth became separate; and his brother's name was Joktan.
Complete Jewish Bible	To 'Ever were born two sons. One was given the name Peleg [division], because during his lifetime the earth was divided. His brother's name was Yoktan.
The Expanded Bible	Eber was the father of two sons-one named Peleg [Crelated to the Hebrew word for "divided"], because the earth was divided during his life, and the other was named Joktan.
Ferar-Fenton Bible	...and to Heber were born two sons, the name of the first, Peleg ["Peleg" means "split" in Hebrew]; because in his days the Continent was split up; and his brother's name was Joktan ["Joktan" means in the Hebrew "Lessened," probably referring to

the "lessening" of the original continent by the "splitting" away of the American continents. See Prof. C. A. L. Totten's works upon this great geological convulsion. If we take a map of the two Americas in Mercader's projections, and cut out the Atlantic, the indentations of the eastern Americas and Western Europe and Africa will fit into each other—F.F.].

JPS (Tanakh—1985)	Two sons were born to Eber: the name of the first was Peleg, for in his days the earth was divided [Hebrew niphlegah, play on "Peleg."]; and the name of his brother was Joktan.
New Advent Bible	And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.
NET Bible®	Two sons were born to Eber: One was named Peleg because in his days the earth was divided [The expression "the earth was divided" may refer to dividing the land with canals, but more likely it anticipates the division of languages at Babel (Gen 11). The verb גָּלַפ (palag, "separate, divide") is used in Ps 55:9 for a division of languages.], and his brother's name was Joktan.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

The Amplified Bible	To Eber were born two sons: the name of one was Peleg [division], because [the inhabitants of] the earth were divided up in his days; and his brother's name was Joktan.
Concordant Literal Version	And to Eber two sons are born. The name of one is Peleg, for in his days the land was distributed. And the name of his brother is Joktan.
Darby Translation	And to Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.
The Geneva Bible	And unto Eber were born two sons: the name of one [was] Peleg; for in his days was the earth divided [This division came by the diversity of language, as appears in (Genesis 11:9).]; and his brothers name [was] Joktan.
New RSV	To Eber were born two sons: the name of the one was Peleg [That is Division], for in his days the earth was divided, and his brother's name was Joktan.
Webster's Bible Translation	And to Eber were born two sons: the name of one [was] Peleg, for in his days was the earth divided; and his brother's name [was] Joktan.
Young's Updated LT	And to Eber have two sons been born; the name of the one is Peleg (for in his days has the earth been divided,) and his brother's name is Joktan.

The gist of this verse:

Genesis 10:25a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʿÊber (רֶבֵע) [pronounced *ĢAYᴮ-ver*]	*one from beyond, the other side, across, region on the other side;* and is transliterated *Eber, Heber, Hebrew, Eberite*	masculine singular, adjective gentis:	Strong's #5677 BDB #720
yâlad (דַלָי) [pronounced *yaw-LAHD*]	*to be born, to be born to; to be created*	3ʳᵈ person masculine singular, Pual perfect	Strong's #3205 BDB #408
shᵉnêy (יֵנְש) [pronounced *shᵉn-Ā*]	*two, two of, a pair of, a duo of*	dual numeral construct	Strong's #8147 BDB #1040
bânîym (םיִנָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural noun	Strong's #1121 BDB #119

Translation: Eber fathered two sons:...

This is a sudden change, where we stop for a moment, and talk about Eber siring two sons.

Genesis 10:25b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
shêm (םֵש) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027
ʾechâd (דָחֶא) [pronounced *eh-KHAWD*]	*one, first, certain, only; each, every;* but it can also mean a *composite unity;* possibly *particular; anyone*	numeral adjective with the definite article	Strong's #259 BDB #25
Peleg (גֶלֶפ) [pronounced *PEH-lehg*]	*a [manmade] channel, a canal; a river, a stream; a cleft, a division;* transliterated *Peleg*	proper masculine singular noun	Strong's #6388 BDB #811

Translation: ...the name of the first [was] Peleg,...

One of these boys is named Peleg, which means *division*. There are two kinds of divisions which we need to consider: the division of the human race into nations; but also, the division of the human race into believers and unbelievers.

Genesis 10:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (יִּכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #3117 BDB #398

This phrase means, literally, *in his days*. It is reasonably rendered *in his days, in his time, during his time*. This refers to a particular time period related to the person inferred by the suffix.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâlag (גַלָפ) [pronounced *paw-LAHG*]	*to be divided, to be split up*	3rd person feminine singular, Niphal perfect	Strong's #6385 BDB #811
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...for in his time, the earth was divided.

There are two opinions at this point. Most believe that this refers the mankind separating because of the breakdown of languages. God confused the languages; and men began to separate from one another.

The other opinion is that the separation spoken of here was the separation of the continents. However, there is no other information offered on this by the Bible; and, given an event this significant, that it would be mentioned. This does not mean that it did not occur; but that it appears to be outside the scope of Biblical history.

Genesis 10:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w^e (or v^e) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman or close relative; one who resembles*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26
Yâq^eţân (וְיָקְטָן) [pronounced *yohk-TAWN*]	*small, smallness; small dispute, contention;* transliterated *Joktan*	masculine singular proper noun:	Strong's #3355 BDB #429

Translation: The name of his brother [was] Joktan.

Here is the other brother. We have the man in the line of promise (Peleg) and his brother, who has a whole slew of children, but none of whom are known today.

Genesis 10:25 Eber fathered two sons: the name of the first [was] Peleg, for in his time, the earth was divided. The name of his brother [was] Joktan. (Kukis mostly literal translation)

Genesis 10:25 Eber fathered two sons: the name of the first was Peleg, for in his time, the earth was divided. The name of his brother was Joktan. (Kukis paraphrase)

_____

And Joktan was the father of Almodad and Sheleph and Hazarmaveth and Jerah and Hadoram and Uzal and Diklah and Obal and Abimael and Sheba and Ophir and Havilah and Jobab. All these [were] sons of Joktan.	Genesis 10:26–29	**And Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these [were] sons of Joktan.**

And Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these were sons of Joktan.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and Harodam, and Uzal, and Dikla, and Oval, and Avimael, and Sheba, and Ophir, and Havila, and Jobab. All these are the sons of Joktan.
Latin Vulgate	Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare, And Aduram, and Uzal, and Decla, And Ebal, and Abimael, Saba, And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.
Masoretic Text (Hebrew)	And Joktan was the father of Almodad and Sheleph and Hazarmaveth and Jerah and Hadoram and Uzal and Diklah and Obal and Abimael and Sheba and Ophir and Havilah and Joab. All these [were] sons of Joktan.
Peshitta (Syriac)	26 And Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hadoram, Uzal, Diklah, 28 Obal, Abimael, and Sheba, 29 Ophir, Havilah, and Jobab; all these were sons of Joktan.
Septuagint (Greek)	And Joktan begot Almodad, Sheleph, Sarmoth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Sheba, Ophir, Havila, and Jobab. All these were the sons of Joktan.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab.
Easy-to-Read Version	Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All those people were Joktan's sons.
Good News Bible (TEV)	The descendants of Joktan were the people of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All of them were descended from Joktan.
New Berkeley Version	To Joktan were born Almodad, Sheleph, Hazarmaveth, and Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab [Joktan, obviously, was

a polygamist.[37] His sons Ophir and Havilah moved southward, where "the gold of Ophir" was dug; while Havilah was mentioned in relation to the streams that came out from Eden.].

New Living Translation   Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were descendants of Joktan.

Partially literal and partially paraphrased translations:

American English Bible   Jektan fathered ElModad, Saleth, SarMoth, Jarach, OdorRha, AiBel, Decla, Eval, AbimaEl, Saba, Uphir, Evila, and Jobab. These were all the sons of Jektan.

Christian Community Bible   Jektan fathered ElModad, Saleth, SarMoth, Jarach, OdorRha, AiBel, Decla, Eval, AbimaEl, Saba, Uphir, Evila, and Jobab. These were all the sons of Jektan.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear   Joktan begat Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, India, West-Arabia, and Jobab, all these the sons of Joktan.

Complete Jewish Bible   Yoktan fathered Almodad, Shelef, Hatzar-Mavet, Yerach, Hadoram, Uzal, Diklah, 'Oval, Avima'el, Sheva, Ofir, Havilah and Yovav - all these were the sons of Yoktan.

New Advent Bible   Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare, and Aduram, and Uzal, and Decla, and Ebal, and Abimael, Saba, and Ophir, and Hevila, and Jobab. All these were the sons of Jectan.

NIV – UK   Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these were sons of Joktan.

Limited Vocabulary Translations:

International Standard V   .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible   .

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

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[37] It appears that the New Berkeley version makes this charge based upon the number of children that Joktan had. Recall that men and women lived much longer at that time; and that man's genetic makeup was superior to ours today. Furthermore, there are 13 people mentioned here (probably all male); so perhaps he fathered 26 children. In my own family line, there area number of my own ancestors who had 10 and 12 children, and this is with relatively shortened life spans or 40 or 50 years.

Concordant Literal Version	And Joktan generates Almodad and Sheleph and Hazarmaveth and Jerah, and Hadoram and Uzal and Diklah, and Obal and Abimael and Sheba, and Ophir and Havilah and Jobab. All these are sons of Joktan.
Syndein/Thieme	{Verses 26-29: Thirteen Arabian Tribes Identified}
	And Joktan sired/'caused the birth of' {salad}: Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, {and} Joab. All these were the sons of Joktan.
World English Bible	26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah. 28 And Obal, and Abimael, and Sheba, 29: And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan.
Young's Updated LT	And Joktan hath begotten Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab; all these are sons of Joktan.

The gist of this verse:

Genesis 10:26			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Yâqᵉţân (וְטָקֳי) [pronounced *yohk-TAWN*]	*small, smallness; small dispute, contention;* transliterated *Joktan*	masculine singular proper noun:	Strong's #3355 BDB #429
yâlad (דֶלְיַ) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾAlᵉmôwdâd (דָדֹומְלַא) [pronounced *ahl-moh-DAWD*]	*not measured;* transliterated *Almodad*	masculine singular proper noun	Strong's #486 BDB #38
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sheleph (ףֶלֶש) [pronounced *SHEH-lehf*]	*a drawing forth [out];* transliterated *Sheleph*	masculine singular proper noun	Strong's #8026 BDB #1025
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 10:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Chătsar^emâveth (תֲוֹמְרֵצַח) [pronounced *khats-ahr-MAW-vehth*]	*village of death;* transliterated *Hazarmaveth*	masculine singular proper noun	Strong's #2700 BDB #348
w^e (or v^e) (וַ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yerach (חַרֶי) [pronounced *YEH-rahkh*]	*new moons;* transliterated *Jerah, Jerach*	masculine singular proper noun	Strong's #3392 BDB #437

Translation: And Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah,...

13 Arab tribes would come from Joktan.

The *al* which we find in front of some proper nouns is often the Arabic word *the*. It is carried on into the Hebrew language by means of transliteration. The NET Bible suggests that Almodad is the ancestor of a people in southern Arabia.

The NET Bible also suggests that the name Sheleph may be related to Shilph, a district of Yemen; Shalph is a Yemenite tribe.

Further, the NET Bible suggests that the name Hazarmaveth should be equated with Hadramawt, located in Southern Arabia.

Genesis 10:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w^e (or v^e) (וַ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Hădôwrâm (םֵרוֹדֲה) [pronounced *huhd-oh-RAWM*]	*noble honor;* transliterated *Hadoram*	masculine singular proper noun	Strong's #1913 BDB #213
w^e (or v^e) (וַ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ûwzâl (לָזוא) [pronounced *oo-ZAWL*]	*I will be flooded;* and is transliterated *Uzal*	masculine singular proper noun	Strong's #187 BDB #23

Genesis 10:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Diqᵉlâh (הְלִקָד) [pronounced *dihk-LAW*]	*palm grove;* transliterated *Diklah*	proper singular noun/location	Strong's #1853 BDB #200

Translation: ...Hadoram, Uzal, Diklah,...

The NET Bible point out that Uzal was the name of the old capital of Yemen.

Genesis 10:26–27 And Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah,... All these [were] sons of Joktan. (Kukis mostly literal translation)

Genesis 10:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿôwbâl (לְבוע) [pronounced *ǵoh-BAWL*]	*stripped bare;* transliterated *Obal*	masculine singular proper noun:	Strong's #5745 BDB #716
Spelled ʿîybâl (לָבִיע) [pronounced *ǵee-BAWL*] in 1Chronicles 1:22.			
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăbîymâʾêl (לְאָמִיבָא) [pronounced *uᵇ-vee-maw-ALE*]	*my father is El; father of Mael;* and is transliterated *Abimael*	masculine singular proper noun	Strong's #39 BDB #4
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shᵉbâʾ (אָבְש) [pronounced *shᵉᵇ-VAW*]	*seven; an oath;* transliterated *Sheba, Sebean*	proper singular noun	Strong's #7614 BDB #985

Translation: ...Obal, Abimael, Sheba,...

The NET Bible tells us that Obal was a name used for several localities in Yemen.

Also from the NET Bible: the name Abimael is a genuine Sabean form which means "my father, truly, he is God."

NET Bible tells us that the descendants of Sheba lived in South Arabia, where the Joktanites were more powerful than the Hamites.

Genesis 10:29a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵח) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾôwphîyr (רִיפֹוא) [pronounced *oh-FEER*]	*reducing to ashes;* transliterated *Ophir*	masculine singular proper noun/location	Strong's #211 BDB #20
There are at least two other spellings of this noun; also, there is a lot of verbiage on this noun in BDB.			
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵח) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chăvîylâh (הֲלִיַוֵח) [pronounced *khuh-vee-LAW*]	*circle; sand-land, sand region, wet sand* and is transliterated *Havilah, Chavilah*	proper noun, location	Strong's #2341 BDB #296
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵח) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwbâb (בָבֹוי) [pronounced *yoh-BAWB*]	*crying out loudly, a howler; a desert;* transliterated *Yobab, Jobab*	masculine singular proper noun	Strong's #3103 BDB #384

Translation: ...Ophir, Havilah and Jobab.

From the NET Bible: Ophir became the name of a territory in South Arabia. Many of the references to Ophir are connected with gold (e.g., 1 Kgs 9:28, 10:11, 22:48; 1 Chr 29:4; 2 Chr 8:18, 9:10; Job 22:24, 28:16; Ps 45:9; Isa 13:12).

Genesis 10:28–29a ...Obal, Abimael, Sheba, Ophir, Havilah and Jobab. (Kukis mostly literal translation)

Genesis 10:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective	Strong's #428 BDB #41
bânîym (םיִנָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yâqᵉṭân (וטָקְי) [pronounced *yohk-TAWN*]	*small, smallness; small dispute, contention;* transliterated *Joktan*	masculine singular proper noun:	Strong's #3355 BDB #429

Translation: All these [were] sons of Joktan.

What lesson do we take from this? Quantity is not quality. Joktan fathered a great many children; and many of them headed over great peoples of that day. However, not one of them comes anywhere close to being Abraham.

Genesis 10:29b All these [were] sons of Joktan. (Kukis mostly literal translation)

Genesis 10:26–29 And Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these [were] sons of Joktan. (Kukis mostly literal translation)

Genesis 10:26–29 And Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these were sons of Joktan. (Kukis paraphrase)

The NET Bible Footnotes on Genesis 10:26–29

Joktan was the father of[84] Almodad,[85] Sheleph,[86] Hazarmaveth,[87] Jerah,[88] Hadoram, Uzal,[89] Diklah,[90] Obal,[91] Abimael,[92] Sheba,[93] Ophir,[94] Havilah,[95] and Jobab. All these were sons of Joktan.

[84] Heb "fathered."

[85] The name Almodad combines the Arabic article al with modad ("friend"). Almodad was the ancestor of a South Arabian people.

[86] The name Sheleph may be related to Shilph, a district of Yemen; Shalph is a Yemenite tribe.

[87] The name Hazarmaveth should be equated with Hadramawt, located in Southern Arabia.

[88] The name Jerah means "moon."

[89] Uzal was the name of the old capital of Yemen.

[90] The name Diklah means "date-palm."

[91] Obal was a name used for several localities in Yemen.

[92] The name Abimael is a genuine Sabean form which means "my father, truly, he is God."

The NET Bible Footnotes on Genesis 10:26–29

[93] The descendants of Sheba lived in South Arabia, where the Joktanites were more powerful than the Hamites.

[94] Ophir became the name of a territory in South Arabia. Many of the references to Ophir are connected with gold (e.g., 1 Kgs 9:28, 10:11, 22:48; 1 Chr 29:4; 2 Chr 8:18, 9:10; Job 22:24, 28:16; Ps 45:9; Isa 13:12).

[95] Havilah is listed with Ham in v. 7.

From **http://bible.org/netbible/index.htm?gen10.htm** accessed January 24, 2013.

Chapter Outline   **Charts, Graphics and Short Doctrines**

————————————

And so is their settlement from Mesha [in] your going Sephar-ward, a mountain of the east.	Genesis 10:30	**Their territory goes [lit., *is (in) your going*] from Mesha to Sephar, a mountain [range?] in the east.**

The territory for these people goes all the way from Mesha to Sephar, which is a mountain range in the east.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the house of their dwelling was from Mesha, by which thou goest up to Sepharvae, a mountain of the east.
atin Vulgate	And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.
Masoretic Text (Hebrew)	And so is their settlement from Mesha [in] your going Sephar-ward, a mountain of the east.
Peshitta (Syriac)	The lands which they inhabited extended from Mesha, which is at the entrance of Sepharvim, a mount in the east.
Septuagint (Greek)	And their dwelling was from Mesha, till one comes to Sephar, a mountain of the east.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Their settlements extended from Mesha by way of Sephar, the eastern mountains.
Easy English	They lived in a country that spread from Mesha toward Sephar. It spread to the hilly country in the east.
Easy-to-Read Version	Those people lived in the area between Mesha and the hill country in the East. [64] Mesha was toward the country of Sephar.
Good News Bible (TEV)	The land in which they lived extended from Mesha to Sephar in the eastern hill country.
New Berkeley Version	All of these were the sons of Joktan; [30]they lived from Mesha toward Sephar and on eastward to the mountains. A portion of v. 29 was included for context.
New Century Version	They lived in the area between Mesha and Sephar in the hill country in the East.

Partially literal and partially paraphrased translations:

American English Bible	Their territory ran from Masse all the way to Saphera, which is a mountain in the east.
Beck's American Translation	They lived from Mesha toward Sephar, as far as the eastern mountains.
Christian Community Bible	They occupied a stretch of country from Mesh in the direction of Sephar, to the eastern mountain range.
God's Word™	The region where they lived extended from Mesha toward Sephar in the eastern mountains.
New American Bible (R.E.)	Their settlements extended all the way from Mesha to Sephar, the eastern hill country.
New Jerusalem Bible	The region where they lived extended from Mesha toward Sephar in the eastern mountains.
Revised English Bible	They lived in the eastern hill-country, from Mesha all the way to Sephar.
Today's NIV	The region where they lived stretched from Mesha toward Sephar, in the eastern hill country.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Their dwellers came from Mesha *(oasis),* that was in the east in Mount Shepher *(Bahrain)*.
Bible in Basic English	And their country was from Mesha, in the direction of Sephar, the mountain of the east.
Ferar-Fenton Bible	...and they populated from Mesha, by the valley of Sephar, a mountain of the East.
Judaica Press Complete T.	Their settlements extended from Mesha as far as Sephar, the hill country to the east.
New Advent Bible	And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.
NET Bible®	Their dwelling place was from Mesha all the way to [Heb "as you go."] Sephar in the eastern hills.
NIV – UK	The region where they lived stretched from Mesha towards Sephar, in the eastern hill country.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

English Standard Version	The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east.
NASB	Now their settlement [Lit dwelling] extended [Lit was] from Mesha as you go toward Sephar, the hill country of the east.
New King James Version	And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.
New RSV	The territory in which they lived extended from Mesha in the direction of Sephar, the hill country of the east.
Young's Updated LT	And their dwelling is from Mesha, in your coming towards Sephar, a mount of the east.

The gist of this verse:

Genesis 10:30a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
môwshâb (בָשׁוֹמ) [pronounced *moh-SHAHᴮV*]	*a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #4186 BDB #444
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
Mêshâh (הָשֵׁמ) [pronounced *may-SHAW*]	*freedom;* and is transliterated *Mesha*	proper singular noun location	Strong's #4852 BDB #602

Translation: Their territory goes [lit., *is (in) your going*] from Mesha...

This suggests that there is a very large area where these Semites live (specifically, the sons of Joktan). However, we do not know exactly where Mesha is.

According to ISBE: *No certain identification is possible, but several more or less probable have been suggested: e.g. (a) The Greek Mesene, on the Persian Gulf, not far from the mouth of the Tigris and the Euphrates; (b) the Syro–Arabian desert, called Mashu in the Assyrian inscriptions; the name here, however, could hardly cover such a vast tract as this; more probably it denoted a place; (c) Dillmann would alter the vowels and identify it with Massā̄', a branch of the Ishmaelite stock (Genesis 25:14; 1Chronicles 1:30). This, however, furnishes no clue to the locality, the territory of that tribe being also unidentified.*[38]

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[38] *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Corinth.; ® by Hendrickson Publishers; from E-Sword; Topic: Mesha.

Genesis 10:30b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance*	Qal infinitive construct with the 2ⁿᵈ person masculine singular suffix	Strong's #935 BDB #97
Çᵉphâr (רְפָס) [pronounced *sehf-AWR*]	*an enumeration, a census, a numbering;* transliterated *Sephar*	proper singular noun/location	Strong's #5611 BDB #708
har (רַה) [pronounced *har*]	*hill; mountain, mount; hill-country, a mountainous area, mountain region*	masculine singular construct	Strong's #2022 (and #2042) BDB #249
qêdem (מֶדֶק) [pronounced *KAY-dem*]	*east, antiquity, front, that which is before, aforetime; in front, mount of the East; ancient time, aforetime, ancient, from of old, earliest time; anciently, of old ; beginning; eastward, to or toward the east*	noun/adverb with the definite article	Strong's #6924 BDB #870

Translation: ...to Sephar, a mountain [range?] in the east.

> According to Smith: *The undoubted identifications of Arabian places and tribes, with their Joktanite originals, are included within these limits, and point to Sephar, on the shore of the Indian Ocean, as the eastern boundary. The ancient seaport town called Zafar represents the biblical site or district.*[39]

Genesis 10:30 Their territory goes [lit., *is (in) your going*] from Mesha to Sephar, a mountain [range?] in the east. (Kukis mostly literal translation)

Genesis 10:30 The territory for these people goes all the way from Mesha to Sephar, which is a mountain range in the east. (Kukis paraphrase)

Gen 10:21–30 And to Shem were born, even him, the father of all the sons of Eber, the brother of Japheth the elder. The sons of Shem [were] Elam and Asshur and Arpachshad and Lud and Aram. And the sons of Aram [were] Uz and Hul and Gether and Mash, and Arpachshad fathered [Cainan, and Cainan fathered] Salah; and Salah fathered Eber. And 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. And Joktan fathered Almodad and Sheleph and Hazarmaveth and Jerah, and Hadoram and Uzal and Diklah, and Obal and Abimael and Sheba, and Ophir and Havilah, and Jobab. All these *were* the sons of Joktan and their dwelling was from Mesha, as you go to Sephar, a mountain of the east.

These are properly called the Semitic peoples (this designation is based upon the name of *Shem*).

Who Cainan is, will be explained further on down.

Elam is the ancient name for Persia, which is itself the ancient name for Iran. Until the time of Cyrus the people here were called Elamites, and they were still often called that even in New Testament times. In Acts 2:9, the Jews from Persia who were present at Pentecost were called Elamites. The Persians are thus descended from both Elam, the son of Shem, and from Madai, the son of Japheth (see above). Since the 1930s they have called their country Iran.

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[39] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Sephar.

It is interesting to note that the word `Aryan', which so fascinated Adolf Hitler, is a form of the word `Iran'. Hitler wanted to produce a pure Aryan `race' of supermen. But the very term `Aryan' signifies a mixed line of Semites and Japhethites!

Asshur is the Hebrew word for Assyria. Assyria was one of the great ancient empires. Every time the words Assyria or Assyrian appear in the Old Testament, they are translated from the word Asshur. He was worshipped by his descendants.

`Indeed, as long as Assyria lasted, that is until 612 B.C., accounts of battles, diplomatic affairs and foreign bulletins were daily read out to his image; and every Assyrian king held that he wore the crown only with the express permission of Asshur's deified ghost.'[40]

Arphaxad was the progenitor of the Chaldeans. This is confirmed by the Hurrian (Nuzi) tablets, which render the name as Arip-hurra-the founder of Chaldea.'[41] *His descendant, Eber, gave his name to the Hebrew people via the line of Eber-Peleg-Reu-Serug-Nahor-Terah-Abram (Genesis 11:16-26). Eber's other son, Joktan, had 13 sons (Genesis 10:26-30), all of whom appear to have settled in Arabia.*[42]

Lud was the ancestor of the Lydians. Lydia was in what is now Western Turkey. Their capital was Sardis-one of the seven churches of Asia was at Sardis (Revelation 3:1).

Aram is the Hebrew word for Syria. Whenever the word Syria appears in the Old Testament it is a translation of the word Aram. The Syrians call themselves Aramæans, and their language is called Aramaic. Before the spread of the Greek Empire, Aramaic was the international language (2 Kings 18:26 ff). On the cross, when Jesus cried out, `Eloi, Eloi, lama sabachthani' (Mark 15:34),13 He was speaking Aramaic, the language of the common people.[43]

We have only taken the briefest glance at Noah's sixteen grandsons, but enough has been said to show that they really did live, that they were who the Bible says they were, and that their descendants are identifiable on the pages of history. Not only is the Bible not a collection of myths and legends, but it stands alone as the key to the history of the earliest ages of human civilization.

This final line is Shem's (Genesis 10:21–30). His 5 sons and their descendants are listed below.

Like the lines of Japheth and Ham, we will follow these out for 2 or 3 or 4 generations; but, without any explanation given, one line will be followed out specifically for 10 generations—the line from Shem to Abram.

The Descendants of Shem
who Occupy the Middle East

1. Elam: Persia (now called Iran) *The first of Shem's sons listed is Elam. Elam is the forerunner of the Elamites. The Elamites are recurrent throughout Scripture, and many monuments attest to their prominence in the region. The Elamite capital city was Susa, or Shushan. This archaic city was located east of Mesopotamia*. One of the great ancient empires was formed from those descended from Elam (the Persians) and those descendants of Japheth (the Medes).

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[40] From **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009. He is quoting from Bill Cooper, *After the Flood,* New Wine Press, Chichester, England, p. 170, 1995.

[41] From **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009. He is quoting from Bill Cooper, *After the Flood,* New Wine Press, Chichester, England, p. 172, 1995.

[42] From **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009. He is quoting from A.C. Custance, Noah's Three Sons, Vol.1, `The Doorway Papers', Zondervan, Michigan, p. 117, 1975.

[43] This is all from **http://creation.com/the-sixteen-grandsons-of-noah** accessed August 27, 2009.

The Descendants of Shem
who Occupy the Middle East

2. Asshur: [Assyria] *Asshur was the original founder of the Assyrians, though Nimrod later invaded the area and established his own empire. Thus, the Assyrians were a combination of Semitic and Hamitic characteristics. The natives of Assyria, those living in the area before Nimrod, were racially of Shem. Yet, after the invasion and subsequent settlement by Nimrod and his people, the Assyrians adopted Hamitic culture, language, and religion. Again, two sons of Noah are seen helping to shape and form a nation which would lead to yet another powerful ancient empire, the Assyrian Empire.* According to Citizendia, the Assyrians traced themselves to the god-ancestor Ashur and the city he founded by that name on the Tigris. Seeing Asshur as some kind of a god is reasonable. Noah's 3 sons and their children will outlive several subsequent generations. Shem, for instance, will live for the next 9 or 10 generations, and he will outlive many of those from the subsequent 8 generation. So, such a man would be highly venerated, and this would tie in neatly with ancestral worship in some Asian countries.

3. Arpachshad (also, Arphaxad): Chaldeans *Albeit very little is known of Arphaxad, he is one of the most important sons of Shem in regards to the "seed of the woman". God had promised Noah to increase his seed upon the earth, and Shem was that son of Noah through which God would bring forth the Jews and Arabs. Arphaxad, son of Shem, is in the direct line leading to Abraham. Thus, he is an early ancestor of the Israelite people. A region in Assyria known as Arrapachitis may have originated from Arphaxad's name, though this is not known for certain. Though Arphaxad probably had more than one son, only one son is listed, Salah. A possible, and indeed the most probable, explanation for this would be that it was from Arphaxad to Salah that the "seed of the woman" was transmitted to the next generation. Sons of Noah: Map of Shem's descendants in the Sinai Likewise, only one son of Salah is mentioned, Eber. Eber, like his father before him, was chosen to carry the "seed of the woman" through to the next generation. In all, twenty three verses in Scripture are dedicated to Arphaxad and his descendants. This is more than any other of the sons of Noah and their descendants. Obviously, there was something very special and important about Arphaxad, even though he is the least known about of Shem's sons.* Citizendia tells us: *He or his immediate descendants are credited in Jewish tradition with founding the city of Ur of the Chaldees, possibly Urfa Kurdish city in modern southeastern Turkey, although it has also been identified by some (following the archaeologist Wooley) with the Sumerian city of Ur on the south bank of the Euphrates.* .

    1) Cainan is not listed in the Masoretic text (the Hebrew manuscript). However, his name is found in the Septuagint (the Greek translation of the Old Testament) and in the line to Jesus in Luke 3:36. If you have Brenton's translation or the Complete Apostles' Bible (e-sword has modules for both of these), you will find his name in Genesis 10:24 11:13. For most timelines, including some which I may have used, this pushes Noah, Shem and Arpachshad back 130 years. With Cainan and his son Salah, below, there will be a sudden change in this genealogy; we will go from a cluster genealogy (one which includes 2–4 generations) to a linear genealogy, wherein the line of one particular person is followed out (insofar as I know, the designations *cluster genealogy* and *linear genealogy* are original with me).

        (1) Salah

            i Eber [Hebrews]

                i) Peleg is known for the division of the earth, which took place in his time (Genesis 10:25). *There is a chance that the Pelasgians are derived from Peleg, but this seems to be the only people ascribed to him.* Citizendia suggests that Peleg is sometimes connected to Phalgu, an ancient town located where the Euphrates and Chaboras meet.

                    (i) Reu ➜ Serug ➜ Nabor ➜ Terah ➜ Abram (Israel)

                ii) Joktan possibly Arabia. Citizendia: *Sometimes identified with Jectan, an ancient town near Mecca.*. One of the fascinating things about these genealogies is, there are often these points of divergence, and many times, the less likely line will be followed out. Joktan here has a bunchy of son, many of whom can be associations with certain places and peoples (all listed below). So we might expect Joktan to head the important line; however, instead, the line of Peleg

The Descendants of Shem
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(above) is followed out.

(i) Almodad *has been identified with al-Morad, somewhere in Yemen* (Citizendia).

(ii) Sheleph is *Identified with Salif, Northwest Yemen. The capital of the Salif was Sulaf* (Citizendia).

(iii) Hazarmaveth is *identified with Hadhramaut in East Yemen* (Citizendia).

(iv) Jerah is *identified with Jerakon Kome in South central Yemen* (Citizendia).

(v) Hadoram *Identification has been proposed with Hurarina, a town of Southern Arabia mentioned in Assyrian inscriptions of Ashurbanipal. Ashurbanipal (Akkadian: Assur-bani-apli, " Ashur has made a son" or &quotAshur created an heir" (b Hurarina also happens to be the name of a fruit tree exclusive to Shewa, Ethiopia* (Citizendia).

(vi) Uzal is *identified with Azalla in Central west Yemen. Azal is the ancient name of San'a* (Citizendia).

(vii) Diklah's *identification is uncertain, although a connection with Deqlath (the Syriac form of Tigris) has been suggested* (Citizendia).

(viii) Obal has been *identified with the Abil in Central west Yemen. The Abil are, according to ancient inscriptions, placed west of the Azalla* (Citizendia).

(ix) Abimael *Though Abimael is unidentified as a tribe it has traditionally been considered to be a northern Arabian group* (Citizendia).

(x) Sheba, *like Sheba son of Raamah and Seba son of Cush, identified with Sabaeans of Southern Yemen/Coastal Eritrea* (Citizendia).

(xi) Ophir is *Identified with Afir of Southwest Yemen. Ancient inscriptions place them between the Huwailah and Sabaeans (roughly where Ma'afir is now)* (Citizendia).

(xii) Havilah is *identified with Huwailah and Kwahlans of Northwest Yemen* (Citizendia).

(xiii) Joab is *identified with Labibi of Southwest Saudi Arabia. Their capital was Juhaibab, which ancient inscriptions locate near Mecca* (Citizendia).

4. Lud: [Lydia] From Citizendia: *Most ancient authorities assign this name to the Lydians of Eastern Anatolia (Luddu in Assyrian inscriptions from circa700 B.C.). This name may also be connected with the earlier Luwians who lived in approximately the same area.*

5. Aram *It is interesting that four children of Aram are mentioned in this passage, even though three of Shem's sons have no descendants listed under their names. Scholars and historians suggest that this may be because the children of Aram had more interaction and contact with the descendants of Abraham. This would seem like a reasonable assumption, yet should not be taken as indisputable fact.* Citizendia tells us: *There are references to a campaign against 'Aram' as early as 2300 B.C. in the inscriptions of Naram-Sin of Akkad. The Aramaeans (also Aramæans, Arameans) were known in earliest times as Aram-Naharaim, and were centered on the Balikh river in northwestern Mesopotamia (modern Turkey). His descendants settled in the city of Haran.*

1) Uz [the land of Job (Job 1:1)? Perhaps 2800 B.C.] From Citizendia: *Possibly the ancestors of the Nabataeans, extending from Southern Jordan to Northwestern Saudi Arabia; also mentioned in Job*.

2) Hul is an offshoot we know nothing about. Citizendia suggests that there is possible connection with Lake known in Aramaic as Hulata.

3) Gether According to Arabic tradition (this comes from Citizendia), he may be the father of the Thamud, a people of ancient Arabia who were known from the 1st millennium B.C. to near the time of Muhammad.

4) Mash is listed in 1Chornicles as Meshech. Citizendia: *[His descendants are] unknown; [however] suggestions include Mashu, an unknown region of cedars mentioned in the Epic of Gilgamesh (possibly Lebanon), and E-Mash-Mash, the main temple at Ninevah in Assyria.*

Although the basic line was taken out of the Bible, the additional material came from:
http://www.israel-a-history-of.com/sons-of-noah.html (and that which is italicized was taken directly from that page).
I should again add that, some of the identifications are disputed.
The Citizendia quotes are from: http://www.citizendia.org/Sons_of_Noah accessed July 20, 2010.

<div align="center">**Chapter Outline**   **Charts, Graphics and Short Doctrines**</div>

Josephus was one of the first historians to tie Genesis 10 to historic peoples; and Hippolytus did as well. Other ancient historians did the same thing, and a summary of their results is found here:
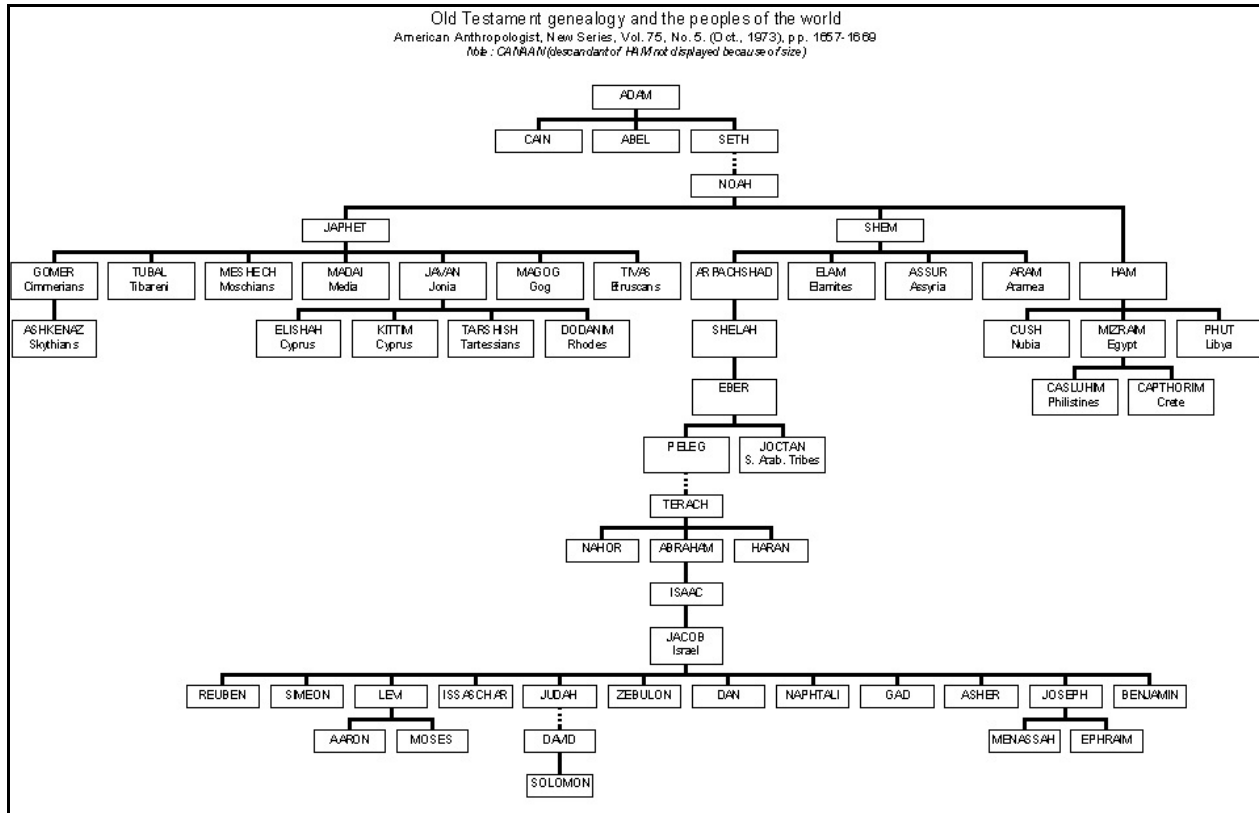
http://www.citizendia.org/Sons_of_Noah

Original references for Genesis 10.

1. *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:1 (i.e. book 1, chapter 6, section 1).
2. J. Davis, History of the Welsh Baptists from the Year Sixty-three to the Year One Thousand Seven Hundred and Seventy, D.M. Hogan, Pittsburgh, 1835, republished by The Baptist, Aberdeen, Mississippi, p. 1, 1976.
3. Encyclopedia Britannica, 2:422, 1967.
4. Encyclopedia Britannica, 20:116, 1967.
5. A.C. Custance, Noah's Three Sons, Vol.1, `The Doorway Papers', Zondervan, Michigan, p. 92, 1975.
6. Encyclopedia Britannica 3:332, 1992.
7. Bill Cooper, *After the Flood,* New Wine Press, Chichester, England, p. 203, 1995.
8. *World Book Encyclopedia,* Vol. 18, p. 207, 1968.
9. *Josephus: Complete Works,* Kregal Publications, Grand Rapids, Michigan, `Antiquities of the Jews', 1:6:2.
10. Bill Cooper, *After the Flood,* New Wine Press, Chichester, England, p. 170, 1995.
11. Bill Cooper, *After the Flood,* New Wine Press, Chichester, England, p. 172, 1995.
12. A.C. Custance, Noah's Three Sons, Vol.1, `The Doorway Papers', Zondervan, Michigan, p. 117, 1975.
13. Matthew 27:46 and Mark 15:34 quote the Aramaic form of Psalm 22:1, but Matthew reconverted Eloi to the Hebrew Eli.
14. For example, we made no attempt here to trace the origins of the Chinese. For evidence on this subject see `The original, "unknown" God of China', Creation 20(3):50-54, 1998. See also how ancient Chinese Characters show that the ancient Chinese knew the Gospel message found in the book of Genesis.

I found a pretty good chart at
http://upload.wikimedia.org/wikipedia/en/2/2d/Oldtestamentgenealogy.gif

The Descendants of Adam

Old Testament genealogy and the peoples of the world
American Anthropologist, New Series, Vol. 75, No. 5. (Oct., 1973), pp. 1657-1669
Note: CANAAN (descendant of HAM not displayed because of size)

Chapter Outline	**Charts, Graphics and Short Doctrines**

_____

These [are] sons of Shem to their families to their languages in their lands to their nations.	Genesis 10:31	**These [are] the sons of Shem, according to their family, according to their languages, in their lands with regards to their nations.**

These are the sons of Shem, according to their family, according to their languages, in their lands with regards to their nations.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	These are the sons of Shem, according to their houses, in the dwelling of their lands, according to the kindred of their people.
Latin Vulgate	These are the children of Sem according to their kindreds and tongues, and countries in their nations.

Masoretic Text (Hebrew)	These [are] sons of Shem to their families to their languages in their lands to their nations.
Peshitta (Syriac)	These are the sons of Shem, after their families, their languages, in their lands, after their nations.
Septuagint (Greek)	These were the sons of Shem in their tribes, according to their tongues, in their countries, and in their nations.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy-to-Read Version	Those are the people from the family of Shem. They are arranged by families, languages, countries, and nations.
Good News Bible (TEV)	These are the descendants of Shem, living in their different tribes and countries, each group speaking its own language.
New Century Version	These are the people from the family of Shem, arranged by families, languages, countries, and nations.
New Living Translation	These were the descendants of Shem, identified by clan, language, territory, and national identity.

Partially literal and partially paraphrased translations:

American English Bible	So, those were the sons of Shem by tribe, language, country, and nation.
Christian Community Bible	These were Shem's sons, according to their tribes and languages, and according to their countries and nations.
God's Word™	These were Shem's descendants by families and languages within their countries according to their nations.
Today's NIV	These are the sons of Shem by their clans and languages, in their territories and nations.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	These, with their families and their languages and their lands and their nations, are the offspring of Shem.
Complete Jewish Bible	These were the descendants of Shem, according to their families and languages, in their lands and in their nations.
Ferar-Fenton Bible	These are the sons of Shem, by their tribes and by their languages in their countries among the heathen.
New Advent Bible	These are the children of Sem according to their kindreds and tongues, and countries in their nations.
NIV, ©2011	These are the sons of Shem by their clans and languages, in their territories and nations.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation   .

Expanded/Embellished Bibles:

Kretzmann's Commentary   .
Lexham English Bible   .
Translation for Translators   .
The Voice   .

Literal, almost word-for-word, renderings:

Context Group Version   These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

New King James Version   These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

New RSV   These are the descendants of Shem, by their families, their languages, their lands, and their nations.

Young's Literal Translation   These *are* sons of Shem, by their families, by their tongues, in their lands, by their nations.

The gist of this verse:

Genesis 10:31a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
ʾêlleh (הֵלָּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective	Strong's #428 BDB #41
bânîym (בָּנִיַמ) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Shêm (שֵׁמ) [pronounced *shame*]	*name, reputation, character;* and is transliterated *Shem*	masculine singular proper noun	Strong's #8035 BDB #1028
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
mishᵉpâchâh (הָחָפְּשמ) [pronounced *mish-paw-KHAWH*]	*family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
lâshôwn (זושל) [pronounced *law-SHOHN*]	*tongue; speech; language; lapping; tongue-shaped*	masculine plural noun with a 3rd person masculine plural suffix	Strong's #3956 BDB #546

Translation: These [are] the sons of Shem, according to their family,...

We have almost the exact same words that we found in relation to Ham, but with two changes.

	Genesis 10:31b		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's #**
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾărâtsôwth (תּוֹצְרֶא) [pronounced *uh-raw-TSOHTH*]	*lands, countries*	feminine plural noun with the 3ʳᵈ person masculine plural suffix	Strong's #776 BDB #75
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
gôwyîm (םִיוֹג) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the 3ʳᵈ person masculine plural suffix	Strong's #1471 BDB #156

Translation: ...according to their languages, in their lands with regards to their nations.

One of the changes is a reference to *languages* rather than to *a language*. Also, we have a different preposition before *gentiles, nations*.

Genesis 10:31 These [are] the sons of Shem, according to their family, according to their languages, in their lands with regards to their nations. (Kukis mostly literal translation)

Genesis 10:31 These are the sons of Shem, according to their family, according to their languages, in their lands with regards to their nations. (Kukis paraphrase)

———————————

Chapter Outline	**Charts, Graphics and Short Doctrines**

Summary

These [are] families of the sons of Noah, to their generations in their nations; and these were separated—the nations—in the earth after the flood.	Genesis 10:32	**These [are] the families of the sons of Noah, regarding their generations in their nations; and these, the nations, were separated in the earth after the flood.**

These are the families of the sons of Noah, regarding their generations in their nations; and these, the nations, were separated in the earth after the flood.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	These are the houses of the sons of Noah, according to their houses in their peoples, and from them are the peoples distinguished in the earth after the deluge.
Latin Vulgate	These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

Masoretic Text (Hebrew)	These [are] families of the sons of Noah, to their generations in their nations; and these were separated—the nations—in the earth after the flood.
Peshitta (Syriac)	These are the descendants of the sons of Noah, according to their families, in their nations: and from these the people spread abroad on the earth after the flood.
Septuagint (Greek)	These are the tribes of the sons of Noah, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	These are the clans of Noah's sons according to their generations and their nations. From them the earth's nations branched out after the flood.
Contemporary English V.	This completes the list of Noah's descendants. After the flood their descendants became nations and spread all over the world.
Easy English	Those are the *descendants of Noah's sons. The *descendants are in their families and they are in their nations. From those people, the nations scattered over the earth. That happened after the flood.
Easy-to-Read Version	That is the list of the families from Noah's sons. They are arranged according to their nations. From those families came all the people who spread across the earth after the flood.
Good News Bible (TEV)	All these peoples are the descendants of Noah, nation by nation, according to their different lines of descent. After the flood all the nations of the earth were descended from the sons of Noah.
The Message	This is the family tree of the sons of Noah as they developed into nations. From them nations developed all across the Earth after the flood.
New Berkeley Version	These are the family divisions of Noah's sons by peoples from whom the nations dispersed over the earth after the flood.
New Century Version	This is the list of the families from the sons of Noah, arranged according to their nations. From these families came all the nations who spread across the earth after the flood.
New Life Bible	These are the families of the sons of Noah. From these family groups, nations were spread over the earth after the flood.
New Living Translation	**Conclusion** These are the clans that descended from Noah's sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these clans after the great flood.

Partially literal and partially paraphrased translations:

American English Bible	And these were the tribes of the sons of Noah by generations and nations. From them came the people of the islands and nations that were scattered around the earth after the Downpour.
Christian Community Bible	These were the tribes of Noah's sons, according to their descendants and their nations. From these came the dispersal of the nations over the earth, after the flood.
New American Bible	These are the groupings of Noah's sons, according to their origins and by their nations. From these the other nations of the earth branched out after the flood.
New American Bible (R.E.)	These are the clans of Noah's sons, according to their origins and by their nations. From these the nations of the earth branched out after the flood.
NIRV	Those are the tribes of Noah's sons. They are listed by their family lines within their nations. From them the nations spread out over the earth after the flood.

New Jerusalem Bible	Such were the clans of Noah's descendants, listed by descent and nation. From them, other nations branched out on earth after the flood.
Revised English Bible	These were the families of the sons of Noah according to their genealogies, nation by nation; and from them came the separate nations on earth after the flood.
Today's NIV	These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These are the families of the sons of Noah, their progeny, and their nations. From these the nations in the land segregated after the flood.
Bible in Basic English	These are the families of the sons of Noah, in the order of their generations and their nations: from these came all the nations of the earth after the great flow of waters.
Complete Jewish Bible	These were the families of the sons of Noach, according to their generations, in their nations. From these the nations of the earth were divided up after the flood.
The Expanded Bible	This is the list of the ·families [clans] from the sons of Noah, arranged according to their nations. From these ·families [clans] came all the nations who ·spread [branched out] across the earth after the flood.
Ferar-Fenton Bible	The above were the families of the sons of Noah, and their descendants, by tribes. From them they spread themselves amongst the nations on the earth after the Flood.
JPS (Tanakh—1985)	These are the groupings of Noah descendants, according to their origins, by their nations; and from these the nations branches out over the earth after the Flood.
New Advent Bible	These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.
NIV – UK	These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

Limited Vocabulary Translations:

International Standard V	.

Catholic Bibles (those having the Imprimatur):

The Heritage Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	.

Expanded/Embellished Bibles:

Kretzmann's Commentary	.
Lexham English Bible	.
Translation for Translators	.
The Voice	.

Literal, almost word-for-word, renderings:

Concordant Literal Version	These are the families of the sons of Noah, by their genealogical annals, in their nations. And from these the coastland nations are parted in the earth after the deluge.

Darby Translation	These are the families of the sons of Noah, after their generations, in their nations. And from these came the distribution of the nations on the earth after the flood.
English Standard Version	These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.
Green's Literal Translation	These were the families of the sons of Noah, by their generations, in their nations. And from these the nations were divided in the earth after the flood.
NASB	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.
New RSV	These are the families of Noah's sons, according to their genealogies, in their nations; and from these the nations spread abroad on the earth after the flood.
World English Bible	These are the families of the sons of Noah, after their generations, in their nations. Of these were the nations divided in the earth after the flood.
Young's Literal Translation	These *are* families of the sons of Noah, by their births, in their nations, and by these have the nations been parted in the earth after the deluge.

The gist of this verse:

<table>
<tr><th colspan="4">Genesis 10:32a</th></tr>
<tr><th>Hebrew/Pronunciation</th><th>Common English Meanings</th><th>Notes/Morphology</th><th>BDB and Strong's #</th></tr>
<tr><td>ʾêlleh (הֵלֶּא) [pronounced ALE-leh]</td><td>these, these things</td><td>demonstrative plural adjective</td><td>Strong's #428
BDB #41</td></tr>
<tr><td>mish^epâchâh (הָחָפשמ) [pronounced mish-paw-KHAWH]</td><td>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</td><td>feminine plural construct</td><td>Strong's #4940
BDB #1046</td></tr>
<tr><td>bânîym (םינָב) [pronounced baw-NEEM]</td><td>sons, descendants; children; people; sometimes rendered men</td><td>masculine plural construct</td><td>Strong's #1121
BDB #119</td></tr>
<tr><td>Nôach (חֹנ) [pronounced NOH-ahkh]</td><td>rest, repose; consolation; transliterated Noah</td><td>masculine singular proper noun</td><td>Strong's #5146
BDB #629</td></tr>
</table>

Translation: These [are] the families of the sons of Noah,...

This final verse summarizes this chapter. This was all about the families of the sons of Noah.

<table>
<tr><th colspan="4">Genesis 10:32b</th></tr>
<tr><th>Hebrew/Pronunciation</th><th>Common English Meanings</th><th>Notes/Morphology</th><th>BDB and Strong's #</th></tr>
<tr><td>lâmed (ל) [pronounced l^e]</td><td>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</td><td>directional/relational preposition</td><td>No Strong's #
BDB #510</td></tr>
<tr><td>tôwl^edôth (תֹדְלֹות) [pronounced tohl^e-DOTH]</td><td>generations, results, proceedings, genealogies, history, course of history; origin; families; races</td><td>feminine plural noun with the 3rd person masculine plural suffix</td><td>Strong's #8435
BDB #410</td></tr>
</table>

Genesis 10:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
gôwyîm (גֹּויִם) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the 3ʳᵈ person masculine plural suffix	Strong's #1471 BDB #156

Translation: ...regarding their generations in their nations;...

As these generations continue, the population explodes; and as this continues, nations are formed.

Genesis 10:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective	Strong's #428 BDB #41
pârad (דַּרָפ) [pronounced *paw-RAHD*]	*to divide, to separate; to be divided, to be separated; to separate oneself*	3ʳᵈ person plural, Niphal perfect	Strong's #6504 BDB #825
gôwyîm (גֹּויִם) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the definite article	Strong's #1471 BDB #156
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (ץֶרָא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾachar (רַחַא) [pronounced *ah-KHAHR*]	*after, following, behind; afterwards, after that*	preposition/adverb	Strong's #310 BDB #29
mabbûwl (לוּבַּמ) [pronounced *mahb-BOOL*]	*flood, a deluge, an inundation of water*	masculine singular noun with the definite article	Strong's #3999 BDB #550

Translation: ...and these, the nations, were separated in the earth after the flood.

This final phrase both puts this chapter to rest, and sets us up for the next chapter, which explains what this means; why people were separated after the flood.

Noah's Descendants

You may need to go to this chart in order to read the names, but it simply shows some of the lines of Shem, Ham and Japheth, and who is associated with what city or country.

We sum up this section with:

Gen 10:32 These *are* the families of the sons of Noah, after their generations, in their nations. And from these were the nations divided in the earth after the flood.

Genesis 10:32 These [are] the families of the sons of Noah, regarding their generations in their nations; and these, the nations, were separated in the earth after the flood. (Kukis mostly literal translation)

Genesis 10:32 These are the families of the sons of Noah, regarding their generations in their nations; and these, the nations, were separated in the earth after the flood. (Kukis paraphrase)

The Map of Noah's Son's Sons

The map above is from **http://www.israel-a-history-of.com/images/TableOfNations12.jpg** The names in **Green** are descendants of Ham, those in **Red** are descendants of
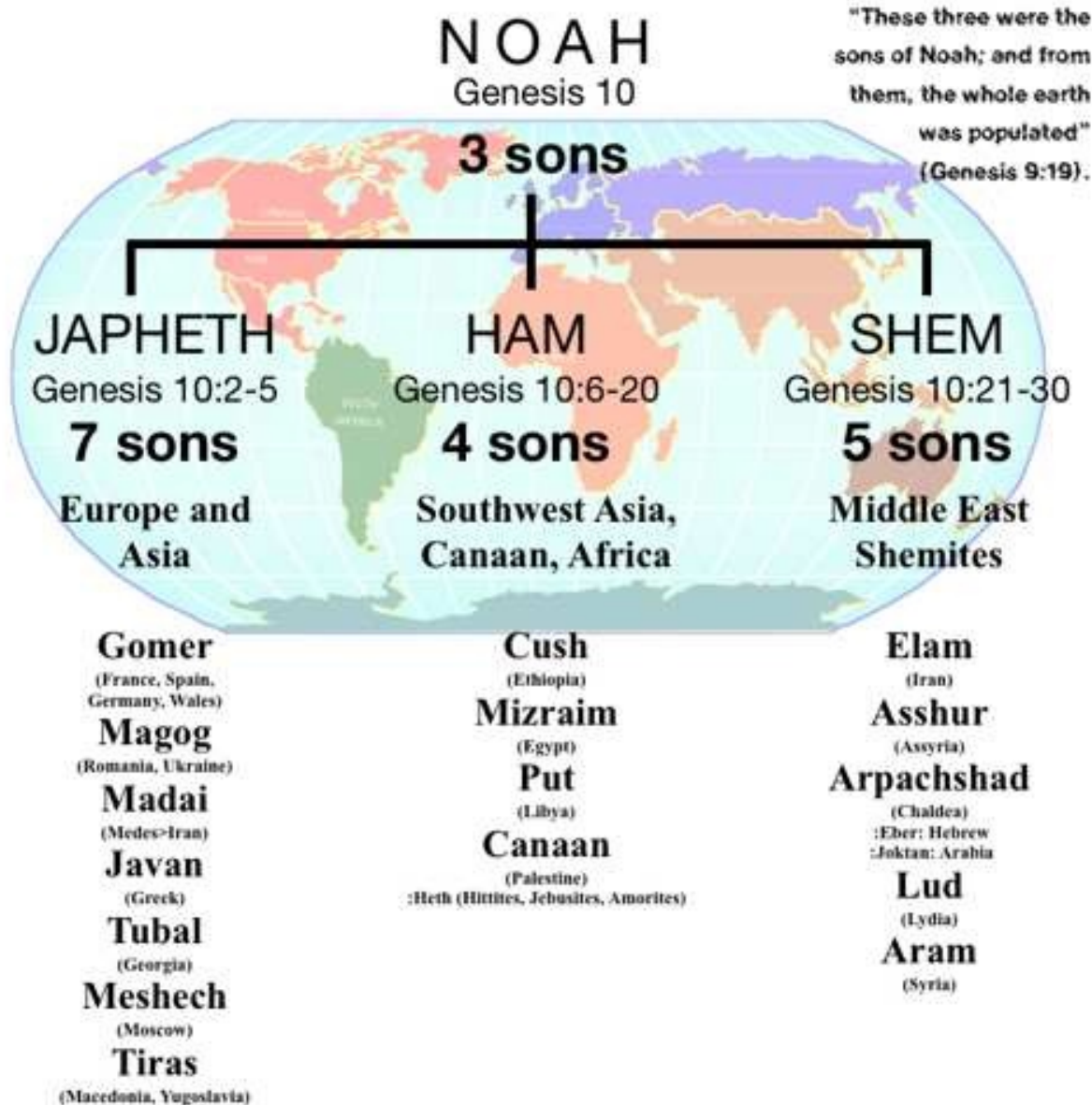

Shem and those in **Black** are descendants of Japheth. This map gives us a quick look of the initial distribution of these 3 sets of people.

Chapter Outline	Charts, Graphics and Short Doctrines

There is another chart, which I have seen in several places, with the names of the sons of Noah, their sons, and where they all ended up, generally speaking:

Noah, His Descendants, and their Distribution:

NOAH
Genesis 10

"These three were the sons of Noah; and from them, the whole earth was populated" (Genesis 9:19).

3 sons

JAPHETH	HAM	SHEM
Genesis 10:2-5	Genesis 10:6-20	Genesis 10:21-30
7 sons	**4 sons**	**5 sons**
Europe and Asia	Southwest Asia, Canaan, Africa	Middle East Shemites

Gomer
(France, Spain, Germany, Wales)
Magog
(Romania, Ukraine)
Madai
(Medes>Iran)
Javan
(Greek)
Tubal
(Georgia)
Meshech
(Moscow)
Tiras
(Macedonia, Yugoslavia)

Cush
(Ethiopia)
Mizraim
(Egypt)
Put
(Libya)
Canaan
(Palestine)
:Heth (Hittites, Jebusites, Amorites)

Elam
(Iran)
Asshur
(Assyria)
Arpachshad
(Chaldea)
:Eber: Hebrew
:Joktan: Arabia
Lud
(Lydia)
Aram
(Syria)

The chart to above came from:

http://www.foundationsforfreedom.net/References/OT/Pentateuch/Genesis/09TowerofBabel/_resGen10 -11/Noah_descendants-3_Sons.jpg

Chapter Outline	Charts, Graphics and Short Doctrines

This chart provides us with a quick and easy view of the original distribution of Noah's sons. Quite obviously, when one nation conquers another, the end result is often a mixing of the two nations, which can often be a mixing of these lines. Although, by all accounts, I am nearly 100% Japhetic, I have cousins who are part American Indian, which means that they have some Hamitic *blood* in them (I always wondered what was wrong with that part of the family ☺).

Even though there are various people who object to various portions of the Bible, and claim that they are inaccurate or that they offend their sensibilities, or whatever, it should be interesting to you that no contemporary

historian looks upon this chapter of Genesis and proclaims it as poppycock, meaningless or as just a list of made-up names. There may be some disagreements as to this or that son, but what we do not find is, large groups of historians protesting, saying that the distribution of these descendants of Noah, their languages or subsequent nations bear no relationship to the truth. In other words, it is clear that some ancient writer did not just start writing down a bunch of names as they popped into his head. From Josephus to Durant, ancient historians are far more likely to embrace Genesis 10 than to whisk it away as someone's fertile imagination.

Gen 10:31 These *are* the sons of Shem, after their families, after their tongues, in their lands, and after their nations.

Thrice in this chapter, there has been a reference to language (vv. 5, 20, 31), and in the next chapter of Genesis, we deal with this language barrier and its origins.

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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 10:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God,* we have the word *Elohim,* which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^{e}howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord,* and elsewhere we may read *Jehovah* in the same translation.

The Breakdown of Genesis 10:

Introduction to Genesis 10 (v. 1)
The Sons of Japheth (vv. 2–5)
The Sons of Ham (vv. 6–21)
The Sons of Shem (vv. 22–31)

Conclusion to Genesis 10 (v. 32)

Introduction to Genesis 10

Genesis 10:1 And this is the genealogy of the sons of Noaḥ: Shĕm, Ḥam, and Yapheth. And sons were born to them after the flood.

Noah's three sons are Shem, Ham and Japheth. Shem is the father of the Semitic races (Jewish and Arabic); Ham is the father of Asians and Blacks; and Japheth is the father of the European peoples.

Genesis 10 tells us what happened over time.

The Sons of Japheth

Genesis 10:2 The sons of Yapheth [= Japheth]: Gomer, and Maĝoĝ, and Maḏai, and Yawan [= Javan], and Tuḇal, and Mesheḵ, and Tiras.

For the most part, Japheth's sons moved into Europe and northern Europe. One large group of them moved into Asia (Magog).

Genesis 10:3 And the sons of Gomer: Ashkenaz, and Riphath, and Toĝarmah.

Gomer and his descendants are settled in northern Europe.

Genesis 10:4 And the sons of Yawan: Elishah and Tarshish, Kittim and Doḏanim.

Javan (Yawan) and his descendants are settled in northern Europe.

Where these particular sons and grandsons ended up are found in **GREEN** on the **map** below.

Genesis 10:5 From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their clans, into their nations.

As a radio host used to often say, language, *borders and customs;* these three things make a nation. As we will find out in Genesis 11, God required the people to separate themselves out and to spread out.

The Sons of Ham

Genesis 10:6 And the sons of Ḥam: Kush, and Mitsrayim, and Put, and Kenaʻan.

Ham and his sons will move into Africa and parts of Arabia.

Genesis 10:7 And the sons of Kush: Seḇa, and Ḥawilah, and Saḇtah, and Raʻmah, and Saḇteḵa. And the sons of Raʻmah: Sheḇa and Deḏan.

Cush (Kush) went down into Ethiopia.

Genesis 10:8 And Kush brought forth Nimroḏ, he began to be a mighty one on the earth.

Nimrod is perhaps the first great human celebrity. Although he is said to come out of Cush (Ethiopia), he is associated with places in the Euphrates River valley.

Genesis 10:9 He was a mighty hunter before הוהי, therefore it is said, "Like Nimroḏ the mighty hunter before הוהי."

R. B. Thieme, Jr. suggests that he is not a great hunter of animals but of men.

Genesis 10:10 And the beginning of his reign was Ba*b*el, and Ere*k*, and Akka*d*, and Kalnĕh, in the land of Shin'ar.

This describes the civilizations which are in and around modern-day Iran and Iraq. Several Semitic groups will move into this region as well. The names of Babel, Erech, and Accad are related to cities and/or people or the Tigris-Euphrates Valley region. Shinar is another name for Babylonia.

Calneh may not be the name of a city or a region or a people, but it may mean *all of them,* referring to the previous three cities.

Genesis 10:11–12 From that land he went to Ashshur [= Asshur] and built Ninewĕh [= Nineveh], and Reḥo*b*oth Ir, and Kelaḥ, and Resen between Ninewĕh and Kelaḥ, the great city.

We are still talking about Nimrod.   It is unclear in the Hebrew whether this is Nimrod going forth or if that is a reference to Asshur (possibly the father of the Assyrians) who goes forth.

Nineveh is one of the great cities of the ancient world. It is one of the oldest cities in the ancient Assyrian empire, and most heavily populated. Nineveh It is still populated today, but it is known by its modern name, Mosul, Iraq.

If Kelah (Calah) is the great city, the NET Bible identifies it with modern Nimrud, which is 20 miles north of Nineveh.

Genesis 10:13–14   And Mitsrayim brought forth Lu*d*im, and Anamim, and Leha*b*im, and Naphtuḥim, and Pathrusim, and Kasluḥim, from whom came the Philistines and Kaphtorim.

Mizraim is associated with Egypt. Ludim and Lehabim are both possibly associated with Libya.

The Pathrusim are associated with southern Egypt (not going down very far).

The mysterious Philistines come out of the Casluhim, at least in part. I seem to recall R. B. Thieme, Jr. associating them with the Greeks as well.

Genesis 10:15–18 And Kena'an [= Canaan] brought forth Tsi*d*on [= Sidon] his first-born, and Ḥĕth [Heth, father of the Hittites], and the Ye*b*usite [= Jebusite], and the Amorite, and the Girgashite, and the Ḥiwwite [= Hivites], and the Arqite [= Arkites], and the Sinite, and the Arwa*d*ite, and the Tsemarite, and the Ḥamathite. And afterward the clans of the Kena'anites were spread abroad.

Most of these people are found in the land of Canaan when Abraham is led there by God; and again when Joshua returned with the generation of promise to take the land.

Genesis 10:19 And the border of the Kena'anites [= Canaanites] was from Tsi*d*on as you go toward Gerar, as far as Azzah [= Gaza], as you go toward Se*d*om [= Sodom], and Amorah [= Gomorrah], and A*d*mah, and Tse*b*oyim [= Zeboiim], as far as Lasha.

Here we have more associations with the land of Canaan. Also, five cities which God eventually destroyed due to their great perversion.

Genesis 10:20 These were the sons of Ḥam, according to their clans, according to their languages, in their lands, in their nations.

The Descendants of Shem, Ham and Japheth (a map); from **Soul Journal**; accessed May 26, 2024. One might consider this map to be the summary of Genesis 10.

The Sons of Shem

Genesis 10:21 And also to Shĕm, the father of all the children of Ĕḇer, the brother of Yapheth the elder, children were born.

In the map above, the sons of Shem are in the purple. Also, many of these names will be recalled in Genesis 11, where we will follow the line of Shem down to Abram.

Genesis 10:22 The sons of Shĕm: Ĕylam, and Asshur, and Arpaḵshaḏ, and Luḏ, and Aram.

All of these are famous names associated with the near east. Elam, Asshur, Arphaxad, and Aram are also associated with the Near East.

Genesis 10:23 And the sons of Aram: Uts [= Uz], and Ḥul, and Gether, and Mash.

Aram and Mash are both represented on the map above.

Genesis 10:24 And Arpaḵshaḏ brought forth Shelaḥ, and Shelaḥ brought forth Ĕḇer.

It is thought that the name Hebrew is based upon the name Eber.

Genesis 10:25 And to Ĕb̲er were born two sons, the name of one was Peleĝ, for in his days the earth was divided, and his brother's name was Yoqtan [= Joktan].

The dividing of the earth would refer to God confounding the languages of the peoples, which we will study in Genesis 11.

Genesis 10:26–29 And Yoqtan brought forth Almod̲ad̲, and Sheleph, and Ḥatsarmaweth, and Yeraḥ, and Had̲oram, and Uzal, and Diqlah, and Ob̲al, and Ab̲ima'ĕl, and Sheb̲a, and Ophir, and Ḥawilah, and Yob̲ab̲. All these were sons of Yoqtan.

Many people of Shem are mentioned.

I do not believe that these are simply random names, but very likely the names of those who believed in the Revealed God. Many of these are associated with important cities, peoples and regions of the ancient world.

Genesis 10:30 And their dwelling place was from Mĕysha as you go toward Sephar, a mountain of the east.

> From Bible Reference: *The previous few verses listed the 13 sons of Joktan, the son of Eber. The names of several of these sons became well known as specific regions or people groups in the Middle East. This verse describes the geographical territory occupied by the various groups of people descended from Joktan. Scholars are uncertain of exactly what modern day areas these names represent. However, the information given in the broader passage indicates that Joktan was the father of the Arabic people.*[44]

Genesis 10:31 These were the sons of Shĕm, according to their clans, according to their languages, in their lands, according to their nations.

These are all the Semitic peoples, which today are primarily the Arabs and the Jews.

Conclusion to Genesis 10

 Genesis 10:32 These were the clans of the sons of Noaḥ, according to their generations, in their nations. And from these the nations were divided on the earth after the flood.

This chapter is often known as the Table of Nations and it helps us get an idea of how the people spread out.

At the first, the people did not want to spread out. They wanted to all gather together and found a massive city where they would all live. God needed the people to spread out and He will make that happen in Genesis 11.

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Addendum

It is possible that this material is a better fit for Genesis 11. I am not sure where these notes come from. Are these my original notes on Genesis 10?

In this chapter, the author references three times these things: the families, their tongues, their lands and their nations. A nation is defined by its common culture (families), language (tongues) and borders (their lands).

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[44] From **https://www.bibleref.com/Genesis/10/Genesis-10-30.html** accessed May 27, 2024.

The first verse of Genesis 10 is:

Gen 10:1 These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

Again, *generations* is the Hebrew word tôwlᵉdôth (תֹּלְדוֹת) [pronounced *tohlᵉ-DOHTH*], which means *generations, results, proceedings, genealogies, course of history*. We find this word used in conjunction with the genealogies (e.g., Genesis 5:1 6:9 Exodus 6:16). Strong's #8435 BDB #410. What is often suggested by the use of this word is, we are moving into a new time period and a new generation.

The final verse reads:

Gen 10:32 These [are] the clans [or, *families*] of the sons of Noah, according to [or, *with respect to*] their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

This is the concluding verse which sums up the sections we just studied in the past 3 lessons. The second word in this verse is mishᵉpâchâh (הַחְפָּשׁמ) [pronounced *mish-paw-KHAWH*], which means, in the plural, *families, clans, sub-tribes, classes (of people), species (of animals),* or *sort (of things)*. Strong's #4940 BDB #1046. We looked at each son of Noah and followed them out for several generations. What is probably the case is, only those sons and grandsons and great grandsons who actually founded a people were examined. Whether there were more sons of Shem, Ham or Japheth, we do not know. However, there were certainly more grandsons than we find listed. It is reasonable to conclude that the author, inspired by God the Holy Spirit, primarily listed those who became nations and peoples. These seem to be based upon genealogical records rather than working from the various nations backwards to their founders. The author makes little attempt to connect this or that son with this or that people (although many people, both Biblical exegetes and ancient historians, have done that).

The author listed these families *according to* (or, *with respect to*) their *generations,* which is tôwlᵉdôth again.

This is followed by the phrase *in their nations,* the latter word being gôwyîm (םִיוֹג) [pronounced *goh-YIHM*], which means *Gentiles, [Gentile] nations, people, peoples, nations*. Strong's #1471 BDB #156. The author is acknowledging that these became various nations, but did not really explore that as we have.

From these refers back to the clans or families of Noah (his grandsons and great grandsons, for the most part) *the nations spread abroad in the earth after the flood*. Chapter 11 explains exactly how these families, which became nations, spread abroad on the earth after the flood.

Let me remind you of 4 verses which we have already studied:

Gen 10:25 To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.

Following the families of Japheth, we have:

Gen 10:5 From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

Once 3 generations of Japheth are mentioned (including Japheth), but they are said to *spread out* here, suggesting that they went further out than did the other sons of Noah.

Following the families of Ham, we read:

Gen 10:20 These are the sons of Ham, by their clans, their languages, their lands, and their nations.

The line of Ham includes sons, grandsons and a couple of great grandsons. They are not said to *spread out,* and, according to historians, they stayed close to one another, although they moved out of the Tigris-Euphrates valley, for the most part, going into Egypt and Africa.

And following the line of Shem, we read:

Gen 10:31 These are the sons of Shem, by their clans, their languages, their lands, and their nations.

Shem's line was different. Although his sons are named, we followed out one particular line of Shem, going out 10 generations from Noah (which includes Shem). This pattern is seen a lot in the Bible. Various lines are followed out for 1, 2 and sometimes 3 generations; but then, the Bible focuses on one particular line and follows *that* line out. The author, of whatever section we are talking about, seems to know which line is important, and he follows out that particular line.

Literally, v. 31 reads: These are the sons of Shem, with respect to their clans [or, *families*], with respect to their languages, in their lands, and with respect to their nations.

There is a fourfold division given each time: *families, languages, lands and nations*. This describes the concept of *nationalism*. Throughout the Bible, we find the concept of nationalism, from the very beginning to the very end. Nationalism, on the one hand, protects freedom, evangelism and Bible teaching; and, on the other hand, isolates people who are negative toward the truth. There will always be internationist movements—like the International Workers of the World, Communism and Islam—and all such movements are evil and anti-God. We know this because in Genesis 11, God will personally separate the nations.

Gen 11:1 And the whole earth was of one language and of one speech.

As is often the case in Bible narratives, not everything is in a strict chronological order. In the previous chapter, there are hints that somehow, different languages developed, but the details are given to us in this chapter. In the previous chapter, the genealogies of Shem, Ham and Japheth were covered, and three times, languages are mentioned, even though, quite obviously, these three men, and their father and their children would have all spoken one language. However, at some point in time, this changed, and this is what we will study in Genesis 11. This change will establish nationalism as a divine institution (the 5 divine institutions are the souls of the individual, employment, marriage, family, and nationalism—and each has its own system of authority).

Gen 11:2 And it happened, as they traveled from the east, they found a valley in the land of Shinar. And they lived there.

Shinar means *country of two rivers*. Most believe this to be the intersection of the Euphrates and the Tigris Rivers. Given that there must have been a radically different topology then as opposed to today, these rivers may have intersected at that point at one time, or had been closer together. Today, they do intersect or come close to intersecting until the Persian Gulf. This suggests that the population moved from the mountains of Iran into the Euphrates River valley. This would make perfect sense, as the Ark of Noah came to rest on Mount Ararat (Genesis 8:4), which most scholars place in Eastern Turkey, near the border of Iran (between Georgia and Iraq). Although the exact location of Mount Ararat is disputed, this is the general area that it is thought to be in.

Let me suggest the following scenario. Noah and his family are up in the Armenia area, at first (a map will follow, to help you here). Although the waters from the flood are receding, going due south would have put them in the fertile crescent area (eventually) which would be relatively low land and possibly still flooded or prone to flooding. At the very least, this would have been marshland. So, for 100 years or so, Noah and his extended family move southeast, remaining in the mountain ranges for the most part. The lower land was probably saturated with water at this time. There is a mountain range which extends from Armenia in a southeasterly direction down into Iran into the Zagros Mountains (which are near the border of Iraq and Iran). The reason for them to move along this

pathway is to move toward warmer weather, and remain in the mountains and out of the swamps. Most assuredly, various members of the family explored the land going in various directions, but basically remaining on the mountains.

A Modern Map of Iraq and Iran (which includes the journey of Noah's Family):

If you look in the upper left-hand corner of the map, that is the Armenia area, which is likely where the ark came to sit. Noah and his sons would have moved diagonally through the Zagros Mountains, as the flatter area of Iraq would have been marshy and partially underwater. As Iraq began to dry, Noah and company would have been in the mountains near Ahvaz, and from there, they would move westward to the meeting of the two rivers (the Tigris and the Euphrates).
This map is taken from: **http://www.blythe.org/afghan-maps/Mideast-NAfrica-area-relief2000.jpg**

Chapter Outline	**Charts, Graphics and Short Doctrines**

At some point in time, it would be clear that the waters had fully receded from the Tigris and Euphrates valley and that this area would have been seen as quite fertile (hence, the name, the fertile crescent)

In order to plant and farm, Noah and his sons needed water. As the water continued to recede, they would have moved to follow the receding waters. At first, they moved in a southeasterly direction, remaining in the mountains (for 10, 20, 30 years?). There came to be less and less water in the mountainous region, so they then moved westward (from the east), which would take them to where the Tigris and the Euphrates meet, which is also the general location of Babylon.

Accepting this direction of travel (not recorded in the Bible), the landing of the ark in Armenia does not contradict Genesis 11:2, where they are said to travel from the east into a plain, level valley. Their movement in a southeasterly direction places them east of the two rivers.

Gen 11:2 And it happened, as they traveled from the east, they found a valley in the land of Shinar. And they lived there.

By this point in time, there would have been a sizable population, and they all traveled together. In the antediluvian civilization, Cain was sent packing, and there appeared to be 2 separate lines of people in different areas increasing in size (Adam's and Cain's). Here, it appears as though there is just one large group of people, and they are choosing to stick together.

Most believe that Noah and his sons are now living in the Tigris-Euphrates valley, as *Shinar* means *country of two rivers,* which was the ancient name for Babylonia (later called Chaldea). The name *Babel* is consonantly equivalent to *Babylon* as well, so, historically, they have been considered to refer to the same area. There are several places along the Tigris River where, presumably, two rivers intersected and there were ancient cities founded near these places (Nineveh, Asshur, Accad, Ur). Babylon is not located near two rivers, but, bear in mind that this is not long after the flood, and that there were probably a number of rivers in this general area which have since dried up.

The photos which we see of these areas is much different from what that area was probably like then. Back then, there would have been more water, larger rivers, more rivers; and therefore, more rain and more cloud cover. Water tends to reduce and stabilize the temperature of an area, so that this was probably a much more temperate climate at this time. Furthermore, there would have been much more fauna at this time. Photos of this area for the first 1000–2000 years after the flood would have looked much different than this area looks today.

Not only does the Bible seem to point to civilization as beginning in the Tigris-Euphrates valley, but archeology believes that this is where the first cities were built.

> From the *Cradle of Civilization: Before archeologists began to dig in Mesopotamia, almost nothing was known of the empires that flourished there 4,500 years ago. The Bible and works of Greek and Roman historians had made brief mention of the Babylonians and the Assyrians, but the information was vague and contradictory. Of a still older people, the Sumerians, nothing at all was known—not even the fact that they had existed.*
>
> *The main reason the peoples of Mesopotamia remained forgotten for so long was that they, unlike the Egyptians and other ancient empire-builders, had not build in enduring stone but in Mediterranean brick. Rain, annual floods and shifting sands slowly leveled the bricks and buried the towers and palaces, leaving only shapeless mounds. For thousands of years no one was aware of the secrets these mounds concealed, but in the middle of the 19th century, French, German and English archeologists started to explore them. Within a few years the spade revealed some remarkable facts: Mesopotamian were the first people on earth to live in cities, study the stars, use the arch and wheeled vehicles, write epic poetry and compile a legal code.*[45]

And the Bible essentially tells us this fact of the first city here in Genesis 10.

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[45] *Great Ages of Man: Cradle of Civilization;* by Samuel Noah Kramer and the Editors of Time-Life books; Time-Life Books, ©1967; Time Incorporated, New York; p. 17.

Genesis 10:5, 20, 31–32 define nationalism, the 4th divine institution, the national entity:

Gen 10:5 From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

Gen 10:20 These are the sons of Ham, by their clans, their languages, their lands, and their nations.

Gen 10:31 These are the sons of Shem, with respect to their clans [or, *families*], with respect to their languages, in their lands, and with respect to their nations.

Gen 10:32 These [are] the clans [or, *families*] of the sons of Noah, according to [or, *with respect to*] their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

The Bible defines and establishes 5 divine institutions. A *divine institution* speaks of the absolute social structures that have been instituted by God for the entire human race—for believers and unbelievers alike. The term *divine* emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ.[46]

The 5 Divine Institutions

Divine Institution	Defined	Defined Authority	Scripture
The individual (or, the human soul), the function of human free will	Established by the creation of man with free will.	God's laws and mandates as revealed in the correct dispensation. For those without God's laws, God provides an interior compass (the conscience). Each individual is responsible for their own decisions.	Genesis 2:15–17 3:8–13, 16–17 Romans 1:16–32
Work	God had man working from the very beginning; man named the animals and he worked in the garden of God. After man sinned, God promised man that he would have to work hard for basic sustenance.	Employers over employees; masters over slaves.	Genesis 1:28 2:5, 15 3:17–19 Matthew 20:1–15 Ephesians 6:5–9 Colossians 3:22–24
Marriage	A precedent was set by the creation of Adam and the woman.	The husband is the defined authority. However, the husband has the responsibility of loving his wife.	Gen 1:26–28 2:18–25 Matthew 19:4–6 Ephesians 5:22–25 Colossians 3:18–19
Family	Defined by Adam, the woman and their children.	The parents are the authorities However, the father is not to provoke a child to wrath nor beat him down until he is dispirited.	Genesis 3:20 4:1–2 Colossians 3:20–21

[46] A portion of this definition comes from: http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm

The 5 Divine Institutions

Divine Institution	Defined	Defined Authority	Scripture
Nation	Defined by families, language, land and some sort of understood grouping (which usually includes government).	The laws of the nation define the various authorities.	Genesis 10:5, 20, 31–32 Acts 17:26–27 Romans 13:1–7

Although the Bible chronicles some polygamous marriages, they are never portrayed as congenial arrangements nor is polygamy ever promoted in Scripture. The marriage between one man and one woman is always presented as God's design and is often used to illustrate various spiritual principles. .

A nation controls however much land its army can defend. A nation expanding its territory or its influence is not generally presented as a sinful or evil thing in the Bible. There are exceptions to this: any people that tried to subjugate Israel was usually—but not always—cursed by God.

The first divine institution can be an individual witness to God while the other divine institutions can be corporate witnesses to God. This concept will be covered in more detail later on.

One doctrinal teachers (Ron Adema) adds *employment* to the set of divine institutions, something which I finally added to this list, because it seems quite reasonable.

Chapter Outline   **Charts, Graphics and Short Doctrines**

It is important to emphasize that these divine institutions are designed for the human race, not just for believers in Jesus Christ. However, because these institutions are designed by God, they will be under attack throughout human history.

Because these are divine institutions designed for the entire human race, there will be attacks against them. Examples of these attacks are listed below.

Attacks Against the Divine Institutions

Divine Institutions	Attacks from Within and Without
The individual (or, the human soul), the function of human free will	Sin in all 3 categories (mental attitude sins, verbal sins and overt sins), arrogance, various addictions (alcohol, drug, sexual), reluctance to take responsibility for one's own actions, animosity toward God, idolatry, false religions, paganism, polytheism, the theory of evolution.
Work	Communism, socialism, cruel employers, unions, and the welfare state.
Marriage	Promiscuity, polygamy, adultery, divorce, homosexuality, lesbianism, same-sex marriage, the homosexual political agenda, hate crimes legislation.
Family	Those things named above, which include treating a union of homosexuals as being equivalent to the union of a man and a woman by government fiat; governmental attempts to separate parents from children (e.g., through education or through political movements), propaganda in the schools (sex education, so-called bullying programs).
Nation	International movements (communism, socialism, Islam, any form of one-worldism); anarchy, attacks against the police or the military or other figures of authority; appeals to external laws and regulations; the international green movement, courts looking to international laws for validation, a federal attack upon the church or a federal union with the church.

These attacks will be provocative, unrelenting and often made palatable through propaganda, social action, law and social norms.

Chapter Outline   **Charts, Graphics and Short Doctrines**

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 5. AFTER WHAT MANNER THE POSTERITY OF NOAH SENT OUT COLONIES, AND INHABITED THE WHOLE EARTH.

1. AFTER this they were dispersed abroad, on account of their languages, and went out by colonies every where; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also, and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants. And they were the Greeks who became the authors of such mutations. For when in after-ages they grew potent, they claimed to themselves the glory of antiquity; giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.

CHAPTER 6. HOW EVERY NATION WAS DENOMINATED FROM THEIR FIRST INHABITANTS.

1. Now they were the grandchildren of Noah, in honor of whom names were imposed on the nations by those that first seized upon them. Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tansis, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names. For Gomer founded those whom the Greeks now call Galatians, [Galls,] but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians. Now as to Javan and Madai, the sons of Japhet; from Madai came the Madeans, who are called Medes, by the Greeks; but from Javan, Ionia, and all the Grecians, are derived. Thobel founded the Thobelites, who are now called Iberes; and the Mosocheni were founded by Mosoch; now they are Cappadocians. There is also a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which may inform those that are able to understand, that so was the entire nation once called. Thiras also called those whom he ruled over Thirasians; but the Greeks changed the name into Thracians. And so many were the countries that had the children of Japhet for their inhabitants. Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians. So did Riphath found the Ripheans, now called Paphlagonians; and Thrugramma the Thrugrammeans, who, as the Greeks resolved, were named Phrygians. Of the three sons of Javan also, the son of Japhet, Elisa gave name to the Eliseans, who were his subjects; they are now the Aeolians. Tharsus to the Tharsians, for so was Cilicia of old called; the sign of which is this, that the noblest city they have, and a metropolis also, is Tarsus, the tau being by change put for the theta. Cethimus possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim. And so many nations have the children and grandchildren of Japhet possessed. Now when I have premised somewhat, which perhaps the Greeks do not know, I will return and explain what I have omitted; for such names are pronounced here after the manner of the Greeks, to please my readers; for our own country language does not so pronounce them: but the names in all cases are of one and the same ending; for the name we here pronounce Noeas, is there Noah, and in every case retains the same termination.

Josephus' History of this Time Period

2. The children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus; seizing upon all that was on its sea-coasts, and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire. For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites. The memory also of the Mesraites is preserved in their name; for all we who inhabit this country [of Judea] called Egypt Mestre, and the Egyptians Mestreans. Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the apellation of Phut: but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan. The children of these [four] were these: Sabas, who founded the Sabeans; Evilas, who founded the Evileans, who are called Getuli; Sabathes founded the Sabathens, they are now called by the Greeks Astaborans; Sabactas settled the Sabactens; and Ragmus the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, staid and tyrannized at Babylon, as we have already informed you. Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know nothing of them besides their names; for the Ethiopic war (17) which we shall describe hereafter, was the cause that those cities were overthrown. The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon

Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.

3. Noah, when, after the deluge, the earth was resettled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and, being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his prosperity: and when the rest of them escaped that curse, God inflicted it on the children of Canaan. But as to these matters, we shall speak more hereafter.

4. Shem, the third son of Noah, had five sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the Elamites, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others. Arphaxad named the Arphaxadites, who are now called Chaldeans. Aram had the Aramites, which the Greeks called Syrians; as Laud founded the Laudites, which are now called Lydians. Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Celesyria. Ul founded Armenia; and Gather the Bactrians; and Mesa the Mesaneans; it is now called Charax Spasini. Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews Hebrews. (18) Heber begat Joetan and Phaleg: he was called Phaleg, because he was born at the dispersion of the nations to their several countries; for Phaleg among the Hebrews signifies division. Now Joctan, one of the sons of Heber, had these sons, Elmodad, Saleph, Asermoth, Jera, Adoram, Aizel, Decla, Ebal, Abimael, Sabeus, Ophir, Euilat, and Jobab. These inhabited from Cophen, an Indian river, and in part of Asia adjoining to it. And this shall suffice

Josephus' History of this Time Period

concerning the sons of Shem.

You will note that Josephus follows Genesis 10–11 in the reverse order, speaking of the confusion of languages first, and then the distribution of man.

From: **http://www.sacred-texts.com/jud/josephus/ant-1.htm** accessed April 13, 2012. Josephus *Antiquities of the Jews;* Book 1, Chapter 1.

Chapter Outline   **Charts, Graphics and Short Doctrines**

Alfred Edersheim wrote a book called The Bible History, Old Testament, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 8, entitled *The Genealogy of Nations*.

Edersheim Summarizes Genesis 10

CHAPTER 8
Genealogy of Nations - Babel - Confusion of Tongues
(GENESIS 10-11:10)

IT was the Divine will, that after the flood the whole earth should be repeopled by the descendants of Noah. For this purpose they must, of course, have separated and spread, so as to form the different nations and tribes among whom the world should be apportioned. Any attempted unity on their part would not only be contrary to the Divine purpose, but also, considering the universal sinfulness of man, prove dangerous to themselves, and even be untrue, since their inward separation had already appeared in the different characters and tendencies of Ham and his brothers. But before recording the judgment by which the Divine purpose was enforced, Scripture gives us the genealogy of the different nations, and this with a threefold object - to show how the earth was all peopled from the descendants of Noah; to define the relation of Israel towards each nationality; and, best of all, to register, as it were, their birth in the book of God, thereby indicating, that, however "in time past He suffered all nations to walk in their own ways," (Acts 14:6) they also were included in the purposes of mercy, and intended finally to "dwell in the tents of Shem."

In accordance with the general plan on which Holy Scripture is written, we read after the prophecy of Noah, which fixed the future of his sons, no more of that patriarch than that he "lived after the flood three hundred and fifty years," and that he died at the age of nine hundred and fifty years. Regarding the division of earth among his three sons, it may be said generally, that Asia was given to Shem, Africa to Ham, and Europe to Japheth. In the same general manner a modern scholar has traced all existing languages to three original sources, themselves, no doubt, derived from a primeval spring, which may have been lost in the "confusion of tongues," though its existence is attested by constant and striking points of connection between the three great families of languages. The more we think of the allotment of Europe, Asia, and Africa among the three sons of Noah, the more clearly do we see the fulfillment of prophecy regarding them. As we run our eye down the catalogue of nations in Genesis 10, we have little difficulty in recognizing them; and beginning with the youngest, Japheth, we find of those known to the general reader, the Cymry of Wales and Brittany (Gomer), the Scythians (Magog), the Medes (Madai), the Greeks (Ionians, Javan), and the Thracians (Tiras). Among their descendants, the Germans, Celts, and Armenians have been traced to the three sons of Gomer. It is not necessary to follow this table farther, though all will remember Tarshish, or Spain, and the Kittim, or "inhabitants of the isles."

Passing next to Shem (ver. 21), we notice that he is called "the father of all the children of Eber," because in Eber the main line divided into that of Peleg, from whom the race of Abraham sprang, and the descendants of Joktan (ver. 25). The descendants of Shem are exclusively Asiatic nations, among whom we only notice Asshur or Assyria, and Uz, as the land which gave birth to Job.

Edersheim Summarizes Genesis 10

We have reserved Ham for the last place, because of the connection of his story with the dispersion of all nations. His sons were Cush or Ethiopia, Mizraim or Egypt, Phut or Libya, and Canaan, which, of course, we know. It will be noticed, that the seats of all these nations were in Africa, except that of Canaan, whose intrusion into the land of Palestine was put an end to by Israel. But yet another of Ham's descendants had settled in Asia. Nimrod, the founder of the Babylonian empire, the conqueror of Assyria, and the builder of Nineveh (ver. 11), was the son of Cush. Altogether this "mighty one in the earth," who founded the first world-empire, reminds us of Cain and of his descendant Lamech. Leaving out of view the possible meaning of his name, which some have explained as being "we will rebel," boastful violence and rebellion certainly constitute the characteristics of his history. Most strangely have the Assyrian tablets of the royal successors of Nimrod been made to furnish an explanation of his description as "a mighty hunter" - for this is the title given in them to the great conquering warrior-monarchs, as "hunting the people." Thus we gather the full meaning of the expression, "he began to be a mighty one in the earth." From Babylon, which was "the beginning of his kingdom," Nimrod "went out into Assyria" (ver. 11, marginal rendering), "and builded Nineveh" - the remarkable circumstance here being that each time four cities are mentioned in connection with Nimrod: first, the four cities of his Babylonian empire, of which Babel was the capital, and then the four cities of his conquered Assyrian empire, of which Nineveh was the capital. Now all this tallies in the most striking manner with what we read in ancient history, and with those Assyrian monuments which within our own lifetime have by the labors of Layard and Loftus been exhumed from their burial of many centuries, to give witness for the Bible. For, first, we now know that the great Asiatic empire of Babylon was of Cushite origin. Nay, even the name Nimrod occurs in the list of Egyptian kings. Secondly, we are made aware that Babel was the original seat of the empire; and, strangest of all, that the earliest Babylonian kings bore a title which is supposed to mean "four races," in reference to "the quadruple groups of capitals" 25 of Babylonia and Assyria. Lastly, we know that, as stated in the Bible, "the Babylonian empire extended its sway northwards" to Assyria, where Nineveh was founded, which in turn succeeded to the empire once held by Babel. In all these respects, therefore, the latest historical investigations have most strikingly confirmed the narrative of Scripture.

Of the magnificence of Babel, the capital of the empire of Nimrod, "the mighty hunter," it is difficult to convey an adequate conception, without entering into details foreign to our purpose. But some idea of it may be formed from its extent, which according to the lowest computation, covered no less than one hundred square miles, or about five times the size of London; while the highest computation would make it cover two hundred square miles, or ten times the extent of London! 26 Such was the world-city, the first "beginning" of which at least Nimrod had founded.

No wonder that the worldly pride of that age should have wished to make such a place the world-capital of a world-empire, whose tower "may reach unto heaven!" The events connected with the discomfiture of their plan took place in the days of Peleg, the grandson of Shem. (Genesis 10:25) As Peleg was born one hundred years after the flood, and lived two hundred and thirty-nine years, there must have been already a considerable population upon the earth.

If evidence were required that the flood had indeed destroyed sinners but not sin, it would be found in the bearing and language of men in the days of Nimrod and Peleg. After leaving the ark, they had "journeyed eastward" (ch. 11:2) till they reached the extensive well-watered plain of Shinar, where they settled. Being still all "of one language and of one speech," they resolved to build themselves there "a city, and a tower whose top may reach unto heaven," for the twofold purpose of making themselves "a name," and lest they "be scattered abroad upon the face of the whole earth." Such words read singularly like those which a Nimrod would employ, and they breathe the spirit of "Babylon" in all ages. Assuredly their meaning is: "Let us rebel!" - for not only would the Divine purpose of peopling the earth have thus been frustrated, but such a world-empire would in the nature of it have been a defiance to God and to the kingdom of God, even as its motive was pride and ambition. A German critic has seen in the words "let us make us a name" - in Hebrew, sheen - a kind of counterfeit of the Shem in whom the promises of God centered, or, if one might so express it, the setting up of an anti-Christ of worldly power. Something of this kind seems certainly indicated in what God says of the attempt (ver. 6): "And this they begin to do: and now nothing will be restrained from them which they have imagined to do." These words seem to imply that the building of Babel was only intended as the

Edersheim Summarizes Genesis 10

commencement of a further course of rebellion. The gathering of all material forces into one common center would have led to universal despotism and to universal idolatry, - in short, to the full development of what as anti-Christ is reserved for the judgment of the last days. We read, that "Jehovah came down to see the city and the tower," that is, using our human modes of expression, to take judicial cognizance of man's undertaking. In allusion to the boastful language in which the builders of Babel and of its tower had in their self-confidence stated their purpose: "Go to, let us make brick," etc. (ver. 3), Jehovah expressed His purpose of defeating their folly, using the same words: "Go to, let us go down, and there confound their language." And by this simple means, without any outward visible interference, did the Lord arrest the grandest attempt of man's rebellion, and by confounding their language, "scattered them abroad from thence upon the face of all the earth." "Therefore is the name of it called Babel, or confusion." What a commentary does this history afford to the majestic declarations of the second Psalm!

From **http://www.levendwater.org/books/v1bhot.pdf** accessed .

Chapter Outline   **Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole. However, unlike most chapters, this chapter will seem to have very limited spiritual benefits when you simply read it. You will note that I have **bolded** the names which occur more than once in the genealogical lines.

A Complete Translation of Genesis 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Introduction	
These are the generations [genealogies, families; history, origin] of the sons of **Noah**: **Shem**, **Ham** and **Japheth**. Sons were born to them after the flood.	What follows are the family lines for **Shem**, **Ham** and **Japheth**, the sons of **Noah**; along with a list of the children born to them after the deluge.
The Line of Japheth	
The sons of **Japheth** [were]: **Gomer**, Magog, Madai, **Javan**, Tubal, Meshech and Tiras.	**Japheth** had 7 sons: **Gomer**, Magog, Madai, **Javan**, Tubal, Meshech and Tiras.
Gomer's sons [are] Ashkenaz, Riphath, and Togarmah.	**Gomer's** sons include Ashkenaz, Riphath and Togarmah.
The sons of **Javan**: Elishah and Tarshish, Kittim and Dodanim.	The sons of **Javan** include Elishah and Tarshish, Kittim and Dodanim.
From these [ancestors] were divided the costal [or, *region*] peoples [or *national entities*] into their lands: each as regarding his language, regarding their families, [and] among their [own] people.	National entities with distinct borders came from these sons of **Japheth**; each occupies a specific piece of land, each nation spoke their own language, they had a racial continuity along with a cultural similarity.
The Line of Ham	
The sons of **Ham** [are] **Cush**, **Mizraim**, Put and **Canaan**.	The sons of **Ham** included **Cush**, **Mizraim** (Egypt), Put and **Canaan**.
The sons of **Cush** [are] Seba and Havilah and Sabah and **Raamah** and Sabteca.	**Cush's** sons included Seba, Havilah and Sabah and **Raamah** and Sabteca.
The sons of **Raamah** [are] Sheba and Dedan.	Among sons of **Raamah** are Sheba and Dedan.

A Complete Translation of Genesis 10	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**
Cush fathered **Nimrod**. He began to be a mighty person in the land. **Nimrod** [lit., *he*] was a mighty man of hunting before Y^ehowah. Therefore, it is said, "Just like **Nimrod**, a mighty man of hunting before Y^ehowah." The beginning of his kingdom is Babel, Erech and Akkad, all of them [or, *and Calneh*] in the land of Shinar. From that land, he went [into] Assyria [or, *From that land, Asshur went forth...*] and he built Nineveh, Rehoboth–Ir, Calah and Resen, between Nineveh and Calah. She [is] the great city.	**Cush** fathered **Nimrod**. He was the first man with great power throughout the land. **Nimrod** was an accomplished hunter before Jehovah. Therefore, the saying came about, "Just like **Nimrod**, the accomplished hunter before Jehovah." His kingdom began in Babel, Erech and Akkad, all of these cities being in the land of Shinar. He went from that land into Assyria and he built the cities of Nineveh, Rehoboth-Ir, Calah, and Resen, which is between Nineveh and Calah. She is the great city.
Mizraim [that is, *Egypt*] is the father of the Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (out from whom come the Philistines) and Caphtorim.	**Egypt** is the father of the peoples known as theh Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (from whom come the Philistines) and the Caphtorim.
Canaan became the father of Sidon, his firstborn, and Heth. [He was also father to] the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, and Sinites, the Arvadites, the Zemarites and the Hamathites.	**Canaan** became the father of Sidon (his firstborn) and of Heth. **Canaan** was also the ancestor to the Jebusites, the Amorites, the Girgashites, the Hivites, and Arkites, the Sinites, the Arvadites, the Zemarites and the Hamathites.
Afterwards, the families of the Canaanites were dispersed; [so that] the border of **Canaan** is from Sidon [as] you go to Gerar [to] as far as Gaza; [and as] you come into Sodom, Gomorrah, Admah, and Zeboiim, [and] as far as Lasha.	Afterwards, the families of the Canaanites were dispersed so that the border of **Canaan** goes from Sidon to Gerar, and as far as Gazar, until you come to Sodom, Gomorrah, Admah and Zeboiim, going as far in that direction as Lasha.
These [were] the descendants of **Ham**, regarding their families, regarding their language, in their lands, in their national entities.	This was a listing of the descendants of **Ham**, with respect to their families, regarding their language, in the lands in which they lived, in the national entities that they established for themselves.
The Line of Shem	
[Children] are born to **Shem**. He [is] also the father of all the sons of Eber, [and] the brother of Japheth, the elder [brother].	**Shem** also fathered children. He is the father of all the sons of Eber, as well as the younger brother of Japheth.
The sons of **Shem** [are] Elam, Asshur, **Arpakshad**, Lud and **Aram**.	The sons of **Shem** are Elam, Asshur, **Arpakshad**, Lud and **Aram**.
The sons of **Aram** [were] Uz, Hul, Gether and Mash.	The sons of **Aram** were Uz, Hul, Gether and Mash.
Arpachshad become the father of **Shelah** and **Shelah** became the father of **Eber**.	**Arpachshad** fathered **Shelah** and **Shelah** fathered **Eber**.
Eber fathered two sons: the name of the first [was] Peleg, for in his time, the earth was divided. The name of his brother [was] **Joktan**.	**Eber** fathered two sons: the name of the first was Peleg, for in his time, the earth was divided. The name of his brother was **Joktan**.

A Complete Translation of Genesis 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And **Joktan** was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these [were] sons of **Joktan**.	And **Joktan** was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these were sons of **Joktan**.
Their territory goes [lit., *is (in) your going*] from Mesha to Sephar, a mountain [range?] in the east.	The territory for these people goes all the way from Mesha to Sephar, which is a mountain range in the east.
These [are] the sons of **Shem**, according to their family, according to their languages, in their lands with regards to their nations.	These are the sons of **Shem**, according to their family, according to their languages, in their lands with regards to their nations.
Conclusion	
These [are] the families of the sons of Noah, regarding their generations in their nations; and these, the nations, were separated in the earth after the flood.	These are the families of the sons of Noah, regarding their generations in their nations; and these, the nations, were separated in the earth after the flood.
Chapter Outline	**Charts, Graphics and Short Doctrines**

Doctrinal Teachers* Who Have Taught Genesis 10

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1971 Civilizations	#5–17	Genesis 10:1–32
	1963 Dispensations (#201)	#19–20	Genesis 10:1–32
Ken Reed	**https://www.lakeeriebiblechurch.org/exegesis/**		Genesis 38–50
Dr. Robert Dean	**https://deanbible.org/old-testament-menuitem/genesis-menuitem**		Genesis 1–50
Bill Wenstrom	**https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124**		Genesis 1–50
Jack M. Ballinger	**http://www.versebyverse.org/classnotes/Genesis/genesisindex.html**		Genesis 1–49
Ron Snider	**http://www.makarios-bible-church.org/oldtest.html**		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

Word Cloud from a Reasonably Literal Paraphrase of Genesis 10

Word Cloud from the Exegesis of Genesis 10[47]

These two graphics should be very similar; this means that the exegesis of Genesis 10 has stayed on topic and has covered the information found in this chapter of the Word of God.

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[47] Some words have been left out of this graphic; including *Strong, BDB,* and *pronounced*.