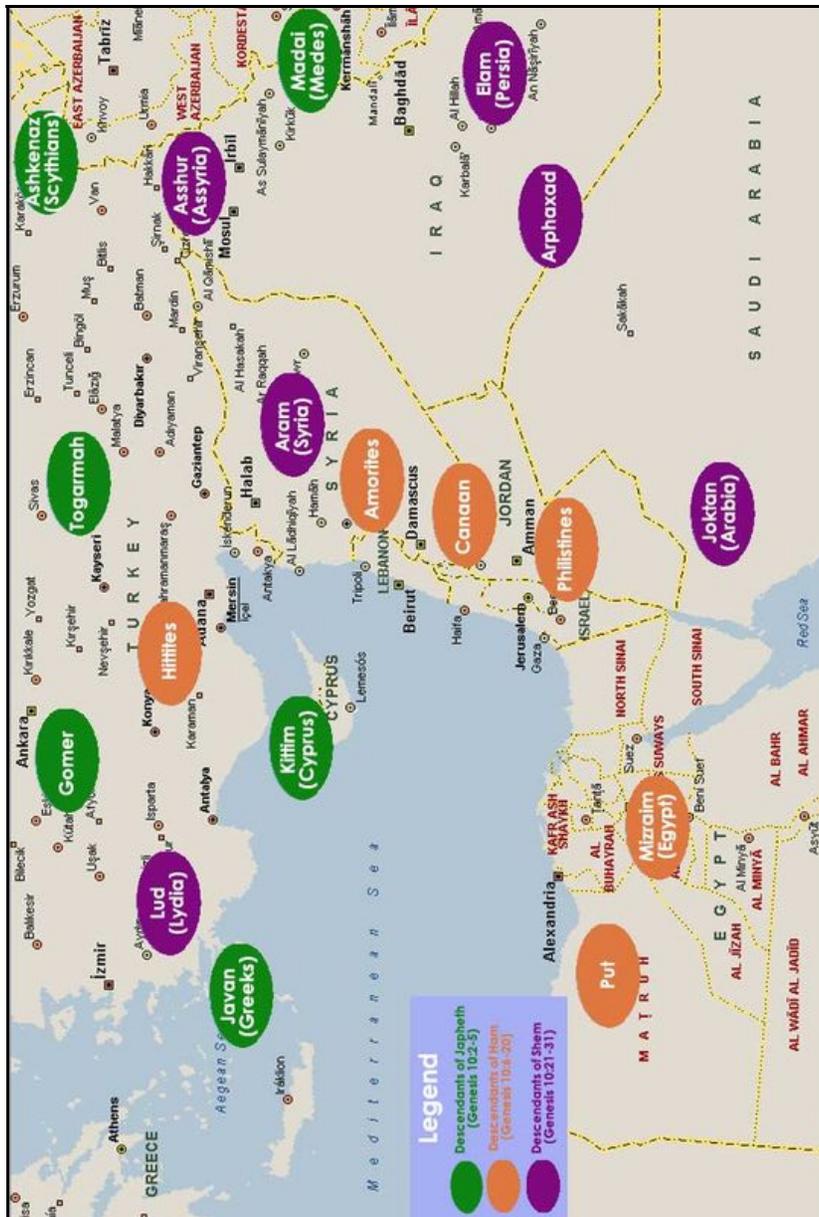


GENESIS CHAPTER 10 - 11

by Charles Dailey © 2014 Revised 11/14 NIV used
(Play recorded audio to avoid the pain of pronouncing each name.)



Tablet 4 ends in 10:1 - Signed by Noah's Sons
Tablet 5 ends in 11:11 - Signed by Shem
Tablet 6 ends in 11:27 - Signed by Terah

These two chapters carry the story of mankind down to Abram and Sarai. Chapter 10 is the Table of the Nations. Noah's son Shem is the one that leads down to Abram, so his record is placed last in the table. The table moves from general history to salvation history.

The table itself was probably written in the time of Abram since it ends with him. It is looking back over events that were not recorded until chapter 11.

(1) This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

- Noah's sons were the fathers of the nations.
- Imagine the impact these sons and their wives had on civilization. Their example was of tremendous importance, but so is ours.

(2) The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshek and Tiras. (3) The sons of Gomer: Ashkenaz, Riphath and Togarmah.

- The Japhetic peoples—the Medes, Greeks, Cypriots, etc. Probably the Caucasian people of Europe and of northern Asia. Many scholars would also include the Orientals here.

(4) The sons of Javan: Elishah, Tarshish, the Kittites and the Rodanites. (5) (From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.)

- Own languages* is probably a forward looking description speaking of the time following the Tower of Babel in chapter 11.

father of Eber, Shelah lived 403 years and had other sons and daughters. (16) When Eber had lived 34 years, he became the father of Peleg. (17) And after he became the father of Peleg, Eber lived 430 years and had other sons and daughters. (18) When Peleg had lived 30 years, he became the father of Reu. (19) And after he became the father of Reu, Peleg lived 209 years and had other sons and daughters. (20) When Reu had lived 32 years, he became the father of Serug. (21) And after he became the father of Serug, Reu lived 207 years and had other sons and daughters. (22) When Serug had lived 30 years, he became the father of Nahor. (23) And after he became the father of Nahor, Serug lived 200 years and had other sons and daughters.

- Shem is placed last in the table so the story could flow from the descendants of Shem and focus on Abram.
- The story is narrowing to Nahor, grandfather of Abram.

(24) When Nahor had lived 29 years, he became the father of Terah. (25) And after he became the father of Terah, Nahor lived 119 years and had other sons and daughters. (26) After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.

- The story has now introduced Abram and Sarai. Their names were later changed to Abraham and Sarah.
- The Divine history has been moving towards these two and now comes to focus on them. The rest of Genesis develops their story of trials and errors and how God blessed them in spite of many wrong moves on their part.

(27) This is the account of Terah's family line. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. (28) While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. (29) Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milkah; she

- Verse 20 summarizes verses 6 - 19.

(21) Sons were also born to *Shem*, whose older brother was Japheth; Shem was the ancestor of all the sons of Eber. (22) The sons of Shem: Elam, Ashur, Arphaxad, Lud and Aram.

- The Semitic peoples—Jews, Arabs, Babylonians, Assyrians, Arameans, Phoenicians.

(23) The sons of Aram: Uz, Hul, Gether and Meshek. (24) Arphaxad was the father of Shelah, and Shelah the father of Eber. (25) Two sons were born to Eber: One was named Peleg, because in his time the earth was divided; his brother was named Joktan. (26) Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, (27) Hadoram, Uzal, Diklah, (28) Obal, Abimael, Sheba, (29) Ophir, Havilah and Jobab. All these were sons of Joktan. (30) The region where they lived stretched from Mesha toward Sephar, in the eastern hill country.

- One view has it that *the earth being divided* refers to the divisions of continents. However, we favor the explanation that the earth refers to the people on the earth and the division was at the Tower of Babel that will be unfolded in chapter 11.
- The Jobab of verse 29 may be the Job of the Book of Job. There is a lengthy discussion about this at: http://www.setterfield.org/Jobab's_identity.html

(31) These are the sons of Shem by their clans and languages, in their territories and nations. (32) 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.

(6) The sons of *Ham*: Cush, Egypt, Put and Canaan. (7) The sons of Cush: Seba, Havilah, Sabtah, Raamah and Sabteka. The sons of Raamah: Sheba and Dedan.

- The Hamitic peoples—Ethiopians, Egyptians, Canaanites, Philistines, possibly the African and Oriental peoples, though many scholars view the Orientals as Japhetic.
- Note the names of some countries were drawn from their founding fathers, such as the country of Egypt. The word has a history that originated in this table of nations that some critics claim is myth.

(8) Cush was the father of Nimrod, who became a mighty warrior on the earth. (9) He was a mighty hunter before the LORD; that is why it is said, “Like Nimrod, a mighty hunter before the LORD.”

- Nimrod was a natural leader of men. His name means, “Let us revolt.” He was probably opposed to existing law and order. He may have been a hunter who kept wild animals from encroaching on civilization.

(10) The first centers of his kingdom were Babylon, Uruk, Akkad and Kalneh, in Shinar. (11) From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah (12) and Resen, which is between Nineveh and Calah--which is the great city. (13) Egypt was the father of the Ludites, Anamites, Lehabites, Naphtuhites, (14) Pathrusites, Kasluhites (from whom the Philistines came) and Caphtorites. (15) Canaan was the father of Sidon his firstborn, 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 toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboyim, as far as Lasha. (20) These are the sons of Ham by their clans and languages, in their territories and nations.

- This tablet was written before towns of vs. 19 were destroyed. The destruction was on a later tablet.

was the daughter of Haran, the father of both Milkah and Iskah.

- Now the family clan moves away from Ur of the Chaldeans and moves toward Canaan, settling in Harran.
- Abram married his ½ sister and Nahor married his niece. Later the Law of Moses would forbid such close marriage. (Moses’ own father had married his aunt.) Our own United States law forbids close marriage, but is not uniform across the many states.

(30) Now Sarai was childless because she was not able to conceive. (31) Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Harran, they settled there. (32) Terah lived 205 years, and he died in Harran.

- The goal of the migration was Canaan, but Terah died before reaching it.
- You may want to read Stephen’s inspired comments about this time frame in Acts 7:2-5.
- The precise destination was unknown to Abram when they left Ur.

(8) By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. (9) By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. (10) For he was looking forward to the city with foundations, whose architect and builder is God. Hebrews 11:8-10 NIV

This lesson available for printing at: <http://goo.gl/r1pzUY>

GENESIS 11 NIV

The table of chapter 10 gives the larger picture. There are 70 names listed. Now we see the specifics of what caused the dispersion that God had asked them to do voluntarily.

(1) Now the whole world had one language and a common speech. (2) As people moved eastward, they found a plain in Shinar and settled there.

- It was God's will that mankind spread out over the earth, but people chose not to obey.
- Shinar is Babylonia.

(3) They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. (4) Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."



Public Domain painting by Pieter Bruegel the Elder (1526-1569)

- One writer suggests they made bricks because the fine clay and sand were readily available, while stone would have to be imported from a distance.
- Francis Schaeffer considers this the first public declaration of Humanism. It was opposed to God's commandment to diversify.

(5) But the LORD came down to see the city and the tower the people were building. (6) The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for

them. (7) Come, let us go down and confuse their language so they will not understand each other."

- *The LORD came down* indicates that he was not dwelling among men.
- The triune nature of God is seen in the expression *let us go down*.
- The confusion was language, not color of skin nor any other distinction.
- Multiple languages are a direct result of the sin of this generation in refusing to disperse. P
- The language barrier remained firmly in place until in Acts 2 where the Apostles of Christ were able to speak in languages they had not learned.

(8) So the LORD scattered them from there over all the earth, and they stopped building the city. (9) That is why it was called Babel - because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

- Babel means *confusion*.
- Their dispersion put men at odds with other men.
- For a view of where they settled, see the map on page eight.
- This ends the portion of history that deals with the entire human race.
- The focus of the story is narrowing to Shem.

(10) This is the account of Shem's family line. Two years after the flood, when Shem was 100 years old, he became the father of Arphaxad. (11) And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters. (12) When Arphaxad had lived 35 years, he became the father of Shelah. (13) And after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters. (14) When Shelah had lived 30 years, he became the father of Eber. (15) And after he became the