

Genesis

Chapter 10



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Theme: Sons of Japheth; sons of Ham; sons of Shem.

The names of Noah's descendants listed in the "Table of Nations" are designed to reflect the totality of humanity and to give at least a partial sense of their geopolitical divisions and affiliations. A total of seventy peoples are listed, a number found elsewhere in the text for the number of Jacob's family to enter Egypt (Genesis 46:27) and as the representatives of the nation (seventy elders, Exodus 24:9; Ezekiel 8:11). Other examples of seventy representing totality are found in the number of gods in the Ugaritic pantheon and the number of sons of Gideon (Judges 8:30) and of Ahab (2 Kings 10:1). The kinship ties established in the list of peoples have been considered by some to reflect political affiliation (lord-vassal relationships) rather than blood tie. Kinship language is sometimes used in the Bible to reflect political associations (1 Kings 9:13). Some of the names in the list appear to be the names of tribes or nations rather than of individuals. In Hammurabi's genealogy a number of the names are tribal or geographical names, so this would not be unusual in an ancient document. As a vertical genealogy, this list is simply trying to establish relationships of various sorts.

Torahclass.com Since Noah's 3 sons have populated the entire present world, it is only fitting that we would know something of those who followed them. Interestingly, though academics tend to scoff at the bible, they grudgingly admit that the 10th chapter of Genesis is the most accurate and complete document of its kind pertaining to the origination of the nations and races.

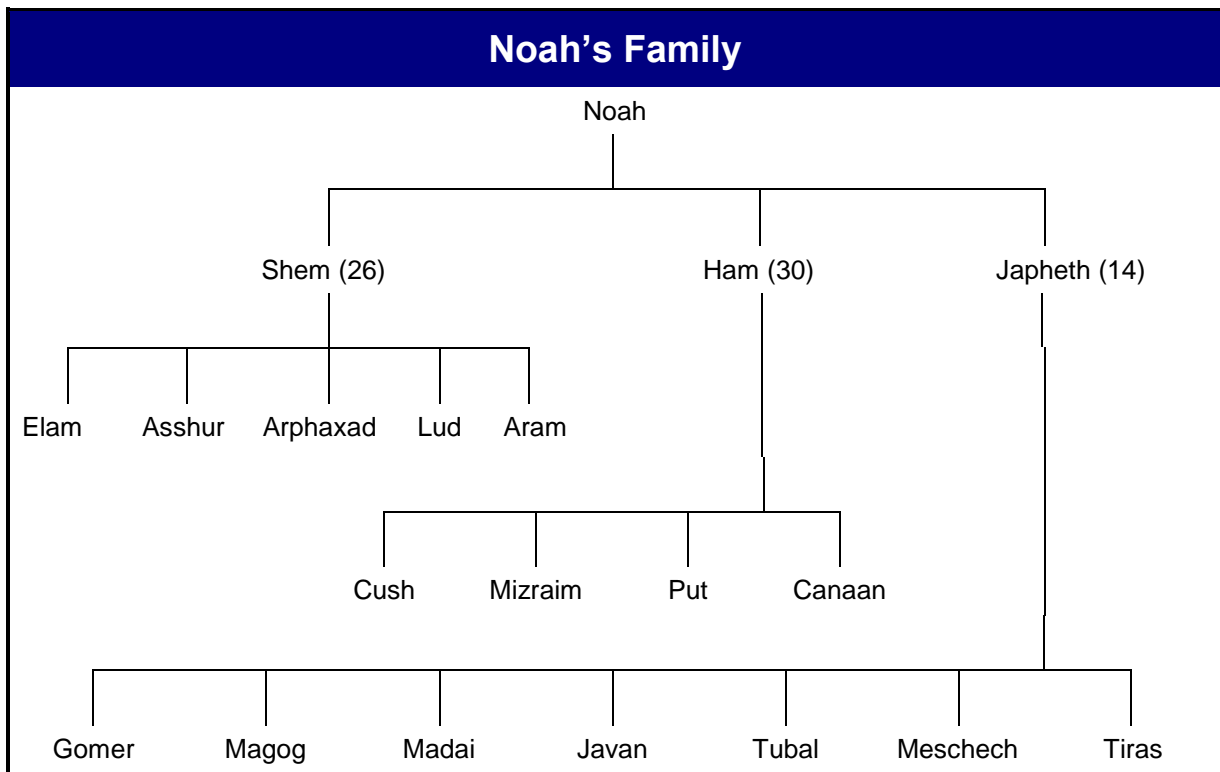
It would not be inaccurate to say that, generally speaking, Shem populated Asia, Ham populated Africa, and Yefet (Japheth) populated Europe. Of course, there are exceptions.

As we look at this map, many of the names I have just read to you start to appear. Without touching them all, we find for instance that the descendants of Yefet became the Cymry, from Gomer, who were the first to settle the area of Wales and Brittany; the Scythians, from Magog, who formed the Russian people; the Medes, from Madai; the Greeks, from Yavan; and the Thracians, from Tiras, who became the Macedonians, from who eventually came Alexander the Great.

The importance of Genesis chapters 10 and 11 is that they are the bridge from the beginning of the New World, after the Flood, to the greatest of the Biblical patriarchs, Abraham. As brief as these two chapters are, we get a linkage of genealogy between Shem and Abraham.....as well as the all important lines of descent that have now been divided and separated into 3 distinct groups, each with its own destiny. And, this destiny was contained in the blessings, and for one son, a curse, that Noah pronounced upon his 3 boys.

Let me make something clear: Shem, Ham, and Yefet were NOT the only sons Noah had produced. They were but the sons selected for reasons unknown to be included in the group of tzaddik.....the righteous.....those 8 people who were allowed to live through the Flood, for the purpose of repopulating the Earth. Noah had many sons and daughters over the 600 years of life he had attained at the moment the Flood began. And, I suspect, fathered more AFTER the flood. They were apparently unimportant to the purpose of the story, so they were not written of.¹

¹ Torahclass.com



Genesis 10:1

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

The list has not been arranged according to seniority of birth; for the account begins with the descendants of Japheth, and the line of Ham is given before that of Shem though he is expressly said to be the youngest or younger son of Noah; and Shem was the elder brother of Japheth (Genesis 10:21), the true rendering of that passage.

Notice that throughout the Bible God follows this same pattern of giving the rejected line first and saying a word about it, then He drops that subject entirely and does not bring it up again. Finally, He gives the accepted line, the line, which is leading to the Lord Jesus Christ.

[generations] *towledah* (H8435), family history.

[Now these are the generations] It is extremely difficult to say what particular nations and people sprang from the three grand divisions of the family of Noah, because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian era; yet some are so very distinctly marked that they can be easily ascertained, while a few still retain their original names.

Moses does not always give the name of the first settler in a country, but rather that of the people from whom the country afterwards derived its name. Thus Mizraim is the dual of Mezer, and could never be the name of an individual. The like may be said of Kittim, Dodanim, Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Philistim, and Caphthorim, which are all plurals, and evidently not the names of individuals, but of families or tribes. The “*im*” ending is plural in Hebrew. See Genesis 10:4, 6, 13, 14.

In the posterity of Canaan we find whole nations reckoned in the genealogy, instead of the individuals from whom they sprang; thus the Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite, Genesis 10:16-18, were evidently whole nations or tribes which inhabited the promised land, and were called Canaanites from Canaan, the son of Ham, who settled there. Moses also, in this genealogy, seems to have introduced even the name of some places that were remarkable in the sacred history, instead of the original settlers. Such as Hazarmaveth, Genesis 10:26; and probably Ophir and Havilah, Genesis 10:29. But this is not infrequent in the sacred writings, as may be seen 1 Chronicles 2:51, where Salma is called the father of Bethlehem, which certainly never was the name of a man, but of a place sufficiently celebrated in the sacred history; and in 1 Chronicles 4:14, where Joab is called the father of the valley of Charashim, which no person could ever suppose was intended to designate an individual, but the society of craftsmen or artificers who lived there.

Eusebius and others state (from what authority we know not) that Noah was commanded of God to make a will and bequeath the whole of the earth to his three sons and their descendants in the following manner:

to Shem, all the East;

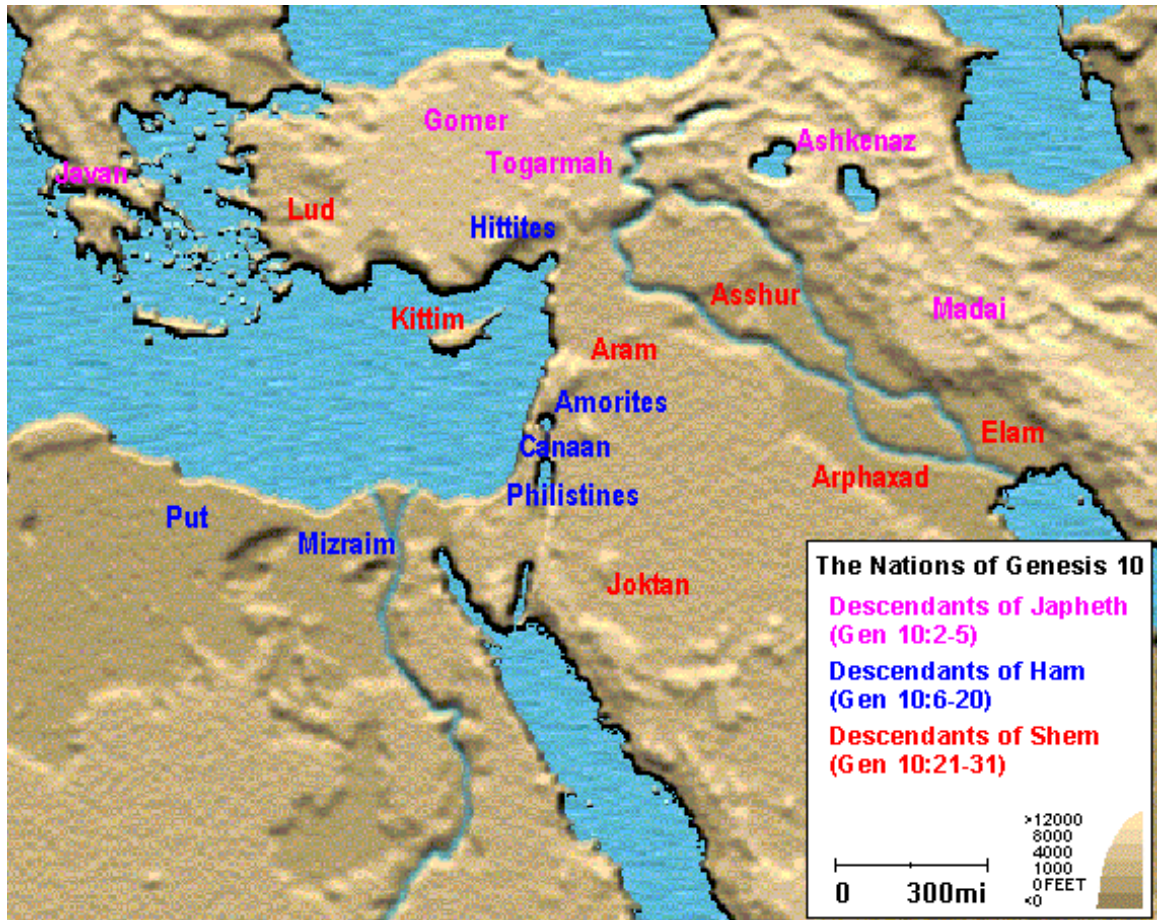
to Ham, all Africa;

to Japheth, the Continent of Europe with its isles, and the northern parts of Asia.

[unto them were sons born after the flood] All races, colors and types of people came into being after the flood (Genesis 10:1-32; Genesis 17:20; Genesis 19:34-38; Genesis 25:1-34; Genesis 36:1-43).

Ramban: the intent thereof is to imply that even though they were fit to have children before the flood – for in those generations it was normal to beget children at about sixty years of age – these did not beget children even at the age of a hundred, only until after the flood, for G-d restrained them from having children in order that they should not perish in the flood or that it [not] be necessary to save many persons in the ark.²

² Ramban, Nachmanides, Commentary on the Torah, Genesis, Translated by Rabbi Chavel



Genesis 10:2

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

The Sons of Japheth:

Japheth means "enlargement" or "extension." Indeed, his posterity spread over all the earth. Japheth is supposed to be the same with the Japetus of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin. Fourteen descendants (seven sons and seven grandsons) are listed:

1. [**Gomer**] (Genesis 10:2-3; 1 Chron. 1:5-6), the progenitor of the ancient Galatians and Phrygians, Josephus, who says that the Galatians were anciently named Gomerites, from which came the natives of northern Europe known as the Gauls and Celts, and in later times as the Germans, French, Welsh, Irish, Britons and various other Anglo-Saxon races. These all came from the three sons of Gomer: Ashkenaz, Riphath, and Togarmah. Cimmerians settled along the Danube and Rhine.
 - Ashkenaz: Germany
 - Riphath: (Josephus: Paphlagonians; "Europe" from Riphath.)
 - Togarmah: Armenians, Turkey, Turkestan

2. [**Magog**] (Genesis 10:2; 1 Chron. 1:5), the progenitor of the Scythians and Tartars whose descendants are predominant in modern Russia (Ezekiel 38:2; Ezekiel 39:6; Rev. 20:8). “Scythians” (Critical to understanding Ezek 38 & 39). Magog was also a general name of the country north of the Caucasus mountains which are between the Black and Caspian seas.
 - Hesiod, Greek didactic poet, 8th cent. B.C.
 - Herodotus, “The Father of History”, 5th cent. B.C.
3. [**Madai**] (Genesis 10:2; 1 Chron. 1:5), progenitor of the ancient Medes, Persians, and perhaps the Hindus. represented the Medes east of Assyria and southwest of the Caspian Sea. Medes (Kurds)
 - Emerged about 10th cent. B.C.; coalition with Persia (Elam), 7th cent B.C.
4. [**Javan**] (Genesis 10:2-4; 1 Chron. 1:5-7), the progenitor of the Greeks, Italians, Spaniards, Portuguese and other nations through Elishah, Tarshish, and Dodanim (Genesis 10:4). See Isaiah 66:19; Ezekiel 27:13,19. Kittim is identified with Cyprus and Mediterranean coasts (Genesis 10:4; Numbers 24:24; 1 Chron. 1:7; Isaiah 23:1,12; Jeremiah 2:10; Ezekiel 27:6; Daniel 11:30). Javan was the general word for the Hellenic race, the Ionians of western Asia Minor. Ionia; Greece
5. [**Tubal**] (Genesis 10:2; 1 Chron. 1:5), progenitor of the Iberians, Georgians, Cappadocians, and other Asiatic and European races. Eastern Anatolia (Turkey)
6. [**Meshech**] (Genesis 10:2; 1 Chron. 1:5), the progenitor of Muscovite tribes that now inhabit Russia. Eastern Anatolia (Turkey)
7. [**Tiras**] (Genesis 10:2; 1 Chron. 1:5), the progenitor of the Thracians and perhaps the Etruscans who migrated to Italy. It may refer to the seafaring Pelasgians of the Aegean coasts the Etruscans of Italy

According to H. S. Miller’s chart, the Scythians, the Slavs, Russians, Bulgarians, Bohemians, Poles, Slovaks, Croatians came from Magog. The Indians and the Iranic races—Medes, Persians, Afghans, Kurds—all came from Madai. From Javan we have the Greeks, Romans, and the Romance nationalities such as French, Spanish, Portuguese, Italian, etc. Coming from Tiras are the Thracians, the Teutons, the Germans, and then from that we have the east Germanic and the European races, the north Germanic or the Scandinavians and the west Germanic from which come the High German and the Low German, and then the Angles and the Saxons and the Jutes, the Anglo-Saxon race, the English people. I simply can’t go into the whole chart, but it is an interesting study. You can see that the majority of us in America descended from these lines.³

³McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

Genesis 10:3

And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

The historian has not arranged this catalogue according to seniority of birth; for the account begins with the descendants of Japheth, and the line of Ham is given before that of Shem though he is expressly said to be the youngest or younger son of Noah; and Shem was the elder brother of Japheth (Gen 10:21), the true rendering of that passage.

The genealogy of the non-elect is always placed before the chosen line: Cain before Seth (chs. 4–5), Ishmael before Isaac (ch. 25), Esau before Jacob (chs. 36–37). The choice of Shem and the rejection of Ham has already been intimated (9:25–27), and this is confirmed in this chapter.

1. [**Ashkenaz**] (related to the Scythians), Probably gave his name to Sacagena, a very excellent province of Armenia. Pliny mentions a people called Ascanitici, who dwelt about the Tanais and the Palus Maeotis; and some suppose that from Ashkenaz the Euxine Sea derived its name, but others suppose that from him the Germans derived their origin.
2. [**Riphath**] Or Diphath, the founder of the Paphlagonians, which were anciently called Riphataei, distant northern tribes.
3. [**Togarmah**] The Sauromates, or inhabitants of Turcomania, distant northern tribes.

Genesis 10:4

And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

The sons of Javan, two geographical names and two tribal names, were all kin to the Greeks.

1. [**Elishah**] was Alashiyah or Cyprus, as Javan peopled a considerable part of Greece, it is in that region that we must seek for the settlements of his descendants; Elishah probably was the first who settled at Elis, in Peloponnesus.
2. [**Tarshish**] was a distant coast in Asia Minor, He first inhabited Cilicia, whose capital anciently was the city of Tarsus, where the Apostle Paul was born.
3. [**The Kittim**] also dwelt on Cyprus. We have already seen that this name was rather the name of a people than of an individual: some think by Kittim Cyprus is meant: others, the isle of Chios; and others, the Romans; and others, the Macedonians.

4. [**Dodanim**] The “Dodanim” (niv marg.) may have lived in Dodona, Greece (unless “Dodanim” is a textual variant for **Rodanim** [Rhodes]; cf. 1 Chr 1:7). Some suppose that this family settled at Dodona in Epirus; others at the isle of Rhodes; others, at the Rhone, in France, the ancient name of which was Rhodanus, from the Scripture Rodanim.

From these groups of people came the Germans, Celts, and Armenians. We should also take notice that in the line of Yefet (Japheth) was Tarshish. This is primarily modern day Spain. Some of you prophecy buffs will recognize the name Tarshish, for it is mentioned in Isaiah. Let’s take a few minutes and examine a prophecy that is 2700 years old, but whose fulfillment has begun in most of our lifetimes, and is continuing as we speak; Isaiah chapter 60; we’ll only read from verses 1- 12 for now.⁴

(Isa 60:1-12) ¹Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. ²For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. ³And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ⁴Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. ⁵Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. ⁶The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD. ⁷All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. ⁸Who are these that fly as a cloud, and as the doves to their windows? ⁹Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. ¹⁰And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. ¹¹Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. ¹²For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

If you don’t have a chill running down your spine, then you completely missed what I just read to you. OUR GENERATION is in the midst of this very event. This is about the Jews returning to Israel. But, even more, it is about *all Israelites* returning to Israel. We’ll

⁴ Torahclass.com

get into this more fully in the months ahead, but for now just know that the Jews only represent TWO of the 12 tribes of Israel. There are other Israelite tribes in existence in Asia, who will be returning to the land very soon. How do I know this? Not only is this prophecy in Isaiah, but it is even more specifically, and in a more detailed fashion, spoken of in Ezekiel 37. AND.....the Israeli government officially acknowledged for the first time in March of 2005.....a mere 2 months ago.....that indeed, there have been found members of what has been termed the “lost tribes of Israel”; and, that they are Israelites, but they are NOT Jews. That may be a little murky for you, but later it won’t be.

I have often heard bible teachers and pastors speak of how ships will come from Tarshish to bring to Jews back home to Israel in the last days. But, that Tarshish wasn’t literal; it was just a word that was symbolic of far away places. They must have been among the many who chose to skip over Genesis 10. For, we certainly see exactly who Tarshish is: a son of Gomer, who is a son of Yefet.

Not only that, but one of the largest sects of Jews in existence is called Sephardic Jews. Sephardic Jews are Jews who come, primarily but not entirely, from a large group of Hebrews who settled in Spain during the 6th, 7th, and 8th centuries. Many Sephardic Jews led the way back to the Holy Land late in the 19th century, and then again after WW’s I and later after WWII. Spain = Sephardic= Tarshish. This is neither speculation nor allegory; just simply historical fact.⁵

Genesis 10:5

By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

[isles of the Gentiles] a phrase by which the Hebrews described all countries which were accessible by sea (Is 11:11; 20:6; Jer 25:22). Maritime countries of the Mediterranean (Isaiah 42:4,10; Isaiah 49:1; Isaiah 66:19; Jeremiah 2:10; Ezekiel 27:3-7,15,35; Daniel 11:18).

Why does the Bible always use such “strange” names? We force it to: we keep changing the name of things (Petrograd / St Petersburg / Leningrad / St Petersburg; Byzantium / Constantinople / Istanbul; et al.); but we don’t change the names of our ancestors! Cf. Isaiah’s dilemma re: Persian Empire 100 years before the fact: “Elam...”

The descendants of Japheth, numbering 14, were given first. These were northern people, remote from Israel. Gomer represented the Cimmerians, thought to be of the same stock as the Scythians. Magog was the land of Gog, between Armenia and Cappadocia (Ezek 38:2; 39:6). The name represented Scythian hordes southwest of the Black Sea.

Augustine: In the same book [of Genesis], when the generations of the sons of Noah are recalled to our minds, we read, “These are the children of Ham in their tribes according to

⁵ Torahclass.com

their tongues, in their lands and nations. Also in the enumerating the sons of Shem it is said, "These are the children of Shem in their tribes according to their tongues, in their lands and nations." And this is added in reference to all of them: "These are the tribes of the sons of Noah, according to their generations and according to their nations. From these were the islands of the nations scattered over the earth after the flood. And the whole earth was one tongue, and there was one speech for all." And so, because this sentence was added: "And the earth was one tongue and there was one speech for all" (that is, one language for them all), it could be inferred that at that time, when human beings had been scattered according to the islands of the nations over the earth, there was one language common to all of them. Without a doubt, this contradicts the words used above, "according to their tribes and tongues." For, each single tribe that had formed individual nations would not be said to have had its own tongue when there was a common one for all. So it is by way of recapitulation that there is added: "And the earth was one tongue, and there was one speech for all." The narrative, without mentioning it, goes back to tell how it came about that the one language common to all men was broken up into many tongues. And immediately we are told about the building of the tower, when this punishment for their pride was inflicted upon them by the divine judgment. After this event they were scattered over the earth according to their languages.⁶

Ramban: Abraham, not having seen the flood but hearing of it, was witness from mouth to mouth in the whole matter of the flood, and he was fourth witness to creation since Noah saw his father Lamech who saw Adam. Isaac and Jacob saw Shem, the witness of the flood, and Jacob told all this to those that went down to Egypt, as well as to Pharaoh and the people of his generation.⁷

Genesis 10:6

And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

The Sons of Ham:

The descendants of **Ham** (vv. 6-20) emigrated southward, and their settlements were: formed the eastern and southern peoples of Mesopotamia.

1. [**Cush**] (Genesis 10:6-12; 1 Chron. 1:8-10; Isaiah 11:11), progenitor of various Ethiopian tribes that settled south of Egypt and also overran Arabia, Babylonia, and India. Who peopled the Arabic *nome* near the Red Sea in Lower Egypt. Some think the Ethiopians descended from him.
2. [**Mizraim**] (Genesis 10:6,13-14; 1 Chron. 1:8-11), progenitor of various Egyptian tribes. Mizraim means "double." Tribes of the double Egypt (upper and lower Egypt).

⁶ Ancient Christian Commentary on the Scripture, Intersociety Press

⁷ Ramban, Nachmanides, Commentary on the Torah, Genesis, Translated by Rabbi Chavel

It is generally thought that his father accompanied him and personally superintended the formation of the settlement, whence Egypt was called “the land of Ham” (Psalm 78:51; Psalm 105:23-27; Psalm 106:22). The Philistines also came from Mizraim (Genesis 10:14). The two capitals of Egypt were Memphis and Thebes.

3. [**Phut**] (Genesis 10:6; Ezekiel 27:10), progenitor of the Libyans and other tribes in northern Africa (Ezekiel 27:10; Ezekiel 30:5; Ezekiel 38:5; Jeremiah 46:9; Nahum 3:9).
4. [**Canaan**] (Genesis 10:6,15-19; Genesis 9:18-27; 1 Chron. 1:8-13), Canaan in the country known by his name, progenitor of peoples that settled mainly in Palestine, Arabia, Tyre, Sidon, and other parts of the land promised to Abraham. These nations are often mentioned in connection with Israel (Genesis 10:15-19; Genesis 15:18-21; Deut. 7:1-3; Joshua 12).

Among the Hamites are found not just all the Canaanite peoples but Israel’s other great enemies, Egypt (Mizraim), Babylon and Assyria.

In V 6, we follow the line of Ham..... the accursed line of Ham. And, we need to pay close attention to these names, for they will play a prominent role in the Bible. Cush is Ethiopia. Mizraim is Egypt. Put is Libya, and Canaan is the founder of the Land of Canaan, conquered by Joshua, which became Israel; those descendants of Canaan form many of the people of the Middle East and the Orient, some of which are often, mistakenly, called Arabs. Arabs are of the line of Shem, not Ham.⁸

As you can see, Ham had other sons, but the curse was only upon Canaan. Why it was not upon the others, I am not prepared to say. From Canaan came the Phoenicians, the Hittites, the Jebusites, the Amorites, the Girgashites, the Hivites, etc. From Ham’s son Cush came the Africans—the Ethiopians, the Egyptians, the Libyans, etc. All of these races are Hamitic, you see. Now we have some detail regarding a son of Cush—9

Genesis 10:7

And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

The Cushites (descendants of **Cush**) settled in south Arabia, and in present-day southern Egypt, Sudan, and northern Ethiopia. They became mingled with Semitic tribes dwelling in the same region; hence there is repetition of some of the names in other lines.

1. [**Seba**] was in Upper Egypt.

⁸ Torahclass.com

⁹ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

2. [**Havilah**] (“sand-land”) could refer to northern and eastern Arabia on the Persian Gulf or the Ethiopian coast.
3. [**Sabtah**] ancient Hadhramaut, was on the western shore of the Persian Gulf.
4. [**Raamah**] in southern Arabia.
5. [**Sabtecah**] was in southern Arabia.
6. [**Sheba**] was in southwest Arabia (cf. the queen of Sheba, 1 Kgs 10:1-13),
7. [**Dedan**] was in northern Arabia. Some of the people in these ancient kingdoms traced their lineage to Joktan from Shem (Gen 10:29). So there was a mixing in the settlement.

Genesis 10:8

And Cush begat Nimrod: he began to be a mighty one in the earth.

[**Nimrod**] comes from the Hebrew *marad* (H4775), "to rebel." It points to some violent and open rebellion against God. Nimrod began to be a mighty one in the earth by bold and daring deeds. His rebellion is associated with the beginning of his kingdom and suggests that his hunting and mighty deeds were related primarily to hunting men by tyranny and force. He lorded it over others, hunting and destroying all who opposed him in his despotic rule over people. This is the meaning understood by Josephus and writers of the Targums. Josephus says that Nimrod persuaded people to ascribe their happiness to him rather than God. He became a great leader, taught people to centralize, and defied God to send another flood. It is said that Nimrod hunted down wild beasts also, which were killing many people, and taught people to build walls around cities for protection against them.

The term "mighty hunter" (Genesis 10:9) could refer to a hunter of animals or of men to enslave them. Nimrod was a hunter of both human beings and animals. The Hebrew *gibbowr* (H1368), translated "mighty" here, means a powerful warrior, tyrant, champion, giant, or strong one. It is used of giants who were renown for wickedness (Genesis 6:4), and of other wicked men (Psalm 52:1-3; Psalm 120:4; Isaiah 5:22; Jeremiah 9:23). It could refer to Nimrod as a tyrant and oppressive despot. He established the first kingdom and the first universal false religion opposing God since the flood of Noah (see pt. 7, Mystery Babylon). This was done "before the Lord," that is, openly: in the presence of God with all defiance. That is why God, when He came down to see Babel, took action to counteract the rebellion of Nimrod (Genesis 11:1-9). (Also mentioned in 1 Chronicles 1:10)

Ramban: Rashi wrote, “Mighty in causing the entire world to rebel against the Holy One, blessed by He, by the plan he devised for the generation that witnessed the dispersion of the races.” He ensnared the minds of people by his swords, misleading them to rebel against the Omnipresent. Therefore it is said regarding any man who brazenly acts wickedly, knowing his Master and yet intentionally rebelling against Him—it is said, “This man is like Nimrod.” Thus the language of Rashi, and so is the opinion of our Rabbis.¹⁰

Genesis 10:9

He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Nimrod

- “Rebel”
- First “World Dictator”
- Founder of Babylon & Nineveh
- (Detail in next session)

Inserted in this table of nations is the story of **Nimrod**. This is the first “begot” (NIV, “was the father of”) section and forms a major stylistic break from the tribal names preceding it. Attempts to identify or date Nimrod have proven unsuccessful. Because his name seems to be connected with the verb “to rebel” (*marad*), tradition has identified him with tyrannical power. He was the founder of the earliest imperial world powers in Babylon and Assyria. The table simply presents him as a mighty hunter, a trait found commonly in Assyrian kings. He was founder of several powerful cities. The **centers** he established became major enemies of Israel.

Alexander Hislop, in his book, *The Two Babylons*, gives the background of how Nimrod was responsible for the Tower of Babel. It was he who attempted to bring together the human race after the Flood in an effort to get them united into a nation of which he could become the great world ruler. He was the rebel, the founder of Babel, the hunter of the souls of men. He was the lawless one, and he is a shadow or a type of the last world ruler, the Antichrist who is yet to appear. The first great civilization, therefore, came out from the sons of Ham.

Torahclass.com We are told that Kush was the father of the infamous Nimrod. Now, it might come as a surprise to you that Nimrod was a black man. This is not at all conjecture; many figurines and etchings of Nimrod have been found, going back thousands of years, and they all confirm his Negro features. And, it is perfectly logical that Nimrod should be a black man, because in the Bible whenever you see people called Kushites, that is, people that descended from Kush, you could for your own frame of

¹⁰ Ramban, Nachmanides, Commentary on the Torah, Genesis, Translated by Rabbi Chavel

reference call them Ethiopians.....generically speaking, the race of black people. Further, it is ancient Jewish tradition that HAM was a black man.

We should not just mention Nimrod's name and then quickly move on. We will talk more about him after we read the next chapter. Suffice it say, for now, that ancient Assyrian tablets, found in large quantities, not only mention Nimrod, they confirm the title for him that we see in 10:9..... "mighty hunter". But, as the Assyrian tablets explain, this is not because he was good at killing deer, fowl, rabbits, or wild boars. This expression means "a hunter of men"..... a warrior. And, being a fierce warrior, he became the very first empire builder, and world tyrant. And, that first empire was Bavel..... the most ancient Babylon, not the Babylon of Nebuchadnezzar which came many centuries later. During Nimrod's day, Bavel, Babylon, was located in the land of Shinar, an area a little west from where Abraham would come, and located in modern day Iraq. Nimrod is credited with being the builder of Bavel, along with 3 other major cities in that area.¹¹

Jerome: Nimrod, son of Chus, was the first to seize despotic rule over the people, which men were not yet accustomed to; and he reigned in Babylon, which was called Babel, because the languages of those building the tower were thrown into confusion there. For Babel signifies confusion.¹²

Ramban: The correct interpretation appears to me to be that Nimrod began to be ruler by force over people, and he was the first monarch. Until his era there were no wars and no reigning monarchs; it was he who first prevailed over the people of Babylon until they crowned him.¹³

Genesis 10:10

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

[beginning of his kingdom was Babel] This is the beginning of empires among human beings—not necessarily divine institutions guaranteeing law and order, as ordained by God to Noah (Genesis 9), but the achievements of lawless tyrants who taught people to revolt against divine laws and true authority. The story of Genesis 11 concerns events before this portion of Genesis 10 where eight great cities constitute the first two empires, Babylon and Assyria (Genesis 10:10-12).

[Babel] Gr. "Babylon."

¹¹ Torahclass.com

¹² Ancient Christian commentary on Scripture, Old Testament Vol 1, Intersity Press.

¹³ Ramban, Nachmanides, Commentary on the Torah, Genesis, Translated by Rabbi Chavel

Genesis 10:11

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

[Asshur] The son of Shem (Genesis 10:22; 1 Chron. 1:17).

Let me give you a little secret about biblical names: very often, you see the same person, with as many as 3 or 4 different names, depending on which nation that person was residing in, what era the biblical account was actually written versus when the recorded event actually happened, and which culture was speaking of him. Because, just like today where Rick or Ricky is an American nickname, Richard is a more formal English title, Ricardo is a Spanish title, Hecardo is Brazilian..... but all are speaking of the same name. The same thing happens concerning nations, regions, and cities..... the names change over the years as cultures and languages change, but it is still referring to the same person or place.¹⁴

Genesis 10:12

And Resen between Nineveh and Calah: the same is a great city.

The streets of the city, Nineveh. Known as early as 2800 B.C., it was the center of the powerful Assyrian kingdom, which attained its height under Sennacherib, Esarhaddon, and Ashurbanipal. It was situated on the Tigris River, about 250 miles from the city of Babylon. It was against this stronghold that Jonah and Nahum directed their prophecies.

Genesis 10:13

And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

These names are all plural with the “im” ending.

1. [**Ludim**] Supposed to mean the inhabitants of the Mareotis, a canton in Egypt, for the name Ludim is evidently the name of a people.
2. [**Anamim**] These may have been the people who inhabited the district about the temple of Jupiter Ammon.
3. [**Lehabim**] The Libyans, or a people who dwelt on the west of the Thebaid, and were called Libyo-Egyptians.
4. [**Naphtuhim**] Even the conjectures can scarcely fix a place for these people. Bochart seems inclined to place them in Marmarica, or among the Troglodytae.

¹⁴ Torahclass.com

In verse 13, we're told something that has great impact on our current events. Mitzrayim, son of Ham..... the line of evil, cursed by God..... Mitzrayim fathered a people called the Kasluchim. From the Kasluchim descended the dreaded Philistines. And, we need to remember that the modern word for Philistine, is Palestine. The Palestinians of today claim to be descendants of the Philistines who are descended from Ham. In fact, that is not true. The bulk of the Palestinians who we see fighting the Israeli Jews every night on TV, are Arabs from various areas of the Middle East, who came as immigrants to the Holy Land area over the last 75 -100 years seeking work on Jewish farms and in Jewish factories; and Arabs are *not* from the line of Ham, they are from the line of Shem. That said, the fact is that many of these people have made a conscious decision, out of their hatred for Israel, to identify with the Philistines because the Philistines were Israel's arch enemy. But, they have unwittingly created an enormous problem for themselves. Just as a person of any descent can become an Israelite by formally identifying themselves with Israel (on a physical level, by converting and becoming a Jew), so can a person become a Philistine by identifying with the Philistines? Many Palestinian Arabs have given up their heritage of the line of good.....Shem.....to join the line of evil.....Ham. They, as have most Arabs, also given up the Semite God, Yahweh, for a false god, Allah. And, they're going to be judged for it, and we need to pray for them to wake up to this fact before it's too late.

Anyway, we see a list of tribes spawned by Canaan in verses 15-18. Later, during the Exodus from Egypt, you'll see many of these names reappear as enemies of the Israelites who will try to keep them out of the Promised Land.¹⁵

Genesis 10:14

And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

1. [**Pathrusim**] The inhabitants of the Delta, in Egypt, according to the Chaldee paraphrase; but, according to Bochart, the people who inhabited the Thebaid, called Pathros in Scripture.
2. [**Casluhim**] The inhabitants of Colchis; for almost all authors allow that Colchis was peopled from Egypt.
3. [**Philistim**] The people called Philistines, the constant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, etc.
4. [**Caphtorim**] Inhabitants of Cyprus according to Calmet.

Genesis 10:15

¹⁵ Torahclass.com

And Canaan begat Sidon his firstborn, and Heth,

1. [**Sidon**] Who probably built the city of this name, and was the father of the Sidonians.
2. [**Heth**] From whom came the Hittites, so remarkable among the Canaanitish nations. Ancestor of the Hittites, whose great empire held sway from 1600–700 B.C. The principal cities of the Hittites were Carchemish on the Euphrates and Kadesh on the Orontes. These people settled in the vicinity of Hebron, and witnessed Abraham's purchase of the Cave of Machpelah from Ephron (23:8-10). Esau married into the tribe. The Hittites found their way into the Assyrian and Egyptian inscriptions. Archaeologists have found valuable remains of the civilization of that powerful empire.

Genesis 10:16

And the Jebusite, and the Amorite, and the Girgashite,

The Jebusite and Amorite, etc.—Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

[**Amorite**] was a general reference to western Semites, but here points to a smaller ethnic group in the mixed population of Canaan. The other seven Canaanite tribal names are less problematic; they were tribes that settled in Lebanon, Hamath on the Orontes River, and all through the land. Their listing is significant after the passage pronouncing the curse on Canaan (9:25-27).

Genesis 10:17

And the Hivite, and the Arkite, and the Sinite,

[**Sinite**] People went to China.

Genesis 10:18

And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Genesis 10:19

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

Genesis 10:20

These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

Genesis 10:21

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

[**Shem**] Shem, the second son of Noah, was perhaps mentioned last in the table of nations because his seed was to be the important subject of the remainder of the book of Genesis as well as the remainder of the Old Testament, as the line through whom the Messiah would come (Genesis 10:21-32; Genesis 9:26; Genesis 11:10-32; Luke 3:23-38; Romans 9:4-5). The whole of Genesis 10 is parenthetical and an introduction to the story of Abraham, Isaac, Jacob, and their seed. Chronologically it should follow Genesis 11:9, but its position here completes the story of Noah's three sons of Genesis 9 before taking up the story of one son and his descendants in the rest of Genesis. People were not divided as to tongues and nations until after the event of Genesis 11:1-9; hence, Genesis 10 gives the earliest division of human beings after the confusion of tongues and before the division of the earth into continents and islands which took place in the days of Peleg (Genesis 10:25).

[**the children of Eber**] comprised many different groups among the sons of Shem. The name Eber has been associated with the word *Hebrew*, the name by which the Israelites were known by other peoples. They were the ones who possessed the knowledge of the true God. The term "Hebrew" is racial, while "Israelite" is national. In later days, these words were used as synonyms.

In verse 21, we now come to the blessed line of Shem..... the line of good. Notice we come across the name "Ashur" as a son of Shem. Remember, this is NOT the "Ashur" who built Ninevah... that "Ashur" was simply the Assyrian name for Nimrod. This is another person named Ashur.

Let me sum up the most important aspect of the verses spelling out the line of Shem: you'll notice that Shem is referred to as the "father" or "ancestor" of the children or descendants of Ever, or Eber. This is key to Hebrew history because from the line of Eber would come another of God's divisions: Peleg and Yoktan. Dividing, selecting, electing. Watch for this, for this is a major theme that points to a way God works His will throughout the Bible, and for that matter, in our own lives. Peleg and Yoktan were brothers, sons of Ever. Interestingly, Peleg means "division". For, from the line of Peleg came Abraham, from whom God's plan to rescue all of mankind, to restore fallen man to Himself, would come.¹⁶

¹⁶ Torahclass.com

Genesis 10:22

The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

The Sons of Shem:

1. **[Elam]** (Genesis 10:22; 1 Chron. 1:17), progenitor of the Elamites who settled near the Persian Gulf (Genesis 14:1,9; Isaiah 11:11; Isaiah 21:2; Isaiah 22:6; Jeremiah 25:25; Jeremiah 49:34-39; Ezekiel 32:24; Daniel 8:2). Elamites, dwelt in the highlands east of Babylonia. Elam “High” Persians... [Location of the Ark?]
2. **[Asshur]** (Genesis 10:11,22; 1 Chron. 1:17), progenitor of the Assyrians (Numbers 24:22-24; Ezekiel 27:23; Ezekiel 32:22; Hosea 14:3). Asshur was the name of the region and people of Assyria, where Nimrod, a Hamite, had founded several cities (v. 11).
3. **[Arphaxad]** (Genesis 10:22), progenitor of the Israelites, Arabians, Edomites, Moabites, Ammonites, Ishmaelites, Midianites, and other tribes of Asia (Genesis 11:10-32; Genesis 17:20; Genesis 25:1-18;36). Arphaxad resided northeast of Nineveh.
4. **[Lud]** (Genesis 10:22), progenitor of the Lydians of Asia Minor, and the Ludim of Chaldea and Persia. Lud was the Ludbu of the Assyrians. Perhaps Lud was a shortened form of Ludda, possibly another name for Lydia (in what is now western Turkey).
5. **[Aram]** (Genesis 10:22), progenitor of Aramaeans, later called Syrians. Aram was an ancestor of the Aramean tribes in the steppes of Mesopotamia. His descendants (v. 23) are not well known. In the general division of the earth, the countries of Armenia, Mesopotamia, and Syria, fell to his descendants.

Genesis 10:23

And the children of Aram; Uz, and Hul, and Gether, and Mash.

1. **[Uz]** Who peopled Caelosyria, and is supposed to have been the founder of Damascus.
2. **[Hul]** Who peopled a part of Armenia.
3. **[Gether]** Supposed by Calmet to have been the founder of the Itureans, who dwelt beyond the Jordan, having Arabia Desert on the east, and the Jordan on the west.
4. **[Mash]** Who inhabited mount Masius in Mesopotamia, and from whom the river Mazeca, which has its source in that mountain, takes its name.

Genesis 10:24

And Arphaxad begat Salah; and Salah begat Eber.

[**Salah**] The founder of the people of Susiana.

[**Eber**] See Genesis 10:21. The Septuagint add Cainan here, with one hundred and thirty to the chronology.

Genesis 10:25

And unto 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.

[**Eber**] The Hebrew word *'eber* (H5676)) means "across" or "the opposite side," referring to the other side of Euphrates. "Hebrew" is derived from this word (Genesis 14:13).

[**Peleg**] From *palag*, to divide, because in his days, which is supposed to be about one hundred years after the flood, the earth was divided among the sons of Noah. Though some are of opinion that a physical division, and not a political one, is what is intended here, viz., a separation of continents and islands from the main land; the earthy parts having been united into one great continent previously to the days of Peleg. This opinion appears to me the most likely, for what is said, Genesis 10:5, is spoken by way of anticipation.

[**for in his days was the earth divided**] This explains *Peleg* (H6389). In his days the earth was divided into continents and islands, after the various nations were scattered abroad on all the one land at the time of the divine judgment of Genesis 11:1-9.

Genesis 10:26

And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

[**Joktan**] He had thirteen sons who had their dwelling from Mesha unto Sephar, a mount of the east, which places Calmet supposes to be mount Masius, on the west in Mesopotamia, and the mountains of the Saphirs on the east in Armenia, or of the Tapyr's farther on in Media.

Genesis 10:27

And Hadoram, and Uzal, and Diklah,

Genesis 10:28

And Obal, and Abimael, and Sheba,

Genesis 10:29

And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

[**Ophir**] was famed for its fine gold. Solomon sent his men along with Hiram's to extract it and to transport it to Palestine. In addition to gold, they found precious metals and gems in great abundance. Soon Solomon's kingdom rivaled all the surrounding lands in wealth. Ophir was probably a seaport on the coast of Arabia. It has been located as far away as the mouth of the Indus. Much of the gold overlay of the Temple of Solomon came from Ophir.

Genesis 10:30

And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

[**Mesha**] This is supposed by some to refer to the mountains of Media, and by others to mean southern Arabia; but the exact location is not known.

Genesis 10:31

These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

Genesis 10:32

These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

[**sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood**] Japheth settled in the north, west and east of Europe, and in Asia; Ham settled in Africa; and Shem settled in countries surrounding Palestine.

Here is a colophon-type ending, reminding the readers that all families came from Noah, but some were of special interest for the nation Israel. Ethnology makes it evident that neither the sons of Japheth nor the sons of Ham ever comprised what some folk call the lost ten tribes of Israel.

Framework

- *Bene* ("the sons of"; 12X) vv.2-4,6-7,20-23,29,31-32
- *Yalad* ("he begot") vv.8,13,15,21,25-26

- Canaan's descendants vv.15-18
- Boundaries of Promised Land v.19

The basic framework of the table is the *bene* (“the sons of”) motif (the Heb. *bene* occurs 12 times, in vv. 2-4, 6-7, 20-23, 29, 31-32). Other times, however, the chapter uses *yalad* (“he begot”), which seems to suggest that these were interpretations given to the *bene* table.

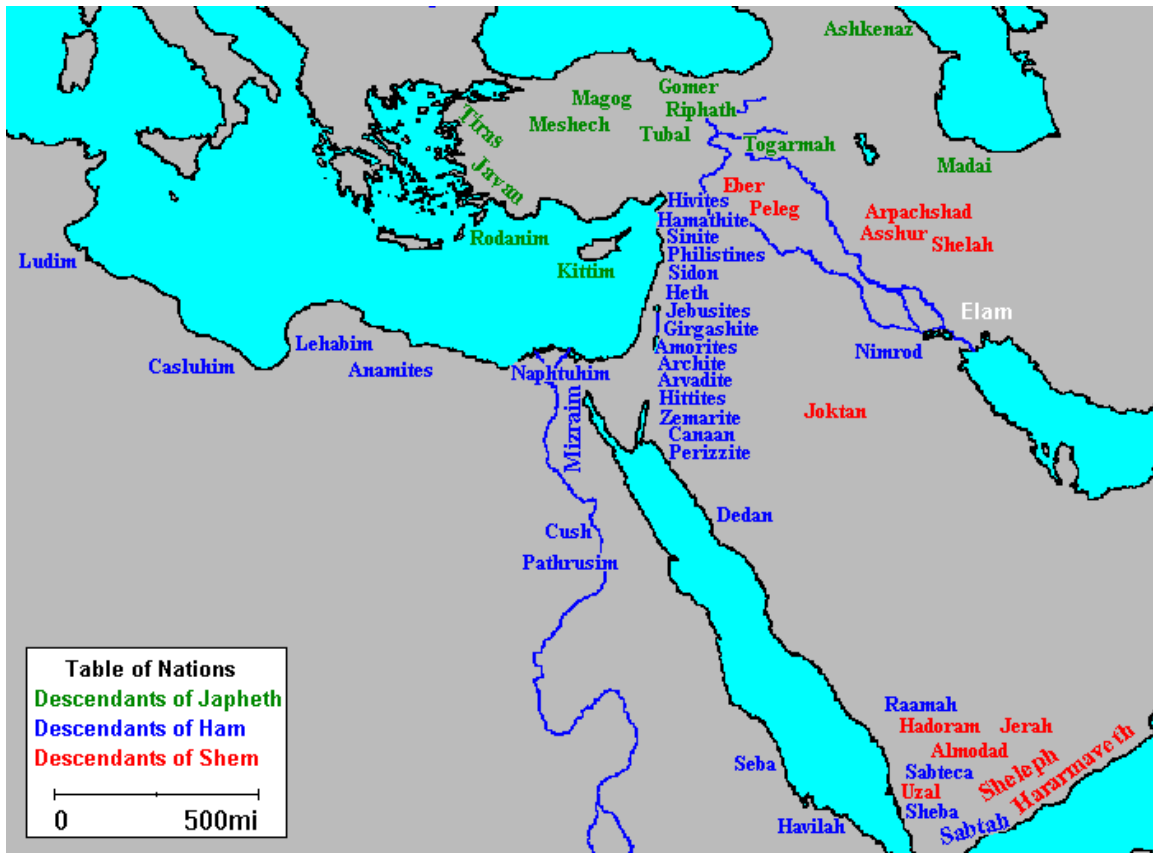
The *yalad* sections (beginning in vv. 8, 13, 15, 21, 25-26), in line with the idea of the *toledot*, trace the significant developments of personages within the structure of the table. (The NIV renders the *yalad* verb “was the father of” in vv. 8, 13, 15, 26, “was the ancestor of” in v. 21, and “were born to” in v. 25.) *Of special note are verses 15-19, in which Canaan's descendants are traced (vv. 15-18) and even the boundaries of the Promised Land are given (v. 19).* The writer was apparently using an ancient table to clarify which of Noah's descendants would experience blessing and which ones would experience cursing. Most of the *yalad* (“he begot”) sections pertain to the Canaanites or the Hamites, the tribes close to Israel. To see which neighbors would face blessing and which ones cursing, Israel need only consult this table. Wars and conflicts inevitably result from this arrangement.

The Table of Nations

- 70 Nations from Noah (Ham, Shem, and Japheth).
- 70 Families entered Egypt (Gen 46:10); bounds set (Deut 32:7, 8).

These two are deliberately linked: “bounds of nations set.”

This is one of the great chapters of the Bible. You can see what a rich study this would make for anyone who really wanted a fair appraisal of the human family. A great many have used this remarkable chapter for that purpose.



Summary of the identity of peoples

OF JAPHETH

- Gomer=Cimmerians
- Madai=Medes
- Javan=Greeks
- Ashkenaz=Scythians
- Elishah=Crete
- Tarshish=W. Spain
- Kittim=Cyprus

OF HAM

- Cush=Ethiopia
- Mizraim=Egypt
- Lehabites=Lybians
- Caphtorim=Cretans
- Hittites, etc.=Pre-Israelite inhabitants of Canaan

OF SHEM (SEMITES)

Eber=Hebrews

Aram=Syrians

(in third millennium, north:

in second, next to Canaan)

Arphaxad=N. Iraq?

The Book of Jasher: Jasher 7:1-51

1 And these are the names of the sons of Noah: Japheth, Ham and Shem; and children were born to them after the flood, for they had taken wives before the flood.

2 These are the sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, seven sons.

3 And the sons of Gomer were Askinaz, Rephath and Tegarmah.

4 And the sons of Magog were Elichanaf and Lubal.

5 And the children of Madai were Achon, Zeelo, Chazoni and Lot.

6 And the sons of Javan were Elisha, Tarshish, Chittim and Dudonim.

7 And the sons of Tubal were Ariphi, Kesed and Taari.

8 And the sons of Meshech were Dedon, Zaron and Shebashni.

9 And the sons of Tiras were Benib, Gera, Lupirion and Gilak; these are the sons of Japheth according to their families, and their numbers in those days were about four hundred and sixty men.

10 And these are the sons of Ham; Cush, Mitzraim, Phut and Canaan, four sons; and the sons of Cush were Seba, Havilah, Sabta, Raama and Satecha, and the sons of Raama were Sheba and Dedan.

11 And the sons of Mitzraim were Lud, Anom and Pathros, Chasloth and Chaphtor.

12 And the sons of Phut were Gebul, Hadan, Benah and Adan.

13 And the sons of Canaan were Zidon, Heth, Amori, Gergashi, Hivi, Arkee, Seni, Arodi, Zimodi and Chamothi.

14 These are the sons of Ham, according to their families, and their numbers in those days were about seven hundred and thirty men.

15 And these are the sons of Shem; Elam, Ashur, Arpachshad, Lud and Aram, five sons; and the sons of Elam were Shushan, Machul and Harmon.

16 And the sons of Ashur were Mirus and Mokil, and the sons of Arpachshad were Shelach, Anar and Ashcol.

17 And the sons of Lud were Pethor and Bizayon, and the sons of Aram were Uz, Chul, Gather and Mash.

18 These are the sons of Shem, according to their families; and their numbers in those days were about three hundred men.

19 These are the generations of Shem; Shem begat Arpachshad and Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, for in his days the sons of men were divided, and in the latter days, the earth was divided.

20 And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.

21 These are the sons of Yoktan; Almodad, Shelaf, Chazarmoveth, Yerach, Hadurom, Ozel, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab; all these are the sons of Yoktan.

22 And Peleg his brother begat Yen, and Yen begat Serug, and Serug begat Nahor and Nahor begat Terah, and Terah was thirty-eight years old, and he begat Haran and Nahor.

23 And Cush the son of Ham, the son of Noah, took a wife in those days in his old age, and she bare a son, and they called his name Nimrod, saying, At that time the sons of men again began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.

24 And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush.

25 For after the death of Adam and his wife, the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son.

26 And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

27 And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers.

28 And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.

29 And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30 And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord.

31 And Nimrod strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about.

32 And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth.

33 Therefore it became current in those days, when a man ushered forth those that he had trained up for battle, he would say to them, Like God did to Nimrod, who was a mighty hunter in the earth, and who succeeded in the battles that prevailed against his brethren, that he delivered them from the hands of their enemies, so may God strengthen us and deliver us this day.

34 And when Nimrod was forty years old, at that time there was a war between his brethren and the children of Japheth, so that they were in the power of their enemies.

35 And Nimrod went forth at that time, and he assembled all the sons of Cush and their families, about four hundred and sixty men, and he hired also from some of his friends and acquaintances about eighty men, and he gave them their hire, and he went with them to battle, and when he was on the road, Nimrod strengthened the hearts of the people that went with him.

36 And he said to them, Do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.

37 And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their respective places.

38 And he took some of their children as security, and they were all servants to Nimrod and to his brethren, and Nimrod and all the people that were with him turned homeward.

39 And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren, together with those who knew him before, assembled to make him king over them, and they placed the regal crown upon his head.

40 And he set over his subjects and people, princes, judges, and rulers, as is the custom amongst kings.

41 And he placed Terah the son of Nahor the prince of his host, and he dignified him and elevated him above all his princes.

42 And whilst he was reigning according to his heart's desire, after having conquered all his enemies around, he advised with his counselors to build a city for his palace, and they did so.

43 And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shinar, for the Lord had vehemently shaken his enemies and destroyed them.

44 And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his kingdom became very great.

45 And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.

46 And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the flood until those days.

47 And he made gods of wood and stone, and he bowed down to them, and he rebelled against the Lord, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father.

48 And every one that heard of the acts of Mardon the son of Nimrod would say, concerning him, From the wicked goeth forth wickedness; therefore it became a proverb in the whole earth, saying, From the wicked goeth forth wickedness, and it was current in the words of men from that time to this.

49 And Terah the son of Nahor, prince of Nimrod's host, was in those days very great in the sight of the king and his subjects, and the king and princes loved him, and they elevated him very high.

50 And Terah took a wife and her name was Amthelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days.

51 Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.