

# The Bible Ark Bible Study Program

## Genesis – Verses 10:1–10:32; 11:1–11:3, The Families of Noah

Hello my friends cherished of God,

That's right, cherished of God. That is what we will learn in our study today. We are going to be reading a genealogy today, and what we find is that many of the individuals that appear in this genealogy do not emerge but a few times in the Bible. Yet God was careful to make note of them, and from these individuals the nations of the world have come to be.

God wants us to understand that He cares about all of His creation. Perhaps we may not be able to identify every people group that exists in the Earth today by the individuals in the genealogy, but I believe that they are all here regardless. In this tenth Chapter of Genesis we see the beginnings of the nations and the cultures of the world, and we learn who their fathers were. More importantly, we learn that God cares about each and every one of them. 3500 years after the fact, we are here today reading the record that God laid down about each of these individuals and how they are related. Long after man in this modern age has lost track of the origins of virtually every people group in existence, God still remembers. And His original record of those beginnings still exists here in the Bible. Isn't that amazing?!

Let us look to God now and ask Him to bless us in our study of His record, the Word of God.

Heavenly Father, thank you that you know us ... every single individual on this Earth you know and you care for. It is your desire for us to flourish and to bring glory to your creation and to your name. As you tell us in our excellent Word, "by fruitful and multiply," but not merely by procreation. You want us to be fruitful by the lives that we lead. It is your desire for us to live righteously, and you make that so abundantly clear by the way that you honor and emphasize the Godly line in scripture. By way of illustration, you show to us how important it is to you that we glorify your name and the name of our Lord Jesus Christ by walking according to your will and your righteousness. You honor us when we do that very thing. Bless us now Father, as we study your Word, with a greater understanding of your will, your plan and purpose in our lives, and how to live our lives to the glory of your name and the name of our Savior, Jesus Christ.

We pray in Jesus's name. Amen!

In our study today, we will be covering Chapter 10 of Genesis, and the first three verses of Chapter 11. As usual, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. As I have done in our last two studies, I will not be reading these verses again a second time.

## Genesis, Chapter 10, verses 1 through 32, Scofield's Comments (+Dale's)

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

2 The sons of Japheth; <sup>1</sup>Gomer, and <sup>2</sup>Magog, and <sup>3</sup>Madai, and <sup>4</sup>Javan, and <sup>5</sup>Tubal, and <sup>6</sup>Meshech, and <sup>7</sup>Tiras.

1 Progenitor of the ancient Cimerians [or Cimmerians] and Cimbri, from whom are descended the Celtic family.

2 From Magog are [see note] descended the ancient Scythians, or Tartars, whose descendants predominate in the modern Russia. See Ezekiel 38:2; Ezekiel 39:6; Revelation 20:8. [Note, the New Scofield states "may be" not "is" or "are."]

*"<sup>1</sup>And the word of the LORD came unto me, saying, <sup>2</sup>Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, <sup>3</sup>And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal" – Ezekiel 38:1–3*

*"And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD." – Ezekiel 39:6*

*"<sup>7</sup>And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup>And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." – Revelation 20:7–8*

3 Progenitor of the ancient Medes.

4 Progenitor of those who peopled Greece, Syria, etc.

5 [According to the New Scofield it states, "Some believe that:"] Tubal's descendants peopled the region south of the Black Sea, from whence they spread north and south. It is probable that Tobolsk perpetuates the tribal name. A branch of this race peopled Spain.

6 Progenitor of a race mentioned in connection with Tubal, Magog, and other northern nations. [See note] Broadly speaking, Russia, excluding the conquests of Peter the Great and his successors, is the modern land of Magog, Tubal, and Meshech. [Instead of this rendition, the New Scofield simply states, "Many think Russia is modern Magog, Tubal, and Meshech."]

7 Progenitor of the Thracians. [The New Scofield has changed this to say, "According to ancient opinion," Tiras is the "progenitor of the Thracians, more recently the Tyrsenoi, a people occupying the coast lands of the Aegean Sea."]

Interestingly, there is this small little paragraph at the bottom of the following page that is not associated with any of the Bible text. Obviously, by the content it is related to verse two; however, there is no reference on verse two to indicate this. I find, also, that in the New Scofield Bible this comment has been omitted. In fact, there are many differences between the Old and the New Scofield Bible in this Chapter 10. There are quite a few additional comments that the editors of the New Scofield Bible have included that we do not find in the Old version.

From these seven sons of Japheth are descended the *goyim*, or Gentile, nations, translated "heathen" 148 times in the Authorized Version. The name implies nothing concerning religion, meaning simply, non-Israelite, or "foreigner."

Magog in Hebrew is pronounced **Māḡôḡ** (maw-gogue'). The name means "land of Gog," from the root word meaning "mountain."

Madai in Hebrew is pronounced **Māḏay** (maw-dah'-ee). The name means "middle land."

Tubal in Hebrew is pronounced **Tubal** (too-bal'). The name means "thou shalt be brought."

Meshech in Hebrew is pronounced **Mešek** (meh'-shek). The name means "a drawing out," a drawing up," or "possession."

Tiras in Hebrew is pronounced **Tîrās** (tee-rawce'). The name means "desire."

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

This note is from the New Scofield Bible:

"Ashkenaz. Jeremiah 51:27 reveals that the Ashkenaz lived in the vicinity of Ararat, Armenia. In later Jewish literature Ashkenaz is employed as a designation of Germany. The Ashkenazim were Jews who had their abode in Germanic countries, just as the Sephardim denote Jews of Portugal and Spain. Riphath and Togarmah. Inhabitants of Asia Minor."

Gomer in Hebrew is pronounced **Gōmer** (go'-mer). The name simply means "complete."

Ashkenaz in Hebrew is pronounced 'ašk<sup>o</sup>naz (ash-ken-az'). The name means "a man as sprinkled: fire as scattered."

Riphath in Hebrew is pronounced **Rîpāt** (ree-fath'). The name means "spoken."

Togarmah in Hebrew is pronounced **Tōḡarmâ** (to-gar-maw'). The name means "thou wilt break her."

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

This note is from the New Scofield Bible:

"Elishah. Perhaps the peoples from Sicily or Cyprus. Tarshish. Tarshish is frequently mentioned in the Old Testament as a flourishing seaport. This may well be a reference to Tartessus in ancient Spain. Dodanim. Sometimes written as "Rodanum," this name may allude to the people of the Rhodian islands in the Aegean Sea."

Javan in Hebrew is pronounced **Yāvān** (yaw-vawn'). The name means "Ionia" or "Greece."

Elishah in Hebrew is pronounced 'ēlîšâ (el-ee-shaw'). The name means "God of the coming (one)."

Tarshish in Hebrew is pronounced **Taršîš** (tar-sheesh'). The name means "yellow jasper" it can also refer to the precious stone of the "topaz."

Kittim in Hebrew is pronounced **kitîm** (kit-tee'). The name means "bruisers." It is also a general term for all islanders of the Mediterranean Sea.

Dodanim in Hebrew is pronounced **Dōḏānîm** (do-daw-neem'). The name simply means "leaders."

5 By these were the <sup>a</sup>isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

a Literally *coasts*. Settlement would naturally follow the coasts first.

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

This note is from the New Scofield Bible:

"Cush, Ethiopia. Mizraim, Egypt. Phut. Sometimes written "Put," Phut refers to Lybia."

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

Cush in Hebrew is pronounced **Kûš** (koosh). The name means "black."

Seba in Hebrew is pronounced **S<sup>ə</sup>bā'** (seb-aw'). The name means "drink thou."

Havilah in Hebrew is pronounced **Ḥāvilâ** (khav-ee-law'). The name means "circle."

Sabtah in Hebrew is pronounced **Sabṭā'** (sab-taw'). The name means "striking."

Raamah in Hebrew is pronounced **Ra'mâ** (rah-maw'). The name means "horse's mane," a name when referring to the nobility of a horse or breed of horses.

Sabtecha in Hebrew is pronounced **Sabṭ<sup>ə</sup>kā'** (sab-tek-aw'). This name also means "striking."

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

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

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

11 Out of that land <sup>b</sup>went forth Asshur, and builded <sup>c</sup>Nineveh, and the city Rehoboth, and Calah,

b Or, *he went out into Assyria*.

c Nahum 1:1, *note*.

The note that he tells us to see in connection with Nahum 1:1 is much too extensive of an exercise for us to tackle today. We will have to save that activity for our study in the prophetic book of Nahum.

I am not sure what Dr. Scofield is attempting to show us with this reference, other than the fact that Nineveh is the capital city of the ancient Assyrian empire.

Asshur in Hebrew is pronounced **'aššûr** (ash-shoor'). The name means "a step."

Rehoboth in Hebrew is pronounced **R<sup>ə</sup>hōbōt** (rekh-o-both'). The name means "wide places or streets" or "breadths of the river," perhaps the Euphrates?

Calah in Hebrew is pronounced **Kelah** (keh'-lakh). The name means "vigour."

OK, maybe this is too much of a stretch with artistic license, but we have Asshur (a step), Rehoboth (wide streets), and Calah (vigour). So what were they saying then? "Step out into the wide streets of vigor?"

12 And Resen between <sup>d</sup>Nineveh and Calah: the same is a great city.

<sup>d</sup> Isaiah 13:1, *note*.

The note that he tells us to see in connection with Isaiah 13:1 is much too extensive of an exercise for us to tackle today. We will have to save that activity for our study in the prophetic book of Isaiah.

Again, I am not sure what Dr. Scofield is attempting to show us with this reference; however, he does state at the very end of this note that he is referring us to the following: "In Scripture symbolism ... Nineveh [stands] for the pride, the haughty glory of the world."

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

Mizraim in Hebrew is pronounced **Miṣrayim** (mits-rah'-yim). The name means "land of the Copts," or in other words "Egypt" or "Egyptians."

Ludim in Hebrew is pronounced **lūḏīy** (loo-dee'). The name means "to the firebrands," that is "travailings" or distresses or drudgeries.

Anamim in Hebrew is pronounced **ʿānāmīm** (an-aw-meem'). The name means "affliction of the waters."

Lehabim in Hebrew is pronounced **l<sup>ə</sup>hābīm** (leh-haw-beem'). The name means "flames."

Naphtuhim in Hebrew is pronounced **Naṭtūhīm** (naf-too-kheem). The name means "openings."

Firebrands, affliction of waters, flames! What kind of lives did these sons of Mizraim lead?

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

Pathrusim in Hebrew is pronounced **paṭrusī** (path-roo-see'). The name means "region of the south."

Casluhim in Hebrew is pronounced **kasluḥīm** (kas-loo'-kheem). The name means "fortified."

Caphtorim in Hebrew is pronounced **kaṭtōrī** (kaf-to-ree'). The name means "a cover" or "a crown," such as a "chaplet" or "an ornament."

15 And Canaan begat Sidon his firstborn, and Heth,

This note is from the New Scofield Bible:

"Sidon. Sidon, sometimes called "Zidon," once was the capital of ancient Phoenicia. Heth. Ancestor of the Hittites."

Canaan in Hebrew is pronounced **K<sup>ə</sup>na'an** (ken-ah'-an). The name means "lowland."

Sidon in Hebrew is pronounced **Ṣîḏôn** (tsee-done'). The name means "hunting," in the sense of catching fish.

Heth in Hebrew is pronounced **Ḥēṭ** (khayth). The name means "terror."

#### 16 And the Jebusite, and the Amorite, and the Girgasite,

This note is from the New Scofield Bible:

"Jebusite. A tribe in the neighborhood of Jerusalem, which was also called Jebus."

Jebusite in Hebrew is pronounced **y<sup>ə</sup>bûsî** (yeb-oo-see'). The name means "descendants of Jebus." Jebus is the early name for Jerusalem.

Amorite in Hebrew is pronounced **'ĕmōrî** (em-o-ree'). The name means "a sayer," as in someone that says something, "a mountaineer", or a "mountain-dweller."

Girgasite in Hebrew is pronounced **gîrgāšî** (ghir-gaw-shee'). The name means "dwelling on a clayey soil," soil of clay."

#### 17 And the Hivite, and the Arkite, and the Sinite,

Hivite in Hebrew is pronounced **ḥîṭî** (khiv-vee'). The name means "villagers."

Arkite in Hebrew is pronounced **'arqî** (ar-kee'). The name means "gnawing."

Sinite in Hebrew is pronounced **sîṇî** (see-nee'). The name means "thorn" or "clay."

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

Arvadite in Hebrew is pronounced **'arvādî** (ar-vaw-dee'). The name means "I shall break loose," "a wondering," or "place of fugitives."

Zemarite in Hebrew is pronounced **ṣ<sup>ə</sup>mārî** (tsem-aw-ree'). The name means "double woolens," as in articles of clothing made of wool."

Hamathite in Hebrew is pronounced **ḥāmāṭî** (kham-aw-thee'). The name means "defense" or "citadel," from the root word meaning "a fortress" or "a wall."

#### 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.

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

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

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

e *Arphaxad*. Verse 24. Genesis 11:10.

This note is from the New Scofield Bible:

"Elam. A people east of Babylon and the Persian Gulf. Asshur. Assyria."

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

This note is from the New Scofield Bible:

"Uz. A place in northern Arabia. Where Job lived."

Aram in Hebrew is pronounced 'ārām (arawn'). The name means "to be high," "exalted." It can also mean "high region."

Uz in Hebrew is pronounced 'ûṣ (oots). The name means "wooded;" although, it is thought to have come from a root word that means "to take council together."

Hul in Hebrew is pronounced Ḥûl (khool). The name means "circle."

Gether in Hebrew is pronounced Gēter (gheh'-ther). The name means "fear."

Mash in Hebrew is pronounced Maš (mash). The name means "drawn out."

24 And Arphaxad begat Salah; and Salah begat Eber.

Arphaxad in Hebrew is pronounced 'arpakšad (ar-pak-shad'). The name means "I shall fail as the breast" or "he cursed the breast-bottle." In modern times we would call it IGT or "lactation failure." What a strange name for a man!

Salah in Hebrew is pronounced Šelah (sheh'-lakh). The name means "a weapon" or "a missile," as sent against an enemy. It also means "a sprout." It is much like our English word "shoot."

Eber in Hebrew is pronounced 'ēber (ay'-ber). The name means "the region beyond."

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.

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

Joktan in Hebrew is pronounced Yāqṭān (yok-tawn'). The name means "smallness."

Almodad in Hebrew is pronounced 'almôdād (al-mo-dawd'). The name means "not measured."

Sheleph in Hebrew is pronounced Šelep (sheh'-lef). The name means "a drawing forth."

Hazarmaveth in Hebrew is pronounced Ḥāšarmāvet (khats-ar-maw'-veth). The name means "village of death" or "the court of death." Hazarmaveth is a region in southern

Arabia, mostly in present-day eastern Yemen, and is still called by the same name in Arabic, "village of death" or "death has come."

Jerah in Hebrew is pronounced **Yerah** (yeh'-rakh). The name means "new moon," or it can also mean "a month."

27 And Hadoram, and Uzal, and Diklah,

Hadoram in Hebrew is pronounced **Hădôrām** (had-o-rawm'). The name means "noble honour."

Uzal in Hebrew is pronounced **'ûzāl** (oo-zawl'). The name means "I shall be flooded."

Diklah in Hebrew is pronounced **Diqlâ** (dik-law'). The name means "palm grove."

28 And Obal, and Abimael, and Sheba,

Obal in Hebrew is pronounced **'ôbāl** (o-bawl'). The name means "stripped bare" or "bare of leaves."

Abimael in Hebrew is pronounced **'ăbîmā'ēl** (ab-ee-maw-ale'). The name means "my father is El (God)."

Sheba in Hebrew is pronounced **Š'bā'** (sheb-aw'). The name means "seven" or "an oath."

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

This note is from the New Scofield Bible:

"Ophir. Ophir, at the southern end of the Red Sea, was famous for its gold; almag trees were evidently plentiful there also."

Ophir in Hebrew is pronounced **'ôpîr** (o-feer'). The name means "reducing to ashes."

Jobab in Hebrew is pronounced **Yôbāb** (yo-bawb'). The name means "a desert," from the root word meaning "to cry," "to cry out," or "howler."

Wow! These sons of Joktan sure do have some doleful names! ... smallness, not measured, a drawing forth, death has come, new moon, I shall be flooded, palm grove, stripped bare, reducing to ashes, circle, and desert or cry out. Yet there are three that really stand out: noble honor, my father is God, and "an oath" or "seven" (whichever it is). (Remember that the number seven means completeness in scripture.) I donno, but it sure seems like there is some kind of message here. As we shall see shortly, the Godly line goes through Peleg, Joktan's only brother. It will be interesting to see what the names of Peleg's offspring are, when we get to his lineage.

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

Mesha in Hebrew is pronounced **Mēšā'** (may-shaw'). The name means "freedom."

Sephar in Hebrew is pronounced **S'pār** (sef-awr'). The name means "a numbering."

So we have an interpretation that could read, "And their dwelling was from freedom, as one goes to the mountain of numbering, in the east."

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

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.

In the New Scofield Bible, the editors have added a little annotation or soapbox of sorts that they label "10.1 An Ethnological Table: Noah's Family." Let me read to you what they tell us in this table, minus some of the numerous chapter and verse references:

"Genesis 10 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 in the last century.

Many of these names reappear subsequently in Hebrew literature in Isaiah Chapters 13-27; Jeremiah Chapters 46-51; and Ezekiel 25-32. Eleven of the names reappear in Ezekiel Chapter 27: Javan, Tubal, Meshech, Togarmah, Chittim (Kittim), Dedan, Lud, Zidon, Tarshish, Arvad, and Mizraim (which is Egypt)."

The editors continue with several more examples, and then they conclude with the following:

"Magog is dominant in Ezekiel Chapters 38 and 39. Some of those prophecies have not yet been completely fulfilled; thus some of these areas and tribes will have a history in God's program thousands of years after their names first appeared."

So reflecting back on our opening prayer today, you can see how in this genealogy God started out talking about the sons of Japheth then He moved on to the sons of Ham, and He saved the genealogy of Shem for last. Not only that, but when we get to Shem we get more in-depth; we go further down into the genealogical tree. You may have noted that Ham had a lot of sons, but for most of those sons, we are not given their names. Instead, we are given the names of the tribes that came from those sons. Moreover, God takes five verses to tell us about the line of Joktan, who is the brother of Peleg, of whom is the Godly line. Then, as we will see when we get further into Chapter 11, God goes into even greater detail about the Godly line, despite the fact that those men in the Godly line generally had fewer children than many of those men that we just read about. This is a pattern that God will continue to follow throughout the remainder of the Bible. The fruitful line ... the Godly line ... the line that leads to Christ, is always given last and given with greater detail and emphasis.

## Genesis, Chapter 11, verses 1 through 3, Scofield's Comments (+Dale's)

*The failure of man under the Noahic Covenant.*

1 And the whole earth was of <sup>1</sup>one language, and of one speech.

1 The history of Babel ("confusion") strikingly parallels that of the professing Church. (1) Unity (Genesis 11:1)—the Apostolic Church (Acts 4:32 & 33); (2) Ambition (Genesis 11:4), using worldly, not spiritual, means (Genesis 11:3), ending in a man-made unity—the papacy; (3) the

confusion of tongues (Genesis 11:7)—Protestantism, with its innumerable sects. See Isaiah 13:1, *note*.

*“<sup>31</sup>...and they were all filled with the Holy Ghost, and they spake the word of God with boldness. <sup>32</sup>And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. <sup>33</sup>And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.”* – Acts 4:31–33

*“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”* – Genesis 11:4

*“The papacy” means: the office or the authority of the Pope. Therefore, Dr. Scofield is using the unifying direction of the papacy as a modern example of a man-made unity. Thus, likening it to the Babylonian’s efforts to build a tower unto heaven, and to make a name (that is to be known by a name).*

*“Go to, let us go down, and there confound their language, that they may not understand one another’s speech.”* – Genesis 11:7

*As I already stated, we do not have time to look at the note that he tells us to see in connection with Isaiah 13:1. When we do get to our study in the prophetic book of Isaiah, we shall see that Scofield has several more details by which he expands on this topic.*

*It is interesting to note that the explanation that I just read to you from the Old Scofield Bible has been replaced in the New Scofield Bible with the following explanation:*

*“one language. In judgement upon sinful man’s first attempt to establish a world state in opposition to divine rule, God struck at the very thing which binds men together, namely, a common language.”*

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another,

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*Verse 3 (continued)*

Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

OK, we will stop here for today. In our next study we will, finish out Chapter 11, as we learn about the confounding of language in Babel and we learn about the ancestry of Abraham.

## Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

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Dale Trussell, May 18<sup>th</sup>, 2021