



The Book of Genesis

Lesson Number 16



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE FAMILIES OF THE SONS OF NOAH

^{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. ² The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. ³ And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. ⁴ And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. ⁵ By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. ⁶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. ⁷ And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. 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 went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, ¹² And Resen between Nineveh and Calah: the same is a great city. ¹³ And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, ¹⁴ And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. ¹⁵ And Canaan begat Sidon his firstborn, and Heth, ¹⁶ And the Jebusite, and the Amorite, and the Girgashite, ¹⁷ And the Hivite, and the Arkite, and the Sinite, ¹⁸ And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 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. ²³ And the children of Aram; Uz, and Hul, and Gether, and Mash. ²⁴ And Arphaxad begat Salah; and Salah begat Eber. 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, ²⁷ And Hadoram, and Uzal, and Diklah, ²⁸ And Obal, and Abimael, and Sheba, ²⁹ And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. ³⁰ And their dwelling was from Mesha, as thou goest unto Sephar a mount of 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. " Gen 10:1-32)

In an orderly manner, working through the sons of Noah, the people were grouped and placed by Divine discretion – Given O. Blakely

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

The Divine preparation for the entrance of the Savior into the world, and the execution of God's "so great salvation," continues.

AN ESSENTIAL CONSIDERATION

It is essential that we maintain this perspective as we go through Scripture – i.e. the preparation of the world for the coming of the promised "Seed," and the objectives that were, and are being, fulfilled by Him. **The mind must be purged from any notions that suggest Divine failure, or the necessity of adopting a new and more successful plan, or the need of starting over, so to speak.**

Much of the theology that has been developed by men over the years has actually cultured erroneous views of God Himself. Human interpretation is always one that mandates division. From the lower point of view, various competing sects have been formed that have neutralized the global effect of the Gospel – even displacing the Gospel in the minds of men.

From the higher point of view, God Himself has disrupted the works of men, not allowing the total displacement of His Gospel. Also, from within this higher perspective, **religious confusion is actually the work of the devil**, who, under Divine control, is aggressively seeking to lure men away from God, even as he did Eve.

Although it appears as though Satan has been very successful, this is not at all the case. **He has not, and cannot, overthrow the purpose of God**

or the work and ministry of His Christ. The Lord is using Satan to identify those in whom, He Himself is at work, and who are either disinterested, or imposters in the professed church. Thus Paul wrote, *"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you."* (1 Cor 11:18-19). God is working in this matter.

PLAYED OUT ON A GLOBAL SCALE

In our text, this type of approach is played out on a global scale. There will be divisions among the people, differing languages, and different cultures – all of which develop and maintain division. On the surface, this appears to contradict what God has revealed to be His eternal purpose: *"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him"* (Eph 1:9-10). To the human mind, it will appear that the dispersion of the peoples is not an ideal circumstance for the fulfillment of such an objective. Now, not only is there a division between heaven and earth, but there will be divisions on earth as well.

THE DIVISION OF THE PEOPLE

Now the placement of various people throughout the world is set forth

in summary form, just as though it was accomplished while Noah's sons remained alive.

This is the manner in which God reveals Himself. When He has determined something, it is as good as done – and He speaks in strict harmony with that manner. What appears to be the initiatives and workings of men, are actually God working to initiate and fulfill His purpose. The distribution of the people of the earth was revealed centuries later from a high perspective as being a Divine placement of the people.

AN EXPLANATION

For the reasons cited, much of this lesson will deal with the rationale behind the division of peoples, rather than probing into the text itself. This by no means is an effort to ignore the text, nor is it to be considered as making the text appear less significant.

In this case, the significance of the text is found in the context of Divine purpose, rather than in particular circumstances found among men.

In this text, no particular circumstances are provided. There is no account of the activities of men or women, or of certain events that took place, causing the distribution.

For some, this makes the text uninteresting, and thus they, at best, only scan it. They imagine that nothing important is there, or that no valid

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as accomplished. This actually spans a significant period of time, but is stated

perspectives can be gained by putting this into our pool of thought.

However, such thinking pushes God out to the periphery of life, and puts the life of the individual at the center. I do not know how this can be avoided when any portion of God's Word is ignored. God's Word – all of it – reveals things about Him that cannot otherwise be known. We will capitalize on that in this lesson.

SOMETHING ABOUT SALVATION THAT MUST BE KNOWN

Because salvation is transcendent to race, color, language, and other forms of human distinction, a variety of people will be formed, who speak in different languages, have different appearances, and even have unique propensities. This is not something that

can be traced to mere happenstance, environmental influences, and other external circumstances. **All of this is the working of the Lord, and is done in anticipation of the carrying out of an eternal purpose that will reveal more of God than it does of man.** Our attention must be focused on what God is doing, as compared with what is happening.

GENERATIONS AFTER THE FLOOD

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."*** Other versions read, *"this is the genealogy,"* ^{NKJV} *"these are the records of the generations,"* ^{NASB} *"this is the account of,"* ^{NIV} *"These are the descendants of,"* ^{NRSV} *"These are the family records,"* ^{CSB} *"the account of the families of,"* ^{NLT} *"These are the lines of,"* ^{TNK} *"these are births of,"* ^{YLT} *"are the families of,"* ^{LIVING} *"After the flood Shem, Ham, and Japheth had many descendants,"* ^{CEV} *"the history of the families of,"* ^{ERV} *"the family tree of."* MESSAGE

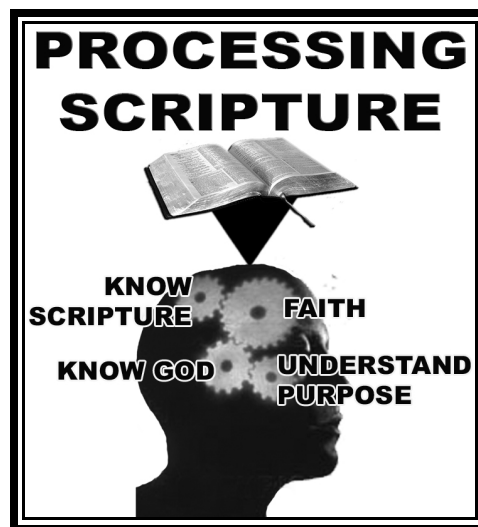
First, this account is not *"a history,"* as the Contemporary English Version states. The meaning of that English word does not properly describe the statement of this verse and the revelation that follows. The word *"history"* has the following definition:

DEFINITION OF "HISTORY"

- ➡ 1 : TALE, STORY
- ➡ 2. **A:** A CHRONOLOGICAL RECORD OF SIGNIFICANT EVENTS (AS AFFECTING A NATION OR INSTITUTION) OFTEN INCLUDING AN EXPLANATION OF THEIR CAUSES; **B:** A TREATISE PRESENTING SYSTEMATICALLY RELATED NATURAL PHENOMENA; **C:** AN ACCOUNT OF A PATIENT'S MEDICAL BACKGROUND; **D:** AN ESTABLISHED RECORD <A PRISONER WITH A HISTORY OF VIOLENCE>
- ➡ 3 : A BRANCH OF KNOWLEDGE THAT RECORDS AND EXPLAINS PAST EVENTS <MEDIEVAL HISTORY>
- ➡ 4 **A:** EVENTS THAT FORM THE SUBJECT MATTER OF A HISTORY; **B:** EVENTS OF THE PAST; **C:** ONE THAT IS FINISHED OR DONE FOR <THE WINNING STREAK WAS HISTORY> <YOU'RE HISTORY> **D:** PREVIOUS TREATMENT, HANDLING, OR EXPERIENCE (AS OF A METAL).¹ MERRIAM-WEBSTER

While this may seem rather mundane and unnecessary, it seems to

me that it is imperative that we free the text from merely academic considerations. It is written that *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, and for instruction in righteousness"* (2 Tim 3:16). That being true, no part of Scripture can be lacking of the things that allow for those uses. It is therefore imperative that we free the text from strictly academic considerations – for all academics find their source in the wisdom of men. Academics make too much room for the theoretical and speculative for it to be applied to Scripture. **Faith is the essential factor when we come to exposing ourselves to Scripture.**



There is also the essentiality of the knowledge of, or working acquaintance with, the Scriptures themselves. There are also the matters of knowing God and having a grasp of His purpose – what He is doing in Christ Jesus. All of these are necessary to the proper

handling of Scripture. Wherever they are absent, a door is opened through which the wisdom of men can enter, and a deficient understanding is sure to result.

A strong academic background, disciplined thinking, and a logical mind are not sufficient to process the Word of God. It is not that such things are necessarily sinful of themselves. Rather, in the Word of God we are exposed to an eternal God, His eternal purpose, and an eternal salvation – and those all extend far beyond the perimeter of human understanding. The mind must be illuminated, and *"the spirit of wisdom and revelation in the knowledge of God"* given (Eph 1:17-18). The vehicle through which this comes is the Gospel of Jesus Christ.

UNDERSTANDING OUR TEXT

This text is an exposition of a statement made in the previous chapter: *"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread"* (Gen 9:18-19). The incident that is recorded concerning the reaction of these sons to Noah's nakedness serves to introduce us to the manner of people that will spring from them.

All of this is to be considered in view of God's objective to use the world as an arena in which to work salvation. As it is written, *"For God is my King of old, working salvation in the midst of the earth"* (Psa 74:12).

In the working of salvation – the salvation that is *"in Christ Jesus with*

eternal glory" (2 Tim 2:10) – God is revealing much of Himself. The primary Divine attribute that is being made known is His grace – a facet of His Being that apparently had not been made known to heavenly principalities and powers. **In the church, which is the body of Christ, God is preparing a trophy of His grace – an exhibit, if you will, of the marvelous things that can be accomplished by His grace, or focused favor.** Paul referred to this when he wrote, *"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might show the exceeding riches of His grace in his kindness toward us through Christ Jesus"* (Eph 2:6-7).

FACETS OF GOD'S NATURE MADE KNOWN

In preparation for this salvation, God has made known the facets of His character that necessitate the provisions delivered by the grace of God.

- ➔ In Adam and Eve we see that it is the **nature** of sin that offends God, not the quantity of it.
- ➔ In Abel we see that the truth of Divine acceptance.
- ➔ In Abel's death we see that the shedding of blood requires that justice be ministered.
- ➔ In Cain we see that sin requires the expression of Divine justice.
- ➔ In the destruction of the world by a flood, we see that sin elicits a response from God.
- ➔ In the flood we see that the Divine nature does not have an endless tolerance of sin.
- ➔ In the flood we see that God's Spirit does not always strive with men.
- ➔ In Enoch and Noah we see not only the reality of a walk with God, but the necessity of doing so.
- ➔ In Noah we see that God devises means whereby his elect can be saved without the compromise of His own character.

- ➔ In the replenishing of the earth we see that God is not sufficiently glorified by a handful of saved people.
- ➔ In the Law we see how sin cannot be properly addressed until it is defined.
- ➔ In the Law we see that sin that is not removed leaves the person condemned.

Being familiar, or acquainted with God, is a critical matter, for the ignorance of God alienates men from Him (Eph 4:18). If eternal life is properly defined as knowing God, and Jesus Christ whom He has sent (John 17:3), then **not knowing God is the essence of spiritual death.**

This is why it is imperative to discern God Himself in the Scriptural record. Knowing Biblical facts is not eternal life, but knowing God. Having a thorough knowledge of Divine requirements is not eternal life, but knowing God. Living a life that is perceived as happy and successful is not eternal life, but knowing God.

While Scriptural accounts make known the manner in which Satan works, and the fallen nature of man who has been, and continues to be, conquered by Satan – that knowledge is not eternal life. Knowing God and Jesus Christ whom He has sent is eternal life (John 17:3). Mind you, I am not speaking of *"another Jesus"* (2 Cor 11:4), created by religious imposters to placate the church-going people of the world. Moses, the prophets, and John the Baptist spoke of the real Jesus – the One sent by God into the world. The apostles expounded **that** Jesus, confirming that He is the sole means of gaining the approval of, and access to, the God of heaven.

CONCERNING THE GENESIS RECORD

Concerning the Genesis record, all of the works of God, His commissions, His judgments, His blessings, His curses, and His words were in anticipation of the coming Christ and the glorious consummation over which He would preside. It was about readying a people who would forever

dwell with the Lord. It was about showing and confirming that salvation is truly *"of the Lord."*

The Lord moved in such a way as to prepare for a large God-glorying harvest that would see people saved from every quarter of the earth, every people group, and every conceivable circumstance of life.



In effect, this would show the marvelous power and effectiveness of the grace of God. It would confirm that the effective display of His grace was, in fact, linked to His wisdom. **Thus, it is written that in the working of salvation God is actually tutoring heavenly principalities and powers concerning the diversity of His wisdom.** Paul writes of the undergirding purpose of God, *"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord"* (Eph 3:7-11).

Ordinarily, grace, or favor, or focused love, is not associated with wisdom. In fact, human love can be

divorced from wisdom, moving people to do things that tend to be foolish. It may be argued that such love is not a fair representation of Divine love. But that is precisely the point. **Divine love cannot express itself foolishly, or be purposed without a due regard for the entirety of God's Person and character.**

Even in the judgments expressed in Genesis, there was an expression of the love and grace of God.

- ➔ The expulsion of Adam and Eve from the Garden, for example, was in order that they **not** "live for ever" in sin and alienation from God (Gen 3:22).
- ➔ When confronting Cain, God revealed His nature concerning the acceptance of men: "If thou doest well, shalt thou not be accepted?" (Gen 4:7).
- ➔ In the flood, the grace of God was made known in the saving of Noah by means of the water, which destroyed everyone else (1 Pet 3:20).

The Divine Purpose Moves Forward

Now, with the commission to replenish the earth, the Divine purpose moves forward. **The objective is to develop a massive and diverse body of people through whom the magnitude of His grace can be made known.** That will be accomplished by a salvation so marvelous that it continues to engage the minds of the most prodigious thinkers the world has ever known – and holy angels as well (1 Pet 1:12).

This is infinitely more than a mere history lesson to show us the origin of races, nation, and languages. **It is rather the provision of an arena and a body of people that will provide God with the means required to confirm what His grace can do.** That will be verified after the present heavens and earth have passed away, and a body of people of staggering number stands before the Lord without spot, or wrinkle, or any such thing! **That is not simply how things will work out. It is how God Himself will work them out!**

GOD GOVERNS BY PURPOSE

God always governs by purpose – his own purpose. Unlike the ordained

governors of the world, his purpose is not to punish evil-doers, and to reward those who do good (Rom 13:4-5). This is not a proper view of God's purpose, for it does not require wisdom and the development of a plan. God can punish evil doers and reward well-doers without any intermediary, or plan.

When speaking of things He would do, or had done, God spoke in this manner:

- ➔ "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have **purposed**, so shall it stand . . . This is the **purpose** that is **purposed** upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath

it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth" (Isa 23:9).

- ➔ "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have **purposed** it, I will also do it" (Isa 46:11).
- ➔ "For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have **purposed** it, and will not repent, neither will I turn back from it" (Jer 4:28).
- ➔ "Therefore hear the counsel of the LORD, that he hath taken against Edom; and his **purposes**, that he hath purposed against the

God always governs by purpose – his own purpose. Unlike the ordained governors of the world, his purpose is not to punish evil-doers, and to reward those who do good (Rom 13:4-5). This is not a proper view of God's purpose, for it does not require wisdom and the development of a plan.

***purposed**, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa 14:24,16-27).*

- ➔ "Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath **purposed** upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit" (Isa 19:12-14).

- ➔ "The LORD of hosts hath **purposed**

inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them" (Jer 49:20).

- ➔ "And the land shall tremble and sorrow: for every **purpose** of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant" (Jer 51:29).
- ➔ "The LORD hath **purposed** to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together" (Lam 2:8).

- ➔ "But rise, and stand upon thy feet:

for I have appeared unto thee for this **purpose**, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16).

- ➔ “And we know that all things work together for good to them that love God, to them who are the called according to his **purpose**” (Rom 8:28).
- ➔ “And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the **purpose** of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (Rom 9:10-13).
- ➔ “For the scripture saith unto Pharaoh, Even for this same

praise of his glory, who first trusted in Christ” (Eph 1:9-12).

- ➔ “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal **purpose** which he **purposed** in Christ Jesus our Lord” (Eph 3:9-11).
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When those personalities only bear His similitude, and are, by nature, fundamentally unacquainted with Him, the matter of making Himself known becomes more difficult – at least from our perspective.

A People in a Fallen State

Add to that the reality that man has fallen, and the fact that the imaginations of his heart are only evil from his youth, and the situation becomes even more complex.

A Fierce and Cunning Adversary

But that is not all. Factor in the reality of a fierce and cunning adversary who has ready constrained angelic personalities – no less than a third part of heaven – to leave their first habitation in rebellion, and the matter becomes even more difficult – again, from a human point of view.

The Constraint of Time

There are other matters that complicate the situation. In the case of men, we are dealing with mortals who have a very brief life-span – like a disappearing vapor (James 4:14).

The Infirmary of Human Understanding

Then, there is the infirmity of human understanding, and the fact that men’s hearts and ears are uncircumcised, and they are alienated from God, unable to comprehend Him or what He is doing.

The Environment Of Decay and Groaning

Then there is the environment of the earth. Nature is groaning under the burden of an imposed mortality, being made “*subject to vanity*” against its will (Rom 8:20).

The Intolerance of Angels

An additional consideration is the fact that the holy angels, who have been called into this project, to ministry to those who shall be the heirs of salvation. They are easily provoked by the more feeble race of man, and are not noted for being merciful. In fact, they will in no way pardon transgressors. Much later God will inform Moses that an angel will be assigned to lead the people to Canaan. Of him He said, “*Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place*

However, when it comes to making Himself known, and doing so in the lives of other personalities, we have quite a unique circumstance on our hands.

purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth” (Rom 9:17).

- ➔ “Having made known unto us the mystery of his will, according to his good pleasure which he hath **purposed** in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the **purpose** of Him who worketh all things after the counsel of his own will: That we should be to the

11).

- ➔ “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this **purpose** the Son of God was manifested, that he might destroy the works of the devil” (1 John 3:8).

THE CHALLENGES INVOLVED IN WORKING OUT THIS PURPOSE

However, when it comes to making Himself known, and doing so in the lives of other personalities, we have quite a unique circumstance on our hands.

A People Fundamentally Unacquainted with God

which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My name is in him" (Ex 23:20-21).

The Determination to Save A Vast Multitude

Let us also add to this scenario the fact that God has determined to save *"a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues"* (Rev 7:9). Now the revealed task passes far beyond any human concept of possibility.

Yet, all of this is precisely the environment in which God will fulfill His *"eternal purpose."* He will do it thoroughly and convincingly, to the praise of the glory of His grace, and the utter consternation of His enemies.

THE UNDERSTATEMENT OF THE GREATNESS OF SALVATION

We are living in a time when Satan has successfully dimmed the perception of the greatness of salvation. Small views of it are entertained that represent God as saving a body of bungling people who can do nothing right, and are always resisting His will. Salvation is presented as though it was a rather simplistic matter. For some, it is as simple as repeating a canned prayer. For others it is simply asking Jesus to come into your heart. Still others see salvation as God changing His mind about an unchanged people.

A brand of Christianity is being hawked that does not require much of the people's time. It allows for living at a distance from God, with Himself making up for human recalcitrance by simply loving everyone and understanding they are working under a lot of hardships. Even though both Moses and Jesus made clear that man *"lives by every word of God"* (Lk 4:4), this new breed of Christianity allows the people to remain in abysmal ignorance of the Word of God – unable to discern it or discuss it with any profit.

These, however, are not the kind of conditions under which the Holy Spirit represents God as bringing His purpose to fulfillment. This is not the kind of people He promised to produce.

Are These Conditions Sufficient Incentive for to Fulfill His Purpose?

Take what you yourself know of the Lord – *"the God and Father of our Lord Jesus Christ"* (Eph 1:3). Would these conditions motivate God, before whose eyes everything is naked and open, to create a world? Would they produce the determination to bring a *"Seed"* into the world to bruise the serpent's head? Would they move Him to mandate the replenishing of the earth with a multitude of people, after He had destroyed the *"old world"* with a flood?

Or, does anyone imagine that God proceeds with His work while ignoring the circumstances that are staring Him in the face? The record of the flood should wash such folly from our minds.

A COMMON MISPERCEPTION

A common, yet fundamental misperception of salvation is as follows. God made man with noble ambitions for him. However, man sinned, disqualifying him from any involvement with God. Because of the fall, God devised a plan to retrieve men, putting it into place through Christ, and announcing it in the Gospel. All of this was done with an element of uncertainty concerning the outcome. Actually the entire matter was left in the hands of men, who, through their free will, could decide whether or not to take advantage of this salvation.

➡ *"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began"* (2 Tim 1:9).

➡ *"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified"* (Rom 8:30).

➡ *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you"* (1 Pet 1:18-20).

➡ *"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we*

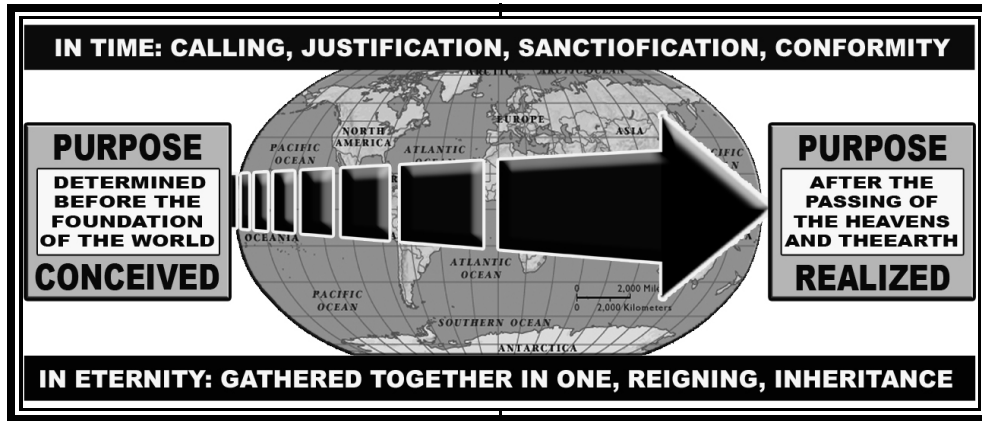
The purpose of God is never said to be the rescue of men from the fall. That is included in it, but it is not the principle factor of it.

There is some element of truth to the view, in that salvation is through Christ, announced by the Gospel, and obtained by men. However, there are some mitigating factors.

If this representation is true, then the plan was developed after the fall, or because of the fall. However, when speaking of this salvation, the purpose is clearly said to have been determined before the fall.

should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph 1:3-6).

➡ *"In hope of eternal life, which God, that cannot lie, promised before the world began"* (Titus 1:2).



Some will object to this, saying that the plan was developed because God foreknew, by prescience, that man would fall, and therefore determined His purpose in view of that knowledge of the fall.

However, to my knowledge, God never made a point of knowing that man would fall, thereby requiring salvation. While I do not doubt that this was fully known to God, it is not what motivated either the creation or the re-creation that is realized in salvation.

The purpose of God is never said to be the rescue of men from the fall. That is included in it, but it is not the principle factor of it.

- ➔ We were “called” according to His purpose: *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose”* (Rom 8:28). *“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”* (2 Tim 1:9).
- ➔ The “purpose” is said to be what He had “purposed in Himself,” namely *“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him”* (Eph 1:9-10).
- ➔ From the standpoint of purpose. *For this purpose the Son of God was manifested, that He might*

destroy the works of the devil” (1 John 3:8).

- ➔ God’s purpose will be realized when the redeemed are manifestly *“to the praise of His glory”* (Eph 1:11).
- ➔ His purpose is realized by the display of His *“manifold wisdom”* through the church (Eph 3:10-11).

We must not confuse the “purpose” of God with the various stages of its fulfillment, and the means through which they are accomplished.

The purpose of God was conceived before the circumstances it addressed were in existence. That purpose, or objective, was not simply to remedy a situation that existed upon the earth. This is an “eternal purpose,” and the earth temporary. This purpose, then, has more to do with eternity than it does with time.

The initial stages of the purpose were determined to be accomplished in the world – in an arena of fierce competition, a relentless adversary, and involving people of remarkable frailty. These people would be the objects of Divine attention and work. While in the world, they would be called, justified, sanctified, and conformed to the image of God’s Son by the Holy Spirit. After the passing of the present heavens and earth, they would be gathered together with things in heaven, reign with Jesus, and obtain their appointed inheritance.

When the Scriptures state that Jesus came into the world *“to save sinners”* (1 Tim 1:15), it is not referring to the initiation of salvation, but to the

whole of it, including being gathered together into one, reigning with Jesus, and obtaining their allotted inheritance. Until that is finalized, salvation has not been completed, and the purpose of God has not been fulfilled.

WHAT DOES ALL OF THIS HAVE TO DO WITH OUR TEXT?

It might be asked, and rightly so, what all of this has to do with our text. Let me briefly explain this as I see it.

The “so great salvation” which God purposed before the world began is intended to yield a vast number of redeemed personalities. Together they will project an accurate image of the Son of God, which projection requires a vast and unfathomable number of personalities.

Perhaps you have heard someone say that Jesus would have died for you, even if you were the only person that would be saved. Such a statement is infantile at the least, and utterly absurd at the worst. Remembering that the salvation of God involves the ongoing involvement of God the Father, the Lord Jesus Christ, the Holy Spirit, and an innumerable company of holy angels, how does it sound to make such an unreasonable statement? Exactly what kind of glory would God receive from over 6,000 years of involvement with men, and over 2,000 years thusfar of daily activity by the Father, Son, Holy Spirit, and holy angels, if only one soul was saved? I ask you, would that provoke praise among all the heavenly host? Would it really justify a vast economy of wisdom and prudence, power and glory, a day of judgment, and the body of Christ? In that case, the “body” of Christ would consist of one member. From all appearance and record, Satan would be shown as the victor, and the mighty God as the loser. God would have instituted the Law to lead one person to Christ. The Holy Spirit would have been given to lead one person. The intercession of Christ would be for one person. The Scripture would have been written for one person.

If all of that sounds foolish, it is because it is the expression of foolishness. Men ought not tolerate trite sayings that leave a wake of such anserine implications. We need no

explanation for why they are given. They should rather cease to be uttered, for they lead people to think wrongly.

The point to be seen here is that the Divine mandate to *“replenish the earth”* was given in view of the great number of people that shall at last be with the Lord. It is not merely that they will be with the Lord, but that collectively they will perfectly mirror the image of Christ. That is what will justify them being identified with Christ, or being His bride.

The thoroughness and power of the grace of God will be seen in the transformation of people into the image of Christ from every conceivable background and circumstance.

FOCUSING ON THE DISPERSION

The race of man, particularly from the standpoint of the placement of peoples, is to be considered from after the flood, and the repopulation of the earth through Noah’s sons.

Three Dispersions of the People

- ➔ The original dispersion that occurred through the sons of Noah, being implemented by the scattering of the people from Babel (Gen 11:8).
- ➔ Owing to their rebellion against God, The Jews were scattered throughout the nations (Jer 30:11; Ezek 11:16).
- ➔ Upon being persecuting, early believers were (Acts 8:1,4; 11:10-20).

All of these were controlled from heaven, and must be seen from that perspective.

The first scattering prepared a world for the coming Savior of the world by populating it.

The second prepared the world by the dissemination of the knowledge of the true God. This was done by the establishment of synagogues throughout the world, which became the primary environment in which the Gospel was sounded forth.

The third was the Divinely appointed means of announcing the

Gospel and delivering the record God had given of His Son.

GOD WILL BE GLORIFIED

In the end, God will be glorified by the saving of a diversified body of people. As it is written: *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth”* (Rev 5:10).

When it comes to the accomplishment of salvation, there is no natural advantage found in being of a particular kindred (coming from a particular progenitor), nation (political boundary), ethnicity (race), tongue

When it comes to the accomplishment of salvation, there is no natural advantage found in being of a particular kindred (coming from a particular progenitor), nation (political boundary), ethnicity (race), tongue (language), or people-group.

(language), or people-group. Neither geographical location nor natural aptitude have anything essential to do with the appropriation of salvation.

If it is argued that the Jews had an advantage (Rom 3:1), that is acknowledged. However, it must be remembered that the advantage was not in their natural circumstance, but was rather found in the fact that God had given them His Word (Rom 3:1). True advantages are not found in nature, but in the provisions that come from God alone.

The Gospel is never presented within the context of these natural distinctions, and no natural distinction disqualifies men from participation in it. By participation, I mean receiving what God has provided for all, and being involved in activities designed for all (comfort, edification, etc.).

If this was not true, then those who are at last with the Lord could not have come out of all those natural distinctions. All of the limitations produced by nature and human sinnerhood are overcome in the salvation of God. That is something that will be confirmed in the finalization of the salvation itself.

OTHER ACCOUNTS OF THE PLACEMENT OF PEOPLES

Other revelations concerning the placement of the people confirm that it was a work of God. This is to be compared with the randomness and lack of order that is reflected in the miserable explanations of the evolutionary hypothesis.

- ➔ JOB – *“Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the*

number of his months are with thee, Thou hast appointed his bounds that he cannot pass” (Job 14:4-5).

The word *“bounds”* refers to certain limits, which in Job’s text, we understand have to do with longevity, placement in the world, and legitimate activities. We will find this to be perfectly harmonious with what was revealed about these matters in times of greater moral and spiritual light.

- ➔ MOSES – *“When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel”* (Deut 32:8).

Here more is made known about

the placement of peoples. The world was divided by inheritance like Canaan was for Israel. This allotment was made in strict accordance with *“the number of the children of Israel.”* By this He meant that the land allotted to each people was in strict accord with the number of people intended to dwell there. For Israel, it would be sufficient real estate to house all of the Israelites intended to finally dwell there. It may have looked as though the land was apportioned to the Canaanites, for they are the ones who settled there. However, they were only temporary custodians of the land until *“the fulness of the Gentiles be come in”* (Rom 11:25). Prior to that, they were purged from the land for the initial occupation of Israel (Josh 3:10). **It also seems evident that their land was intended to be the crossroads of the world.**

We see from this that God’s purpose always takes into consideration the benefit of His people. It is with this principle in

after Him, and find Him, though He be not far from every one of us” (Acts 17:27). **God can, then, be sought from any part of the world, within the framework of any culture or circumstance, and without any inhibition of gender or social status.**

THE DIVINE MANNER OF USING MEANS

One of the Divine manners that has proved confusing to the less thoughtful is God’s use of means to accomplish His will. **Somehow men conclude that the means operate independently of God, rather than being used by Him.** Thus, causes are often traced to nature, the human will, and other means. As I am using the word “means,” I am referring to a person, agency, or existing phenomenon through which God works. On a human level, the “means” by which a carpenter would build a house would be his skills and his tools, together with a blue-print. He might also employ other carpenters and workman to implement his project.

In the book of Genesis, the Divine use of means has already been chronicled.

re-entering the Garden of Eden (Gen 3:24).

- ➡ **He** used Adam, Eve, and their offspring to populate the earth (Gen 1:28).
- ➡ **He** used the clouds above and the fountains beneath to bring a destroying flood upon the earth (Gen 7:11).
- ➡ **He** used Noah who built an ark to the saving of his house and to save humanity from extinction. (Heb 11:7).
- ➡ **He** used a wind to dry the waters from the earth (Gen 8:1).
- ➡ Now **He** uses Noah and his sons and their progeny to re-populate the earth (Gen 9:1).

THE MEANS ARE EMPLOYED BY GOD

None of these means obviate the fact that God is the Worker – the Divine Doer. Thus the Scripture declare God to be the Creator of the people, even though He used means to do so: *“Know ye that the LORD he is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of his pasture”* (Psa 100:3).

Although nature was employed in creation, the creation was not the result of a natural process. God was the Cause, not nature.

Although the earth was populated, and various areas occupied, by men, they were not the ultimate cause. It was God who placed the people in both time and place, as declared by Paul; (Acts 17:26).

IT IS GOD WHO WORKS IN SALVATION

Although obedience is essential, God is the principle worker in salvation, and it is what He does that results in being saved.

- ➡ **He** is the One who sends the ministers (Rom 10:15; 1 Cor 3:5).
- ➡ The Holy Spirit is the One who convicts (John 16:8-11).
- ➡ The Lord is the One who opens the heart of men can respond to the

Although the earth was populated, and various areas occupied, by men, they were not the ultimate cause. It was God who placed the people in both time and place, as declared by Paul

mind that Paul wrote, *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose”*(Rom 8:28).

- ➡ **PAUL** – *“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation”* (Acts 17:26).

The objective this placement is made clear: *“That they should seek the Lord, if haply they might feel*

- ➡ **He** created the worlds with His word (Gen 1:3,6,14).
- ➡ **He** used the waters to create fish and birds (Gen 1:20).
- ➡ **He** used the earth to produce grass, the herb-yielding seed, and the fruit tree yielding fruit (Gen 1:11).
- ➡ **He** used the earth to produce all forms of land creatures (Gen 1:24).
- ➡ **He** employed cherubims and a flaming sword to keep men from

Gospel (Acts 16:14).

- ➔ It is Jesus who gives repentance (Acts 5:31).
- ➔ It is God who gives us to believe (Phil 1:29).
- ➔ It is God who puts us into Christ (1

inheritance (Col 1:12).

- ➔ It is God who works in us both to will and to do (Phil 2:13).
- ➔ The obtaining of needed resources can be largely traced to the intercession of the Holy Spirit from

things. But when it gets down to who is actually doing the work, it is God who “*worketh all things after the counsel of His will*” (Eph 1:11).

IN OUR TEXT

In our text, we will be exposed to the origin of many peoples. But while the sons of Noah and their progeny are involved, **it is God who is doing the work through them.** He is preparing the world for His great salvation – particularly for the time when a great harvest will be reaped, and the knowledge of the Lord will cover the earth as the waters cover the sea (Isa 11:9; Hab 2:14).

In all of this, the great God of heaven, working through Jesus Christ, will confront seemingly impossible odds. Circumstances will not appear to justify the appointment of such a glorious conclusion. That is why we cannot judge according to appearance.

However, throughout history God will confirm that there is no adversary or circumstance that He does not manage. Furthermore, that management is in strict comportment with the glorious purpose that He determined before the foundation of the world.

Through the Captain of their salvation, God will bring His people through the world like Noah and those with him were brought safely through the flood. **He will prove this by working with individuals, groups of people, cities, nations, and a whole world.**

The means employed in the accomplishment of these things include the Word, the exalted Christ, the Holy Spirit, holy angels, ministers, obedience, preaching, teaching, edification, comfort, exhortation, chastisement, and a host of other things.

Cor 1:30).

- ➔ It is the operation of God that validates our baptism (Col 3:12).
- ➔ God is the One who raises us from death in trespasses and sins (Eph 2:1-3).
- ➔ It is the Spirit who baptizes us into one body (1 Cor 12:13).
- ➔ It is the God who sends the Spirit to strengthens us within (Eph 3:16).
- ➔ It is God who qualifies us for the

within (Rom 8:26-27).

- ➔ Jesus is the One who is bringing us to glory (Heb 2:10).
- ➔ The outcome of our experiences is being wrought by God Himself, who works all things together for our good (Rom 8:28).

The means employed in the accomplishment of these things include the Word, the exalted Christ, the Holy Spirit, holy angels, ministers, obedience, preaching, teaching, edification, comfort, exhortation, chastisement, and a host of other

THE SONS OF JAPHETH

“² *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.* ³ *And Gomer; Ashkenaz, and Riphath, and Togarmah.* ⁴ *And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.* ⁵ *By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.*”

The precise identity of the descendants of Noah is disputed, and I do not desire to spend much time on that kind of thing. My purpose is to give

a general idea of the details and the magnitude of this text. There may be some disagreement on the precise identity and location of the descendants, but it will be at a detail level that is not necessary to pursue.

“JAPHETH IS TRADITIONALLY SEEN AS THE ANCESTOR OF EUROPEANS, AS WELL AS SOME MORE EASTERN NATIONS; THUS JAPHETIC HAS BEEN USED AS A SYNONYM FOR CAUCASIANS. CAUCASIAN ITSELF DERIVES IN PART FROM THE ASSUMPTION THAT THE TRIBE OF JAPHETH DEVELOPED ITS DISTINCTIVE RACIAL CHARACTERISTICS IN THE CAUCASUS, WHERE MOUNT

ARARAT IS LOCATED. THE TERM JAPHETIC WAS ALSO APPLIED BY THE EARLY LINGUISTS (BROTHERS GRIMM, WILLIAM JONES, RASMUS C. RASK AND OTHERS) TO WHAT LATER BECAME KNOWN AS THE INDO-EUROPEAN LANGUAGE GROUP, ON THE ASSUMPTION THAT, IF DESCENDED FROM JAPHETH, THE PRINCIPAL LANGUAGES OF EUROPE WOULD HAVE A COMMON ORIGIN, WHICH APART FROM URALIC, KARTVELIAN, PONTIC, DAGESTANIAN, AND BASQUE, APPEARS TO BE THE CASE. IN A CONFLICTING SENSE, THE TERM WAS ALSO USED BY THE SOVIET LINGUIST NIKOLAI MARR IN HIS JAPHETIC THEORY INTENDED TO DEMONSTRATE THAT THE LANGUAGES OF THE CAUCASUS FORMED PART OF A ONCE-WIDESPREAD PRE-INDO-EUROPEAN LANGUAGE

GROUP.” Wikipedia

The sons of Japheth are mentioned again in First Chronicles 1:5. So far as genealogy is concerned, only the sons of Gomer and Javan are specified. Javan is referred to as a nation in Isaiah 66:16. The people of Javan were noted

be farmed, 10%. HYPERTEXTBOOK.COM

THE SONS OF GOMER

“And Gomer; Ashkenaz, and Riphath, and Togarmah . . .”

“GOMER, SON OF JAPHETH. USUALLY IDENTIFIED WITH THE MIGRATORY GIMIRRU (CIMMERIANS) OF

There is no mention of Ashkenaz anywhere else in Scripture. Riphath, and Togarmah are only mentioned in First Chronicles, where this verse is repeated.

THE SONS OF JAVAN

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

There are six other references to Javan in Scripture.

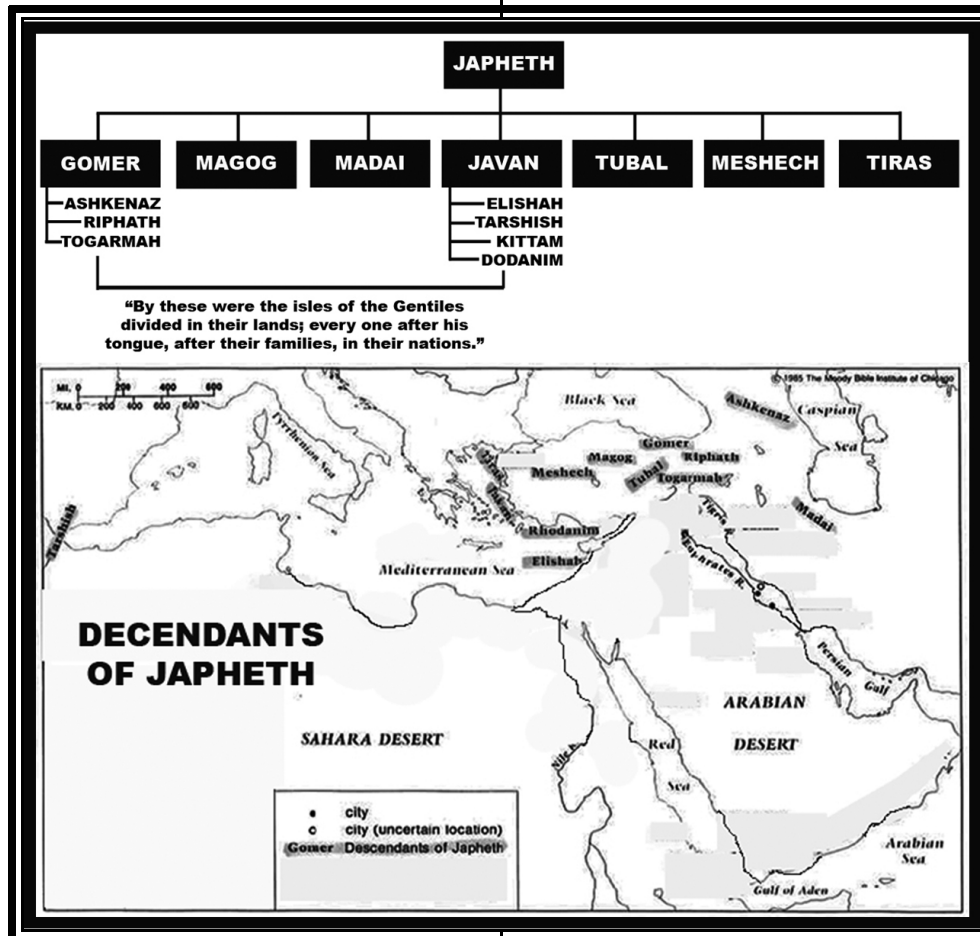
- ➡ He is mentioned with his son in Genesis 10:4.
- ➡ The identical record given in Genesis is also provided in 1 Chron 1:5m7).
- ➡ In Isaiah 66:19, he is identified with “*the isles afar off,*” that will hear of the glory of God by means of an escaped remnant of Jews. This prophecy confirms that the distribution of the people was made with the objective of a vast and diverse number of people.
- ➡ Ezekiel mentions Javah as being merchants who were slave-traders, and “*going to and fro*” various markets (Ezek 27:19).

“JAVAN IS TRACED IN THE ΙΑΩΝΕΣ, IONES, WHO SETTLED IN THE COASTS OF THE AEGEAN, IN PELOPONNESUS, ATTICA, AND SUBSEQUENTLY ON THE COAST OF ASIA MINOR, AND ACCORDINGLY DENOTES THE GREEKS IN THE LANGUAGE OF THE OLD TESTAMENT (ISAIAH 66:19; EZEKIEL 27:13; DANIEL 8:21). THE NAME YUNAU IS FOUND IN THE CUNEIFORM INSCRIPTIONS OF THE TIMES OF SARGON, REFERRING TO A WESTERN PEOPLE.” ALBERT BARNES

If it seems as though the information is sparse on these matters, it is because it is. Additionally, it is not only lacking in volume, but the authorities are not in agreement on the details. This is the direct result absence of the details in Scripture. I am, therefore, providing enough information to provide a rough idea of the magnitude of the subject.

There Is A Reason for This

There is a sound reason for the circumstance to which I have alluded. **It is the nature of revelation to provide enough details to confirm that the purpose of God is being carried, and that He is the One doing it.** That



for slave-trading, as stated in Ezekiel 27:13 – trading “*the persons of men.*” They also were involved with exchanges of iron, cassia, and calamus (sweet cane) (Ezek 27:19).

Remember, the text is accounting for the vast variety of the entire human race, and the distribution of peoples over the land surface of earth. Today, assuming that the land surface is approximately what it was after the flood waters had dried off the earth, 29.2 percent of the earth’s surface is land. It accounts for 57.5 million square miles of land. Of that land, 20% is covered by snow land, 20% mountains, 20% dry land, 30% good land that can

ASSYRIAN INSCRIPTIONS, ATTESTED FROM ABOUT 720 BC.[CITATION NEEDED] ASHKENAZ, SON OF GOMER. IT HAS BEEN CONJECTURED THAT THIS NAME AROSE FROM A MISPRINT IN HEBREW FOR “ASHKUZ”, BY READING A NUN FOR A VAV. ASHKUZ AND ISHKUZ WERE NAMES USED FOR THE SCYTHIANS, WHO FIRST APPEAR IN ASSYRIAN RECORDS IN THE LATE 8TH CENTURY IN THE CAUCASUS REGION, AND AT TIMES OCCUPIED VAST AREAS OF EUROPE AND ASIA. ADDITIONALLY, IN MEDIEVAL HEBREW, GERMANY IS KNOWN AS ASHKENAZ, AND IS THE ORIGIN OF THE TERM ASHKENAZIC JEWS.” WIKIPEDIA

It is not to be understood that these were the only sons Gomer had – three in number. However, they were the ones who contributed to the distribution of specific people throughout the world.

circumstance will require faith on the part of the reader.

If there were a lot of details, men would find it easier to assign earthly explanations for the matters covered, thereby ribbing God of His glory.

THE ISLES OF THE GENTILES

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

The phrase *"isles of the Gentiles"* denotes lands that were reached by the sea – called maritime countries. So far as the descendants of Japheth were concerned, these were generally nations on the North side of the Mediterranean Sea.

The *"Isles,"* islands, or coastlands, are never identified with the Jews. They are always associated with the Gentiles. They are also frequently mentions in Scripture as being touched with conversion and the knowledge of God (Isa 24:15; 41:5; 42:4,10; 51:5; 60:9; 66:19; Jer 31:10; Zeph 2:11).

MAGOG

"The land of Magog" is mentioned in Ezekiel 38:2. God said He would send a fire upon *"Magog,"* judging it (Ezek 39:6). The name *"Magog"* is also used in Revelation to depict a great body of people who will oppose the saints, seeking to exterminate them. However, they will not be able to execute their plan (Rev 20:8-9).

MADAI

It is understood that this is the person from whom the Medes sprang. They occupied the southern shore of the Caspian Sea.

There is no further mention of this name in Scripture, apart from the identical genealogy that is provided in First Chronicles 1:5.

" . . . THE THIRD SON OF JAPHET (GENESIS

10:2), FROM WHOM THE MEDES, ETC., ARE SUPPOSED TO HAVE DESCENDED. B.C. POST 2514. ^{McCLINTOK & STRONGS}

TUBAL

The offspring of Tubal is said to have joined with Javan in maritime commerce (Ezek 27:13). They were judged by God, and are depicted as lying in graves (Ezek 32:26). Ezekiel was told to prophesy against Tubal, telling them that God was against them (Ezek 38:2-3; 39:1).

It is generally understood that the descendants of Tubal settled in Spain and Portugal.

JOSEPHUS (*ANT.* 1, 6, 1) IDENTIFIES THE DESCENDANTS OF TUBAL WITH THE IBERIANS, THAT IS NOT, AS JEROME WOULD UNDERSTAND IT, SPANIARDS, BUT-THE INHABITANTS OF A TRACT OF COUNTRY BETWEEN THE CASPIAN AND EUXINE SEAS, WHICH NEARLY

39:1). IN NEARLY EVERY INSTANCE THEY ARE COUPLED WITH TUBAL OR THE TIBARENI AS NEIGHBORS (GENESIS 10:2; EZEKIEL 27:13; 32:26; 38:2,3; 39:1: SO ALSO HERODOTUS, 3:94; 7:78; COMP. HENGSTENBERG, *MOSES*, P. 206; WILKINSON, I, 378 SQ.); AND FROM ONE PASSAGE AT LEAST (EZEKIEL 32:26) THEY APPEAR TO HAVE LIVED NEAR ASSYRIA AND ELYMAIS. THEY ARE WITHOUT DOUBT THE SAME WITH THE *MOSCHI* (BOCHART, *PHALEG*, 3:12), A BARBAROUS PEOPLE OF ASIA, INHABITING WHAT WERE KNOWN AS THE MOSCHIAN MOUNTAINS (PTOL. V. 6,1; 13, 5), BETWEEN THE BLACK AND CASPIAN SEAS (STRABO, 11:344, 378, 498 SQ. I PLINY, 6:11), IN THE LATER IBERIA (COMP. JOSEPHUS, *ANT.* 1:6,1) . . . IT SEEMS PROBABLE THAT A LARGE NUMBER OF THEM CROSSED THE CAUCASUS RANGE AND SPREAD OVER. THE NORTHERN STEPPES, MINGLING WITH THE SCYTHIANS. THERE THEY BECAME KNOWN AS *MUSKOV'S*, AND GAVE THAT NAME TO THE RUSSIAN NATION, AND ITS ANCIENT CAPITAL, BY WHICH THEY ARE STILL UNIVERSALLY KNOWN THROUGHOUT THE EAST (RAWLINSON'S *HEROD.* 4:222)." ^{McCLINTOK & STRONG'S}

If there were a lot of details, men would find it easier to assign earthly explanations for the matters covered, thereby ribbing God of His glory.

CORRESPONDED TO THE MODERN GEORGIA. KNOBEL CONNECTS THESE IBERIANS OF THE EAST AND WEST, AND CONSIDERS THE *TIBARENI* TO HAVE BEEN A BRANCH OF THIS WIDELY SPREAD TURANIAN FAMILY, KNOWN TO THE HEBREWS AS TUBAL (*VOLKERTAFELD.* GENESIS § 13). BOCHART (*PHALEG*, 3, 12) MAKES THE *MOSCHI* AND *TIBARENI* REPRESENT MESHECH AND TUBAL. ^{McCLINTOK & STRONG'S}

MESHECH

The descendants of Meshech are grouped with Javan and Tubal, and identified as maritime merchants (Ezek 27:13. God also spoke against them (Ezek 38:2-3; 3:1).

" . . . THE SIXTH SON OF JAPHETH, BC. CIR.2500 (GENESIS 10:2), AND FOUNDER OF A TRIBE MENTIONED AMONG HIS DESCENDANTS (1 CHRONICLES 1:5), AND LATER (EZEKIEL 27:13) AS ENGAGED IN TRAFFIC WITH TYRE, IN CONNECTION WITH GOG (EZEKIEL 38:2,3;

His descendants are suggested by some to be being among the people of Russia.

TIRAS

Tiras is only mentioned in the duplicated chronology of First Chronicles 1:5.

"ANCIENT AUTHORITIES GENERALLY FIXED ON THE *THRACIANS*, AS PRESENTING THE CLOSEST VERBAL APPROXIMATION TO THE NAME (JOSEPHUS, *ANT.* 1, 6, 1; JEROME, IN *GENESIS* 10:2; TARGUMS PSEUDO-JON. AND JERUS ON *GENESIS* LOC. CIT.; TARG. ON 1 CHRONICLES 1:5); THE OCCASIONAL RENDERING *PERSIA* PROBABLY ORIGINATED IN A CORRUPTION OF THE ORIGINAL TEXT. THE CORRESPONDENCE BETWEEN *THRACE* AND *TIRAS* IS NOT SO COMPLETE AS TO BE CONVINCING; THE GENTILE FORM *θραξ*, HOWEVER, BRINGS THEM NEARER TOGETHER." ^{McCLINTOK & STRONG'S}

THE SONS OF HAM

⁶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. ⁷ And

the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and

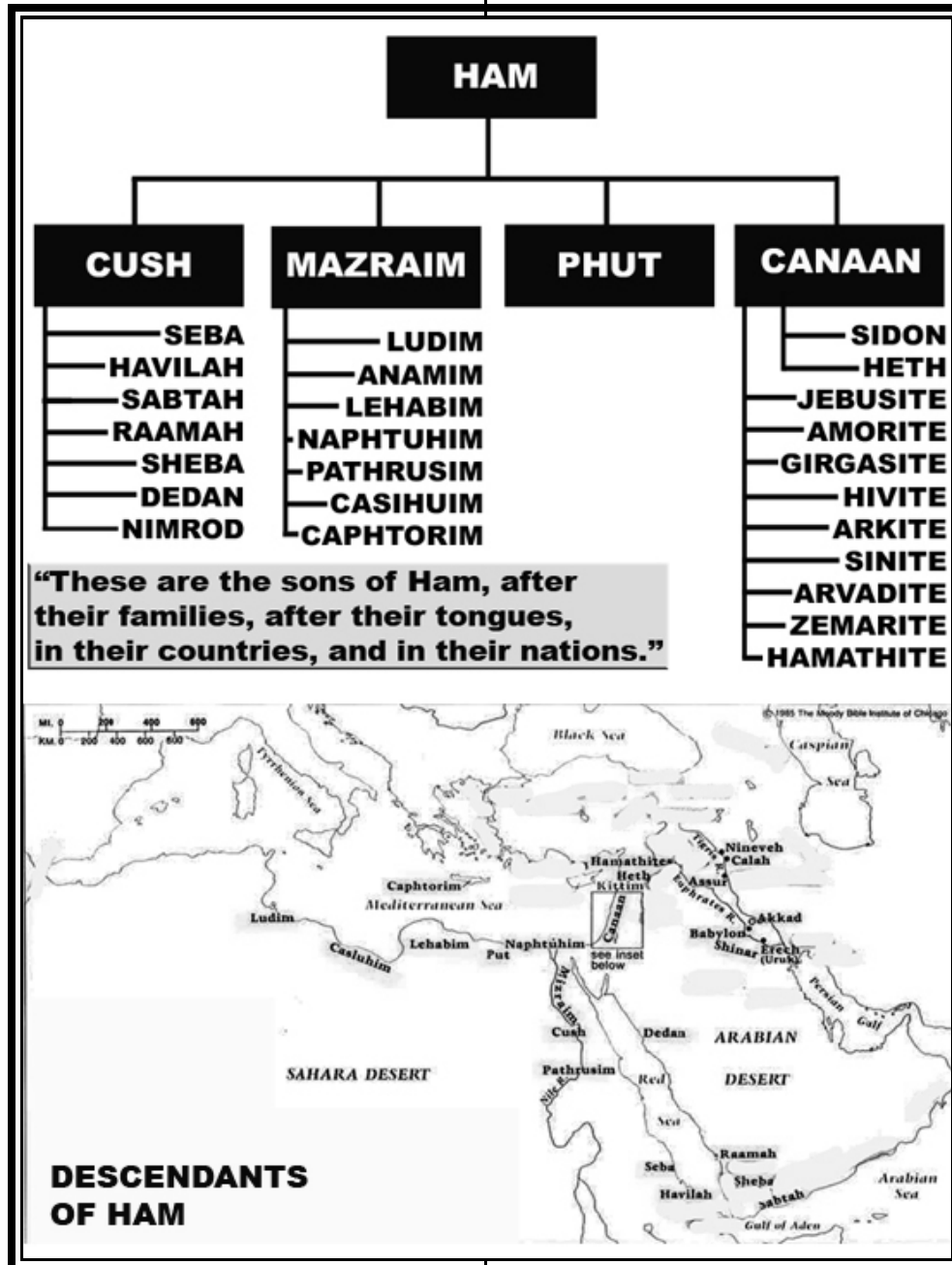
Sabtechah: and the sons of Raamah; Sheba, and Dedan. ⁸ And Cush begat

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

Casluhim, (out of whom came Philistim,) and Caphtorim. ¹⁵ And Canaan begat Sidon his firstborn, and Heth, ¹⁶ And the Jebusite, and the Amorite, and the Girgasite, ¹⁷ And the Hivite, and the Arkite, and the Sinite, ¹⁸ And the Arvadite, and the Zemarite,

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

"AFRICANS WERE THUS ANCIENTLY UNDERSTOOD TO BE THE SONS OF HAM, PARTICULARLY HIS DESCENDANT CUSH, AS CUSHITES ARE REFERRED TO THROUGHOUT SCRIPTURE AS BEING THE INHABITANTS OF EAST AFRICA, AND THEY AND THE YORUBA STILL TRACE THEIR ANCESTRY THROUGH HAM TODAY. BEGINNING IN THE 9TH CENTURY WITH THE JEWISH GRAMMARIAN JUDAH IBN QURAYSH, A RELATIONSHIP BETWEEN THE SEMITIC AND CUSHITIC LANGUAGES WAS SEEN; MODERN LINGUISTS GROUP THESE TWO FAMILIES, ALONG WITH THE EGYPTIAN, BERBER, CHADIC, AND OMOTIC LANGUAGE GROUPS INTO THE LARGER AFRO-ASIATIC LANGUAGE FAMILY. IN ADDITION, LANGUAGES IN THE SOUTHERN HALF OF AFRICA ARE NOW SEEN AS BELONGING TO SEVERAL DISTINCT FAMILIES INDEPENDENT OF THE AFRO-ASIATIC GROUP. SOME NOW DISCARDED HAMITIC THEORIES HAVE BECOME VIEWED AS RACIST; IN PARTICULAR A THEORY PROPOSED IN THE 19TH CENTURY BY SPEKE, THAT THE TUTSI WERE SUPPOSEDLY HAMITIC AND THUS INHERENTLY SUPERIOR. THE 17TH-CENTURY JESUIT, ATHANASIUS KIRCHER, THOUGHT THAT THE CHINESE HAD ALSO DESCENDED FROM HAM, VIA EGYPTIANS." WIKIPEDIA



THE SONS OF CUSH

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

(1) CUSH "BLACK" (SONS WERE SEBA, HAVILAH, SABTA, RAAMA AND SATECHA) - ALSO *CHUS, KUSH, KOSH, CUSHAEAN* (CUSHITES, NUBIANS, ETHIOPIANS, GHANAIS, AFRICANS, BUSHMEN, PYGMIES, AUSTRALIAN ABORIGINES, NEW GUINEANS, OTHER RELATED GROUPS. INTERNET

"Cush" is mentioned, from a genealogical view, six times in Scripture (Gen 10:6-8; 1 Chron 1:8-10). There was also another man named "Cush," who was a Benjamite (Psa 7:1). That land of Cush is also identified as one of the lands from which God would recover the remnant of His people Israel (Isa 11:11).

NIMROD

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

The First Man Seizing the Prominence

Nimrod was the first on earth to become "a mighty ONE." ^{NIV} That is, he is the first person who rose above the masses becoming a leader, and not content to simply be one of the people. He apparently did not do this as a

Shinar. ¹¹ Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, ¹² And Resen between Nineveh and Calah: the same is a great city. ¹³ And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, ¹⁴ And Pathrusim, and

and the Hamathite: and afterward were the families of the Canaanites spread abroad. 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.

servant of the Lord, but took a high position for himself.

A Mighty Hunter

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

A saying went abroad concerning him, *"Even as Nimrod, the mighty hunter before the Lord."* That is, **Nimrod was the first person to others were compared** – i.e. a person who excelled among men, taking honor to himself, was like Nimrod. The fact that he is never again mentioned in Scripture, except for a repetition of this genealogy in First Chronicles 10, and a reference to *"the land of Nimrod"* in Micah 5:6, confirms that **the standards he set were not favorable ones**. He would be famous in our day, but in the Divine economy is not a standard-bearer. The fact that Noah was probably still alive at this time, as well as his sons suggests a certain disrespect on the part of Nimrod.

A Mighty Hunter

The description *"a mighty hunter"* does refer to someone to hunted game, for so the word *"hunter"* is defined: **TSAYID {TSAH'-YID} MEANING: 1) HUNTING, GAME 1A) HUNTING 1B) GAME HUNTED 2) PROVISION, FOOD 2A) PROVISION, FOOD, FOOD-SUPPLY.** STRONG'S

So far as Scripture is concerned, Nimrod was the first game-hunter, and a formidable one at that. As some historians have noted, hunting game is similar to a military exploit, where the habits and tendencies of the ones sought must be calculated.

Nimrod did not confine his quest for domination with animals, but became aggressive among men as well. Everything we know about this man suggests he was aggressive, dominating, and egocentric, or self centered.

Before the Lord

This was part of the phrase that became a common saying: *"Even as Nimrod the mighty hunter before the Lord."* **This was a human assessment, not a Divine one.** In other words, men thought of Nimrod as the kind of great man God produced – great in

appearance and exploits. That God can do this is not to be questioned, as evidenced in Joseph (Psa 105:15-22), Nebuchadnezzar (Jer 27:6-8), and Cyrus (1 Chron 36:23; Isa 44:28).

The meaning of the proverb is that Nimrod became a kind of example of a man who had, men thought, the blessing of Deity upon him.

But this was not the case at all. **This is the world's view of exaltation, and continues to this day.** It has even spilled over into the religious arena, where men who have amassed a religious empire are considered to have been blessed and directed by God by virtue of that accomplishment alone.

The fact that God does not set forth Nimrod as His servant, or one who was favorably employed in His purpose is sufficient evidence that the proverb was incorrect, even though commonly accepted.

The First Kingdom Builder

"And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Other versions read *"Babylon,"* NIV/CSB/DOUAY/GWN/SEPTUAGINT/NAB and *"Babylonia"* NLT

The phrase *"the beginning of his kingdom"* can mean *"the heart of his kingdom."* LIVING The NIV reads, *"the first centers."* Other versions read, *"his kingdom started with,"* CSB *"the first cities were,"* GWN *"the chief cities were,"* NAB *"the primary regions,"* NET *"the mainstays of his empire,"* NJB and *"the first part."* YLT

The text states that he added the following cities to his empire: *"Erech, and Accad, and Calneh."* The empire itself was *"in the land of Shinar."* He apparently did not build these cities, but gained power over them.

Here is the first Scriptural mention of a kingdom. By English definition a *"kingdom"* is "A POLITICALLY ORGANIZED COMMUNITY OR MAJOR TERRITORIAL UNIT HAVING A MONARCHICAL FORM OF GOVERNMENT HEADED BY A KING OR QUEEN." MERRIAM-WEBSTER In he Hebrew language it is much the same: **מַמְלָכָה {MAM-LAW-KAW} MEANING: 1) KINGDOM, DOMINION, REIGN, SOVEREIGNTY 1A) KINGDOM, REALM 1B) SOVEREIGNTY, DOMINION 1C) REIGN** STRONG'S



In other words, this was a territory and a people over which Nimrod ruled. In doing this, he exalted himself above the people, becoming the first political ruler. But he was **NOT** the kind of ruler God establishes for good, nor was he a suitable forerunner of the ultimate Ruler, the Lord Jesus Christ. His *"kingdom"* was **not** a suitable depiction of the kingdom of God. **It does set forth the world's way of thinking concerning a kingdom and a person who is king, or leader.**

This is the kind of kingdom realized in spiritual Babylon – "BABYLON THE GREAT" (Rev 17:5; 18:2). It is a kingdom that is authored by Satan, and is instituted by men and for men – to carry out their purposes, and to gain fame for themselves.

Nimrod's kingdom, like all worldly kingdoms, was a domain over which he ruled, and in which he carried out his will. *"BABYLON THE GREAT"* (Rev 17:5; 18:2) is a spiritual kingdom over which Satan rules, and carries out his will. Unlike Nimrod's kingdom, *"Babylon the Great"* does not openly exalt its ruler, who is Satan. **In fact, much of this spiritual monstrosity actually thinks it is serving God and is aligned with His Son.** However, this is not really the

case at all. It is a false God that they are serving, and “another Jesus.” Their message is “another gospel,” and the spirit they have is “another spirit” (2 Cor 11:4; Gal 1:6).

A Pattern for Worldly Kingdoms

The kingdom of Nimrod proved to be a pattern for all worldly kingdoms. The four global kingdoms that were revealed to Daniel were after this manner (Babylon, Medio-Persian, Greek, Romans). **They, together with all kingdoms of this world, are diverse from the Kingdom of God, which supercedes all other kingdoms** (Dan 2:44). It is for this reason that the church must avoid any kind of conformity to the kind of kingdom established by Nimrod.

All of the kingdoms of the world have been consigned to ultimate extinction. For many that consignment has already taken place – such as the kingdoms that were prominent through the times of Christ. However, the kingdoms that followed them will all be conquered and displaced by the kingdom of Christ. As it is written, *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”* (Rev 11:15). This will be in fulfillment of the prophecy given by

Daniel: *“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever”* (Dan 2:35,44).

The Uniqueness of the Kingdom of God

The Kingdom of God is characterized by *“righteousness, peace, and joy in the Holy Spirit”* (Rom 14:17). The expansion of this kingdom, unlike that of Nimrod, is that people are spiritually translated into it (Col 1:13). All of this is initiated through the proclamation of a message, as compared to a military exploit.

In God’s kingdom character is of preeminent importance (1 Cor 6:9-10; Gal 5:21). This is not the manner of worldly kingdoms – any of them.

Asshur Built Nineveh

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

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

Theologians dispute over the identity of the “Asshur” of this text. Some say it is the Asshur of Shem’s lineage (Gen 10:22). Others say it is another unidentified Asshur. In my judgment, there is not enough evidence to support the notion that this is an Asshur different from the one mentioned in the verses that follow. It is not a subject that justifies contention.

Nineveh was “THE CAPITAL OF THE ANCIENT KINGDOM AND EMPIRE OF ASSYRIA; A CITY OF GREAT POWER, SIZE, AND RENOWN, USUALLY INCLUDED AMONG THE MOST ANCIENT CITIES OF THE WORLD OF WHICH THERE IS ANY HISTORIC RECORD.. IT IS THE SUBJECT OF THE BOOK OF JONAH, AND OF A SIGNIFICANT NUMBER OF PROPHECIES (NAH 1:1; 2:8; 3:7; ZEPH 2:13).” McCLINTOK & STRONG’S

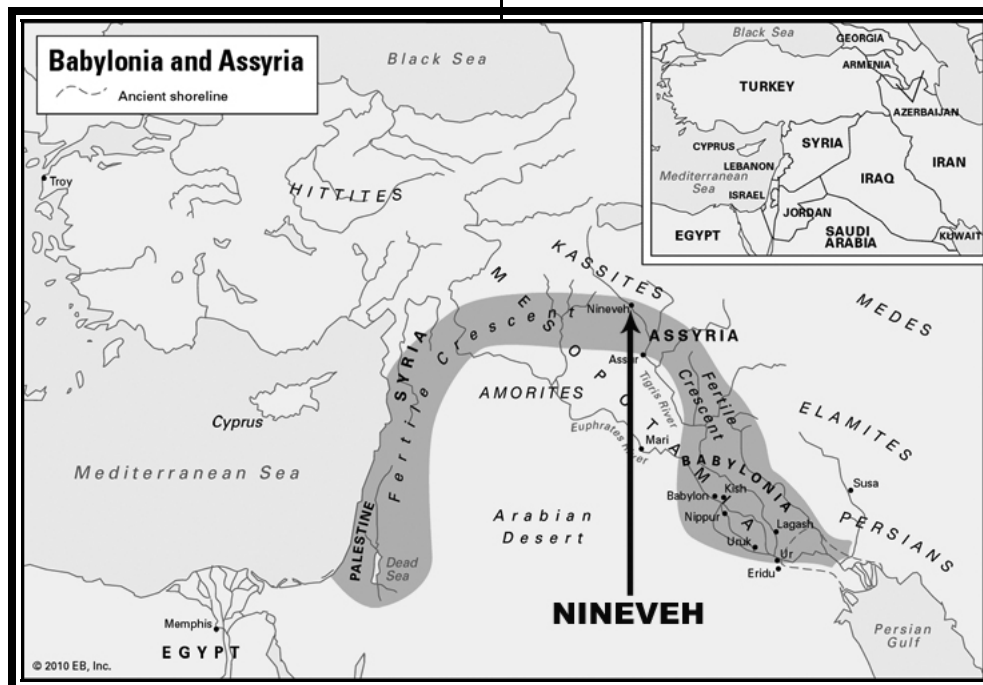
Jesus also referred to Nineveh, declaring to those who heard His preaching, *“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here”* (Matt 12:41).

Although Nineveh did repent at the preaching of Jonah, it eventually returned to its wicked ways, and was destroyed. According to the word of Zephaniah, God did *“stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness”* (Zeph 2:14). Nahum also prophesied against Nineveh (Nah 1:1; 3:7). Its ruins have been unearthed.

“NOT ONLY HAVE MAGNIFICENT REMAINS OF ASSYRIAN ARCHITECTURE AND SCULPTURE BEEN LAID BARE, BUT THE ACCOMPANYING CUNEIFORM INSCRIPTIONS THROW MUCH LIGHT ON THE HISTORY OF THE CITY AND ITS BUILDINGS. THE MOUND OF KUYÚNJIK COVERS PALACES OF SENNACHERIB AND ASSURBANIPAL (FOOTNOTE 512-1), THAT OF JONAH A SECOND PALACE OF SENNACHERIB AND ONE OF ESARHADDON. OF OTHER REMAINS, THE MOST STRIKING IS THE GATEWAY NEAR THE CENTER OF THE NORTH WALL, CONSISTING OF TWO HALLS, 70 FEET BY 23, THE ENTRANCE TO WHICH TOWARDS THE TOWN WAS FLANKED BY COLOSSAL MAN-HEADED BULLS AND WINGED HUMAN FIGURES. FOR THE STRUCTURE AND ART OF THE PALACES SEE VOL. II. P. 397 AND VOL. III. P. 189.” BRITANNICA ENCYCLOPEDIA

The Stage Is Being Set

In the distribution of the people, and the establishment of kingdoms and nations, the stage is being set for the



fulfillment of God's purpose. All of this is the hand of the Lord moving among the people. According to appearance, men were moving about, relocating, and establishing themselves in various places. However, what was really happening was the Lord carrying out His determination: *"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us"* (Acts 17:27).

This accounts for the development of the record concerning some men, and Divine silence concerning others. It is only as they intersected with His purpose that any real importance was attached to them.

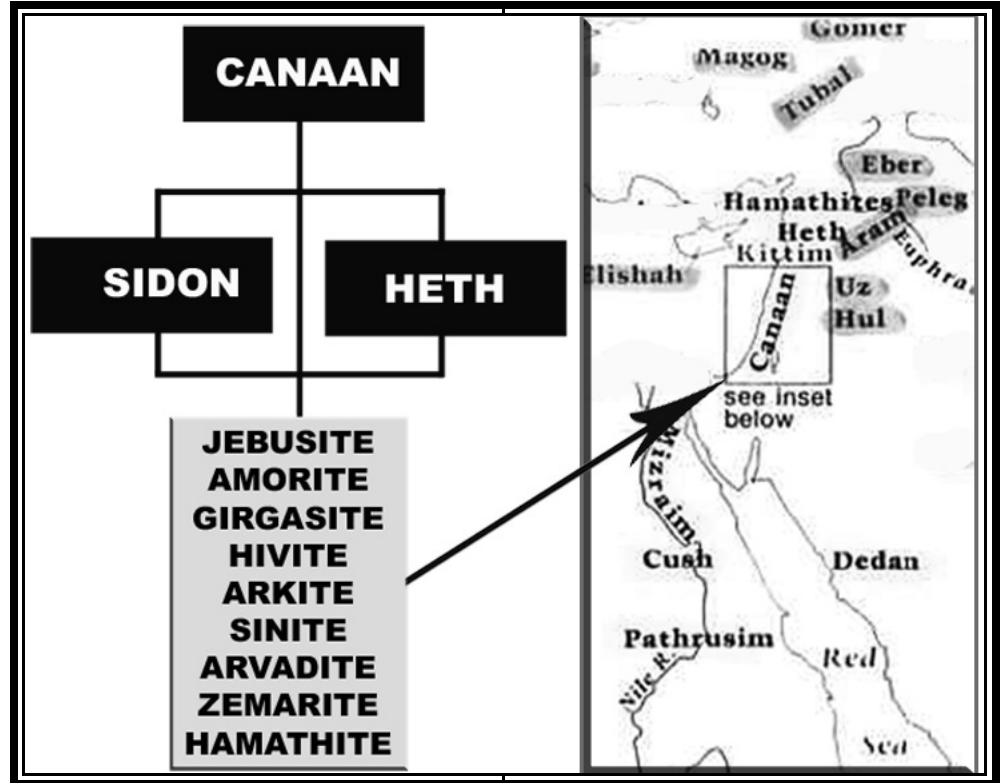
MIZRAIM

¹³ And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, ¹⁴ And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim."

(2) **MIZRAIM** "DOUBLE STRAITS" (SONS WERE LUD, ANOM, PATHROS, CHASLOTH AND CHAPHTOR) - ALSO MASR, MISR, MISRAIM, MITZRAIM, MIZRAITE, MITSRAYIM (EGYPTIANS¹, KHEMETS, COPTS, OTHER RELATED GROUPS).
Internet

This name is mentioned four times in Scripture, and only in association with genealogies (Gen 10:6,13; 1 Chron 1:8,11),

"THE NAME IS IN THE DUAL FORM, *DOUBLE EGYPT*, AND SEEMS TO HAVE ORIGINALLY AMONG THE HEBREWS AT LEAST, DENOTED *LOWER AND UPPER EGYPT* BY ZEUGMA, AS WE NOW SAY *THE TWO SICILIES*, FOR SICILY AND NAPLES (GENESIS 45:20; 46:34; 47:6, 13). THIS ORIGIN APPEARS TO HAVE BEEN AFTERWARDS LEFT OUT OF VIEW, AND THE DUAL FORM IS SOMETIMES SO EMPLOYED AS NOT TO INCLUDE PATHROS OR UPPER EGYPT (ISAIAH 11:11; JEREMIAH 44:15). SOME WRITERS INEPTLY REFER THE DUAL FORM OF MIZRAIM TO THE TWO PARTS OF EGYPT AS DIVIDED BY THE NILE. LOWER EGYPT APPEARS TO HAVE BEEN DESIGNATED BY THE NAME MAZOR (2 KINGS 19:24; ISAIAH 37:25). THE ANCIENT HEBREW NAME MIZRAIM IS STILL PRESERVED IN THE ABBREVIATED FORM *ALUZR*, THE EXISTING ARABIC NAME OF EGYPT." McCLINTOK &



STRONG'S

PHUT

(3) PHUT "A BOW" (SONS WERE GEBUL, HADAN, BENA H AND ADAN) - ALSO PUNT, PUTA, PUT, PUNI, PHOUD, PUL, FULA, PUTAYA, PUTIYA, LIBIA, LIBYA (LIBYANS, CYRENACIANS, TUNISIANS, BERBERS, SOMALIANS, SUDANESE, NORTH AFRICANS, OTHER RELATED GROUPS).
Internet

The following provides about as much information is available in this person. Like much of the historical analysis of Scriptural names, it is not sufficient to bring spiritual profit to us.

"THE NAME OF A PEOPLE MENTIONED IN CONNECTION WITH MIZRAIM AND CUSH AS THIRD AMONG THE DESCENDANTS OF HAM (GENESIS 10:6; "PUT," 1 CHRONICLES 1:8), ELSEWHERE APPLIED TO AN AFRICAN COUNTRY OR PEOPLE (JEREMIAH 46:9; EZEKIEL 27:40; 30:5; 38:5; "PUT," NAHUM 3:9. COMP. ALSO JUDGES 2:23, IN THE GREEK AND SYRIAC). IN ALL OF THESE PASSAGES PHUT OR PUT IS NAMED WITH CUSH, LUDIM, AND LUBIM. PUTITES SERVED IN THE EGYPTIAN; ARMY (JEREMIAH L.C.; COMP. EZEKIEL 30:5), AND THE TYRIAN NAVY (EZEKIEL 27:20), AND ARE NUMBERED IN THE ARMY OF GOG (EZEKIEL 38:5). JOSEPHUS (*ANT.* 1:6, 2) UNDERSTANDS HERE THE MAURITANIANS." McCLINTOK AND STRONG'S

CANAAN

¹⁵ And Canaan begat Sidon his

firstborn, and Heth, ¹⁶ And the Jebusite, and the Amorite, and the Girgashite, ¹⁷ And the Hivite, and the Arkite, and the Sinite, ¹⁸ And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 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."

Notice that the cities of the plain, including Sodom and Gomorrah, were cities forming one border of the land allotted to Canaan: *"And the territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom and Gomorrah and Admah and Zeboim, as far as Lasha"* ^{NASB} (Gen 10:19). This is the first mention of Sodom in the Scriptures, and that association is made with Canaan, the cursed one.

(4) **CANAAN** "DOWN LOW" (SONS WERE ZIDON, HETH, AMORI, GERGASHI, HIVI, ARKEE, SENI, ARODI, ZIMODI AND CHAMOTHI) - ALSO CANAANITES, CANA, CHNA, CHANANI, CHANANA, CANAANA, KANA, KENAANAH, KENA'ANI, KENA'AN, KN'NW, KYN'NW, KINNAHU, KINAHHI, KINAHNI, KINAHNA, KINAHNE (MONGOLS, ASIANS,

ORIENTALS, CHINESE, TIBETANS, TAIWANESE, THAIS, VIETNAMESE, LAOTIANS, CAMBODIANS, JAPANESE, ESKIMOS, AMERICAN INDIANS³, MALAYASIANS, INDONESIANS, FILIPINOS, HAWAIIANS, MAORIS, POLYNESIANS, TAHITIANS, GUAMANIAN, SAMOANS, FIJIAN, TONGAN, TOKELAUAN, TUVALUAN, PACIFIC ISLANDERS AND RELATED GROUPS).
Internet

Here is an offspring that had much significance in the development of God's eternal purpose. This was the son who was cursed by Noah (Gen

as follows: "... A TRIBE OF CANAANITES (GENESIS 10:17; 1 CHRONICLES 1:15) WHOSE POSITION IS TO BE SOUGHT FOR IN THE NORTHERN PART OF THE LEBANON DISTRICT. VARIOUS LOCALITIES IN THAT DISTRICT BEAR A CERTAIN AMOUNT OF RESEMBLANCE TO THE NAME, PARTICULARLY *SINNA*, A MOUNTAIN FORTRESS MENTIONED BY STRABO." McCLINTOK & STRONG'S

➔ **Arvadites:** "THE ARVADITES WERE DESCENDED FROM ONE OF THE SONS OF CANAAN

opponents of Israel.

ACCENTUATING THE DIVINE MANNER

It is necessary to again accentuate the Divine manner made known in the Scriptures. The Holy Spirit, who moved the writers of Scripture (2 Pet 1:21), never was caught up in mere incidentals. **Matters that did not relate specifically to what God was doing were never accentuated.** This, as I understand it, is because of the nature of men to become distracted from the fundamental and foundational. Therefore, **Scriptural history is always shaped around Divine purpose, and intentionally never detracts from that purpose.**

Students of Scripture should take care to give due honor to this manner of revelation. When the mind becomes intrigued with something stated in Scripture, yet which provides no satisfactory elaboration, human curiosity should be subdued, and further knowledge on that matter not given priority. This admittedly conflicts with the ordinary perspective of scholarship. **However, those who engage in such a quest have this inveterate tendency to merge their secular findings with the teaching of Scripture – and that is a most dangerous practice.** For example, perceiving the lack of details concerning the observance of the Passover meal, some have inquired into Jewish history and tradition, finally merging their findings with the teaching on that subject. Others have taken the view that contemporary culture drove certain statements of Scripture, thereby disassociating the text from Divine objective – which is never driven by culture. **God's purpose is always associated with His own will, not with the status or desires of humanity.** Thus it is written, *"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will"* (Eph 1:11).

The absence of interesting details in the Scriptural text is a resounding statement that such things are not directly related to the purpose of God.

This admittedly conflicts with the ordinary perspective of scholarship. However, those who engage in such a quest have this inveterate tendency to merge their secular findings with the teaching of Scripture – and that is a most dangerous practice.

9:25). The land promised to Abraham was occupied by descendants of Canaan: *"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites"* (Gen 15:18-21).

The land of Canaan was also inhabited by the *"Hivites,"* and was given to Israel (Ex 23:23). The *"Arkites"* were descendants of Sidon, and were associated with the Phoenicians. They are also mentioned in the chronology of First Chronicles, along with the Sinites, Arvadites, Zemarites, and Hamathites (1 Chron :15).

➔ **Arkites:** from the Phoenician or Sidonian branch of the great family of Canaan. McCLINTOK & STRONG'S

➔ **Sinities.** Nothing sure is known of this people. An example of the vague amount of data available is

(GENESIS 10:18). STRABO (XVI, 731) DESCRIBES THE ARVADITES AS A COLONY FROM SIDON. THEY WERE NOTED MARINERS (EZEKIEL 27:8, 11; STRABO, 16:754), AND FORMED A DISTINCT STATE, WITH A KING OF THEIR OWN (ARRIAN, EXPED. ALEX. II, 90); YET THEY APPEAR TO HAVE BEEN IN SOME DEPENDENCE UPON TYRE, FOR THE PROPHET REPRESENTS THEM AS FURNISHING THEIR CONTINGENT OF MARINERS TO THAT CITY (EZEKIEL 27:8, 11). THE ARVADITES TOOK THEIR FULL SHARE IN PHOENICIAN MARITIME TRAFFIC, PARTICULARLY AFTER TYRE AND SIDON HAD FALLEN UNDER THE DOMINION OF THE GRAECO-SYRIAN KINGS." McCLINTOK & STRONG'S

➔ **Zemarites.** Nothing definitive is known of this people.

➔ **Hamathites.** "... OF THE LAST NAMED OF THE FAMILIES DESCENDED FROM CANAAN (Q.V.); DOUBTLESS AS HAVING SETTLED(FOUNDED) THE CITY HAMATH. THE HAMATHITES WERE THUS A HAMITIC RACE, BUT THERE IS NO REASON TO SUPPOSE WITH KENRICK (*PHOENICIA*, P. 60) THAT THEY WERE EVER IN ANY SENSE PHOENICIANS. WE MUST REGARD THEM AS CLOSELY AKIN TO THE HITTITES (Q.V.), ON WHOM THEY BORDERED, AND WITH WHOM THEY WERE GENERALLY IN ALLIANCE." McCLINTOK & STRONG'S

A considerable percentage of Canaan's offspring were consistent

THE SONS OF HAM

"These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations." Other versions read, "according to their families, according to their languages, in their lands and in their nations," NKJV "by their clans and languages, in their territories and nations." NIV

These are the legitimate fleshly

divisions of bodies of people. They are not grouped by gender, occupation, or social status. Those are all groupings calculated by men. This represents the Divine manner of identifying groups of people in the flesh.

- ➡ "FAMILIES" – People grouped by the progenitor. It can involve ethnicity
- ➡ "TONGUES" – Language, spoken and

written.

- ➡ "COUNTRIES" – Geographical location – section of the earth apportioned to said each group.
- ➡ "NATIONS" – Political aspect of an organized group, generally defined further by the territory occupied and their form of government.

THE SONS OF SHEM

"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. ²³ And the children of Aram; Uz, and Hul, and Gether, and Mash. ²⁴ And Arphaxad begat Salah; and Salah begat Eber. 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, ²⁷ And Hadoram, and Uzal, and Diklah, ²⁸ And Obal, and Abimael, and Sheba, ²⁹ And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. ³⁰ And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. ³¹ These are Shem, after their families, after their tongues, in their lands, after their nations."

"SHEM IS TRADITIONALLY HELD TO BE THE ANCESTOR OF THE SEMITIC PEOPLE; RELIGIOUS JEWS AND ARABS CONSIDER THEMSELVES SONS OF SHEM THROUGH ARPACHSHAD (THUS, SEMITES). IN THE VIEW OF SOME 17TH CENTURY EUROPEAN SCHOLARS (E.G., JOHN WEBB), THE PEOPLE OF CHINA AND INDIA DESCENDED FROM HIM AS WELL. WIKIPEDIA

In the genealogy of Shem, even more Divine distinction is seen. Only one of his sons is specified in the genealogy (Elam), and one of his grandsons (Arphaxad). The genealogy of Jesus is traced through Arphaxad

and his great grandson's son, Peleg (Luke 3:35-36 – Arphaxad, Salah, Heber, Peleg).

Thus, the genealogy of Jesus through our text is as follows: Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Cainan (), Salah, Heber, Phalec.

EBER

EBER (AS THE NAME SHOULD BE ANGLICIZED) WAS THE SON OF SALAH, AND FATHER OF PELEG, BEING

nation, which was most fully developed through the lineage of Abraham. Beginning in the twelfth chapter of Genesis, so far as a people group is concerned the rest of the Bible is about this nation, and those who came forth from it.

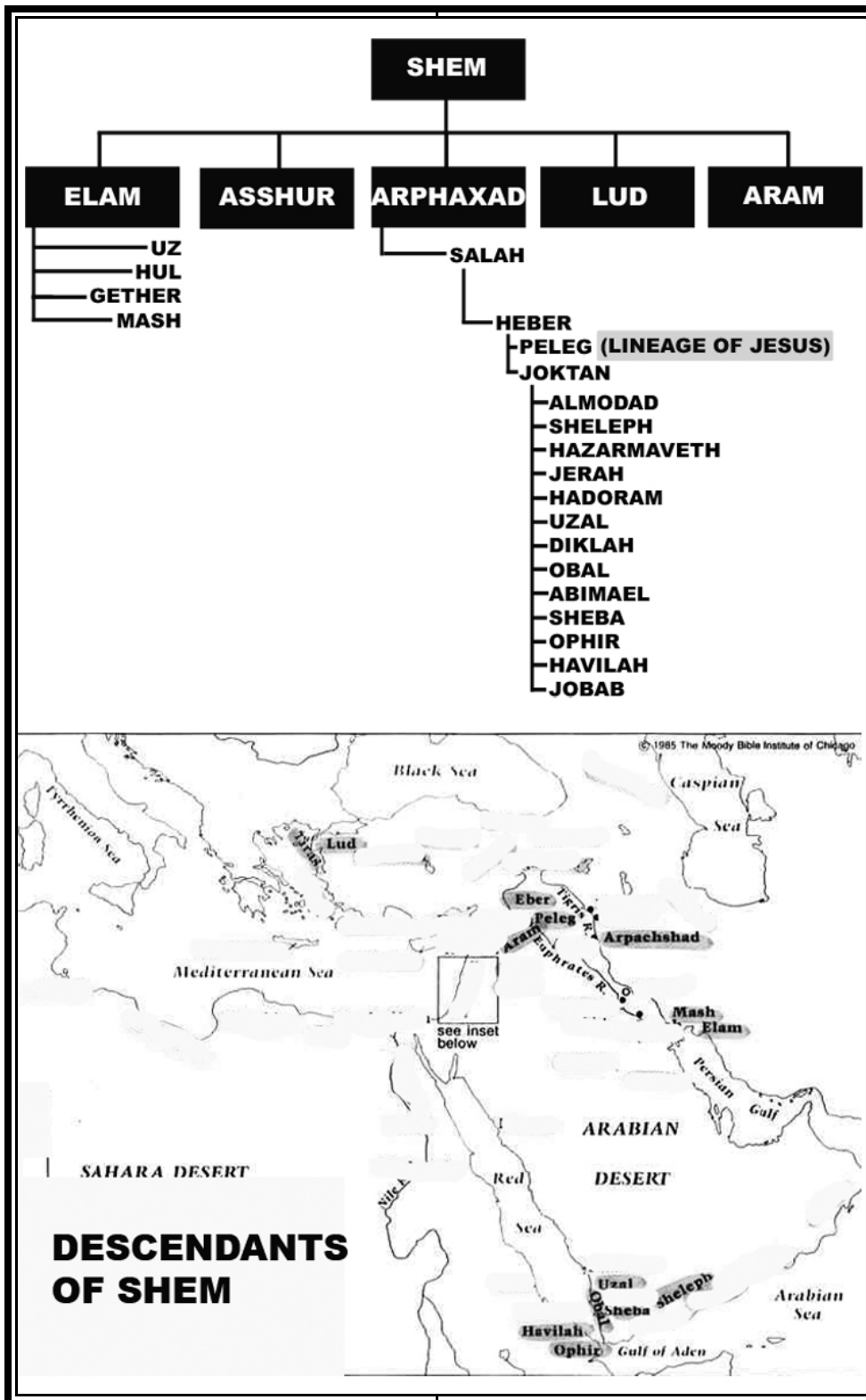
The first Scriptural mention of the "Hebrews" is found in Genesis 40:15, which helps to identify Joseph. At the time he was sold by his brothers into the hands of into the hand of a band of Ishmaelites, who were apparently, among other things, slave-traders.

Here is the founder of the Hebrew nation, which was most fully developed through the lineage of Abraham. Beginning in the twelfth chapter of Genesis, so far as a people group is concerned the rest of the Bible is about this nation, and those who came forth from it.

THE THIRD POST-DILUVIAN PATRIARCH AFTER SHEM (GENESIS 10:24; 11:14; 1 CHRONICLES 1:18, 25). B.C. 2448-1984. HE IS CLAIMED AS THE FOUNDER OF THE HEBREW RACE (GENESIS 10:21; NUMBERS 24:24). SEE HEBER. IN LUKE 3:35, HIS NAME (Εβραῖος) IS ANGLICIZED HEBER. MCCLINTOK & STRONG'S

Here is the founder of the Hebrew

Eventually, through a set of grievous circumstances, he had been send to prison. There he remained, the Psalmist said, *"until the time his word came"* (Psa 105:17-22). After interpreting the dream of a butler, who he said would be brought into the house of Pharaoh, he said to the Butler, *"But think on me*



43:32). Already, this people were being isolated from all others in the minds of the people.

Throughout their pre-deliverance time in Egypt, the offspring of Jacob were known as "Hebrews" (Ex 1:15,16,19; 2:7,11; 2:6,13,18; 5:3; 7:16; 9:1, 13; 10:3). Throughout the book of First Samuel, this people were referred to as "Hebrews" (1 Sam 3:6,9; 13:3,7,19; 14:11,21; 29:3).

In the giving of the Law, the children of Israel were also referred to as "Hebrews" (Ex 21:2; Deut 15:12). Jeremiah also referred to the Hebrews (Jer 34:9,14), and Jonah called himself a "Hebrew" (Jonah 1:9). From Acts through Revelation there are three references to "Hebrew" people (Acts 6:1; 2 Cor 11:22; Phil 3:5). These people had a special language, to which the Scriptures refer six times (John 5:2; Acts 21:40; 22:2; 26:14; Rev 9:11; 16:16). This is also called them "Jews' language" (2 Kgs 18:26,28; Neh 13:24; Esther 8:9; Isa 36:11,13).

A People Formed by God

This mighty body of people began with one of the two sons of Heber. Further, from heaven's point of view, this was the forming of a people for God Himself. As it is written, "This people have I formed for myself; they shall show forth my praise" (Isa 43:21).

The genealogy of the sons of Noah show HOW God formed this people. He was at work throughout this lineage, separating specific individuals for the development of a special people.

PELEG

"And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided."

Peleg is the patriarch through whom the lineage of Jesus was developed (Lk 3:15).

JOKTAN

"... A SHEMITE, SECOND NAMED OF THE TWO SONS OF EBER; HIS BROTHER BEING PELEG (GENESIS 10:25; 1 CHRONICLES 1:19). B.C. CIR.2400. HE IS MENTIONED AS THE PROGENITOR OF THIRTEEN SONS OR HEADY OF TRIBES, SUPPOSED TO HAVE RESIDED IN SOUTHERN ARABIA (GENESIS 10:26-30); 1 CHRONICLES 1:20-23). McCLINTOK & STRONG'S

when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house For indeed I was stolen away out of the land of the Hebrews: and here also

have I done nothing that they should put me into the dungeon" (Gen 40:14-15). We further read that during that time "the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians" (Gen

While the progeny of Joktan are more impressive in number, they are of lesser significance in the Divine economy. This confirms that the true significance of a person or a people is not found in their number, social status, or achievements. It is rather found in how God uses, or employs them, and their relation to His purpose..

ELAM

“ORIGINALLY, LIKE ARAM, THE NAME OF A MAN — THE SON OF SHEM (GENESIS 10:22; 1 CHRONICLES 1:17). COMMONLY, HOWEVER, IT IS USED AS THE APPELLATION OF A COUNTRY (GENESIS 14:1, 9; ISAIAH 11:11; 21:2; JEREMIAH 25:25; 49:34-39; EZEKIEL 32:24; DANIEL 8:2). IN GENESIS 14:1, IT IS INTRODUCED ALONG WITH THE KINGDOM OF SHINAR IN

BABYLON, AND IN ISAIAH 21:2, AND JEREMIAH 25:25, IT IS CONNECTED WITH MEDIA. IN EZRA 4:9, THE ELAMITES ARE DESCRIBED AMONG THE NATIONS OF THE PERSIAN EMPIRE; AND IN DANIEL 8:2, SUSA IS SAID TO LIE ON THE RIVER ULAI (EULAEUS OR CHOASPES), IN THE PROVINCE OF ELAM.” McCLINTOK & STRONG’S

On the day of Pentecost, some of the descendants of Elam heard the Gospel (Acts 2:9).

ASSHUR

The offspring of Asshur are located in Arabia. Little else is known of this Asshur. There was also a descendant of Ham named Asshur, who built the city of Nineveh (Gen 10:13).

ARPHAXAD

Grandfather of Heber (Gen 10:22-24). Little else is known of this man.

LUD

“THE FOURTH SON OF SHEM (B.C. POST 2513), AND FOUNDER OF A TRIBE NEAR THE ASSYRIANS AND ARAMASANS (GENESIS 10:22; 1 CHRONICLES 1:17). ACCORDING TO JOSEPHUS (ANT. 1:6, 4), THEY WERE THE LYDIANS.” McCLINTOK & STRONG’S

This is the extent of information available on this son of Shem.

ARAM

The progeny of Aram are associated with Syria. This is the extent of the information available about this man.

THE FAMILIES OF THE SONS OF NOAH

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.* ”

A DELIBERATE DIVINE PLACEMENT

Thus, from a genealogical view, we have been exposed to the manner in which the various nations of the world were formed and positioned. However, Moses is careful to tell us that it was God Himself who positioned these nations, allotting to them specific areas of land. *“Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the LORD’S portion is his people; Jacob is the lot of his inheritance”* (Deu 32:7-9).

Note, that this was something that was to be **remembered** by the people of God. They were to understand that *“the Lord’s portion is His people.”* This means that the world was created, and the people distributed, with *“the Lord’s portion”* in mind.

A Portion for Himself

God would take a portion of the people for Himself. In the genealogical record of the sons of Noah, we are beholding **how** He went about doing it.

The people who are His *“portion”* have been *“formed,”* or developed, by Him — a people He had formed for Himself. As it is written, *“This people have I formed for myself; they shall show forth my praise”* (Isa 43:21).

And how did the Lord *“form”* His people? He did it in such a manner as hid His working from those who were not His people. It appeared as though Israel was the product of mere

been employed through some process of natural selection, or the survival of the fittest, or some other methodological concept invented by fallen man.

God “Formed” the People

God repeatedly reminded the people that He had *“formed”* them.

➔ *“Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”* (Deu 32:18)

➔ *“But now thus saith the LORD that created thee, O Jacob, and He that*

The people who are His “portion” have been “formed,” or developed, by Him — a people He had formed for Himself. As it is written, “This people have I formed for myself; they shall show forth my praise”

genealogical development. But that was not at all the case. It should be glaringly apparent that those selected as the ones through whom the people would be developed could not possibly have

formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.” (Isa 43:1)

➔ *"Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me" (Isa 44:21)*

➔ *"Thus saith the LORD, thy redeemer, and He that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself" (Isa 44:24).*

God Created Israel

God said to Israel, *"But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa 43:1).* He did it by the means affirmed in our text. He

depicted as a *"new creation"* (2 Cor 5:17; Gal 6:15), God's *"workmanship, created in Christ Jesus"* (Eph 2:10). They are repeatedly referred to as God's *"chosen"* (Eph 1:4; 2 Thess 2:13; 1 Pet 2:4,9).

The church, or the saved in the aggregate, is being *"built"* by Jesus (Matt 16:18). **Being formed for Himself, the church is being shaped into a habitation for Himself, through the working of the Holy Spirit** (Eph 2:22).

None of these concepts should be strange to the people of God. **They are all clearly and concisely introduced in the book of Genesis.** Of all of the billions of people who have lived, there are seventy-five people who form the genealogical tree of Jesus, according to the flesh. Every one of those people

(Lk 1:31-38). **Although the revelation did not comport with human experience or the laws of nature, Mary believed!**

Explanation to Joseph

Before Joseph and Mary came together, it became apparent that she was *"with child"* (Matt 1:18). Joseph determined to put her away privately, so she would not be disgraced. His intentions were holy, and therefore a messenger was sent to him to elaborate on the circumstance. In a dream he was told, *"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins"* (Matt 1:20-21).

Joseph had no difficulty believing this word – he was a believer. It is written, *"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS."* (Mat 1:24-25).

GENERATIONS

"Generations" are the people reckoned by their progenitors. As is confirmed in the genealogical record, all generations were not itemized.

In the generations of Shem, Japheth, and Ham, the following generations were not developed. Of all the sons the three had, only sixteen were mentioned: SHEM (Elam, Asshur, Arphaxad, Lud, aram); JAPHETH (Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras; HAM (Cush, Mazraim, Phut, Canaan).

Of these, the genealogy of seven were given – 43.76%: SHEM (Elam, Arphaxad); JAPHETH (Gomer, Javan); HAM (Cush, Mazraim, Canaan)

The offspring of the following nine were **not** given – 56.35 %: SHEM (Asshur, Lud, Aram); JAPHETH (Magog, Madai, Tubal, Meshech, Tiras); HAM (Phut).

NATIONS

"Nations" have to do with the gathering of people into a specific place, and under a particular form of government.

In not providing the details of the development of the nations, faith is advantaged, and unbelief given full opportunity to express itself. It is ever true that Unbelief will not believe, and Faith will not disbelieve.

controlled the circumstances so His own will was fulfilled and His choices implemented.

What It Means to Be Chosen

This record also opens up what it means to be *"chosen"* by God – for Israel was consistently presented as being *"chosen"* as well as *"formed"* (Deut 4:37; 7:6-7; 10:15; 14:2; Isa 44:2; 48:10). He chose their leader Moses, their high priest Aaron, their priests, and their prophets.

A Picture of His Great Salvation

In all of this we are beholding how God implemented His great salvation. **All of the language and concepts that are introduced in this text were carried out to their ultimate intention – the forming of a special people for Himself.**

Thus those who are in Christ are

were chosen by God, and placed in human history.

DIVINE WISDOM DISPLAYED

In not providing the details of the development of the nations, **faith is advantaged, and unbelief given full opportunity to express itself.** It is ever true that Unbelief will not believe, and Faith will not disbelieve.

We have a striking example of this in the announcement of the birth of Jesus.

Example of Mary

Mary was told, *"Thou shalt conceive in thy womb, and bring forth a son."* In response, Mary, not willing to sin said, *"How shall this thing be, seeing I know not a man?"* When given the explanation, she replied, *"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word"*

As time progressed, and man descended deeper into iniquity, nations also chose to have their own gods. Scripture identifies these as:

- ➡ *"The gods of the people"* (Deut 6:14).
- ➡ *"The gods of strangers"* (Deut 31:16).
- ➡ *"The gods of the Amorites"* (Josh 24:15).
- ➡ *"The god's of the Philistines"* (Judges 10:6).
- ➡ *"The god of the Moabites"* (1 Kgs 11:33).
- ➡ *"The gods of the nations"* (2 Kgs

18:33).

- ➡ *"The gods of the countries"* (2 Kgs 18:35).
- ➡ *"The gods of the Egyptians"* Jer 43:13).
- ➡ *"The gods of the earth"* (Zeph 2:11).
- ➡ *"The goddess of the Zidonians"* (1 Kgs 11:5).
- ➡ *"The abomination of the Ammonites"* (1 Kgs 11:5).
- ➡ *"The god of the children of Ammon"* (1 Kgs 11:33).

This is particularly important

because God divided the earth according to the nation of Israel, to whom, the true God had been revealed. God Himself was to be the context of all valid thought. However, this was a requirement that could not be carried out by the natural man. God will therefore create an environment in which the need for a Savior will be developed at a detailed level. Through it all He will show that He is God!

The propensity of men left to themselves, however, was to establish a god of their own making. **This trait of men confirms that man was, in fact, created in the image of God.** It also confirms their fallen state. There is enough of that image that remains to move men to worship and serve something other than themselves.

CONCLUSION

Thus, the stage has been set for the saga of redemption. **We have been introduced to the further working of the Lord – particularly as it regards the development of a people through whom the Seed that was promised in Eden, would come into the world.**

The beginning recorded in Genesis established several things. None of them are open for debate, for the proof that is put forward is incontrovertible.

- ➡ That sin really did enter into the world.
- ➡ That sin did bring death into the world.
- ➡ That man was essentially changed by the introduction of sin.
- ➡ That man is unable to recover himself from the fall.
- ➡ That Satan works through delusion, craftiness, and subtlety.
- ➡ That a ruptured association with God cannot be maintained.
- ➡ That in sin there is a forfeiture of eternal life.
- ➡ That starting over without being

essentially changed is nothing more than an exercise in futility.

- ➡ That there does come a time when God will cease to strive with men.
- ➡ That obedience is imperative, and disobedience is condemned.
- ➡ That man's status cannot be changed by grouping together.
- ➡ That God can work among men without them knowing it.
- ➡ That God's plan is implemented by His wisdom.
- ➡ That God's purpose is implemented by His choices.
- ➡ That God's choices are in order to fulfill His purpose.
- ➡ That there is such a thing as a sanctified lineage.
- ➡ That there is such a thing as an unholy lineage.
- ➡ That God's purpose cannot be negated by circumstance.
- ➡ That the predominance of evil does not hinder God from fulfilling His

purpose.

- ➡ That all through history, God has chosen certain people, and worked effectively through them to maintain a certain knowledge of Himself and what He is doing.
- ➡ That the coming Savior had to be born in a sanctified environment – one in which the people had been exposed to the mind and purpose of God – a people who had been created for God Himself.

The book of Genesis, when believed, shapes the way men think about God, the world, and humanity. It introduces men to God's character and manner of working. It also confirms how He responds to both faith and unbelief. It reveals to us that God can work very specifically and intentionally without people knowing it, fulfilling His will down to the most minute level.

One of the particular things revealed in Genesis is God's preference and choice of certain people. We see in the preference of Abel over Cain, and Seth over Adam's many sons and daughters. It is seen in Him walking with Enoch and Noah, and saving Noah and His household. Now we are beholding it in the development of

nations, with a preference for one of | them. All of this is most marvelous, | strengthening the believers.

Our next Hungry Saints Meeting will be held on Friday, 9/9/11. We will continue our series of lessons on the book of Genesis. The seventeenth lesson will cover verses 1-9 of chapter Eleven: ‘THE PEOPLE CONSPIRE TO BUILD A CITY AND A TOWER.’ This is one of the key events of Scripture – the effort to build a city and a tower, that reached into the heavens, in a plain in the land of Shinar. They intended to make a name for themselves, thereby avoiding being scattered abroad upon the face of the whole earth. The project was noted in heaven. The Lord came down to observe the circumstance, finding the people to be virtually invincible. He immediately aborted the project by confusing their language. The people ceased the project, and the Lord scattered the people abroad upon the face of the earth. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

Name of the Son	People Associated With the Name
Japheth	Greeks, Aryans of India
Gomer	People living in area of the Black Sea, Germany and Wales.
Magog	Reference to "Gog" referring to Georgia, a region near the Black Sea and Scythians.
Madai	Medes (Persia), Japheth through Madai father of peoples of India.
Javan	People of Greece and Cyprus.
Tubal	Russian, city of Tobolsk.
Meshech	Russian, (Name Muskovi) city of Moscow.
Tiras	Thracians, possibly the Etruscans of Italy.
Ashkenaz	Germany, Armenia, Scandinavia, Denmark, northern islands of Europe and European west coast
Ripath	Generally Europe, Carpathians and Paphlagonians
Togarmah	Armenians, Germany and Turkey
Elishah	Greeks ("Hellas" is a form of word Elishah)
Tarshish	Spain, Carthage in North Africa
Kittim	Greeks, Cyprus, Macedonia
Dodanum	Greeks, Rhodes, Dardanelles

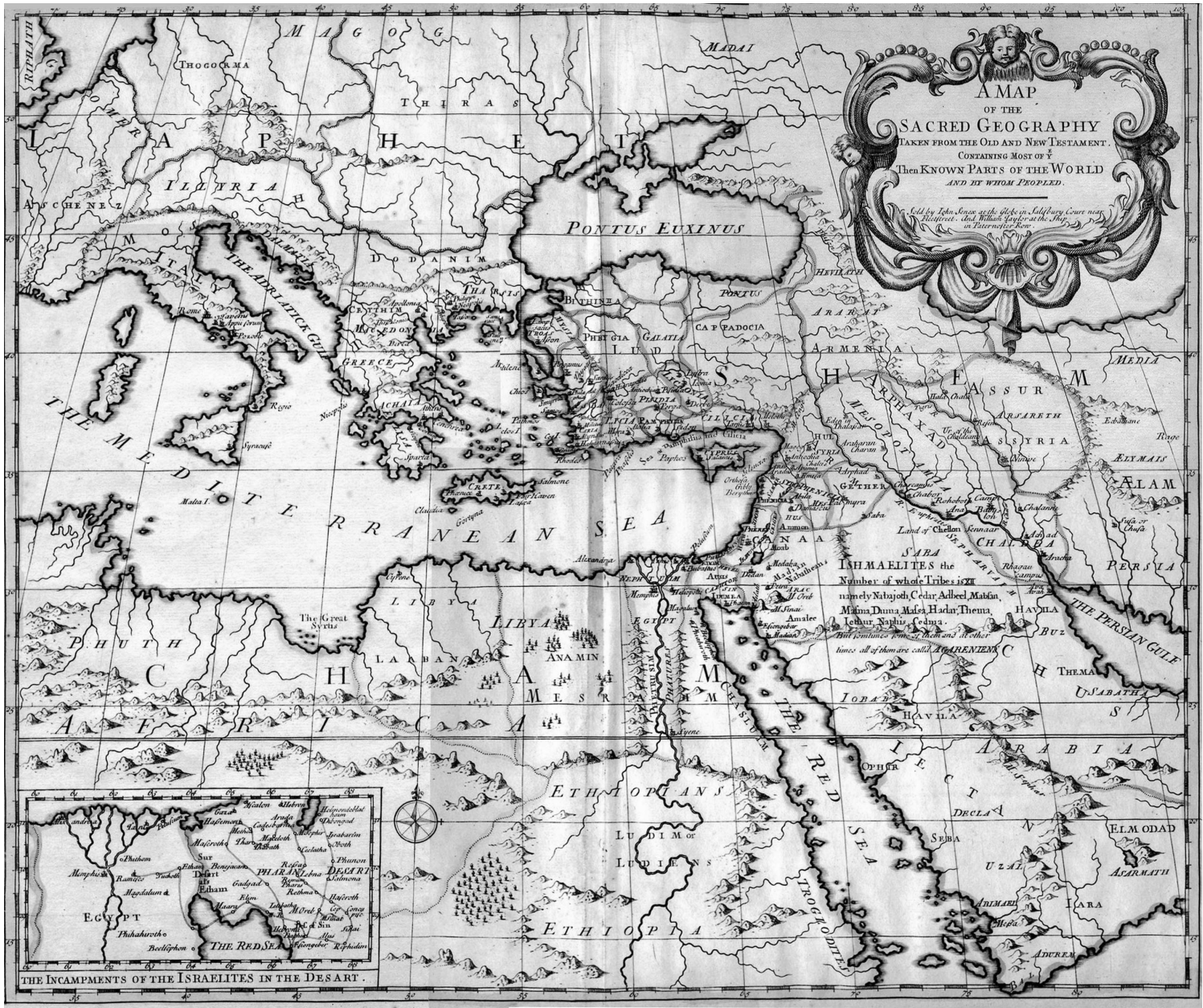
HAM (Father of Australoid, Negroid and Mongoloid people groups)
JAPHETH (People of India and Europe)
SHEM (Father of the Semitic peoples)

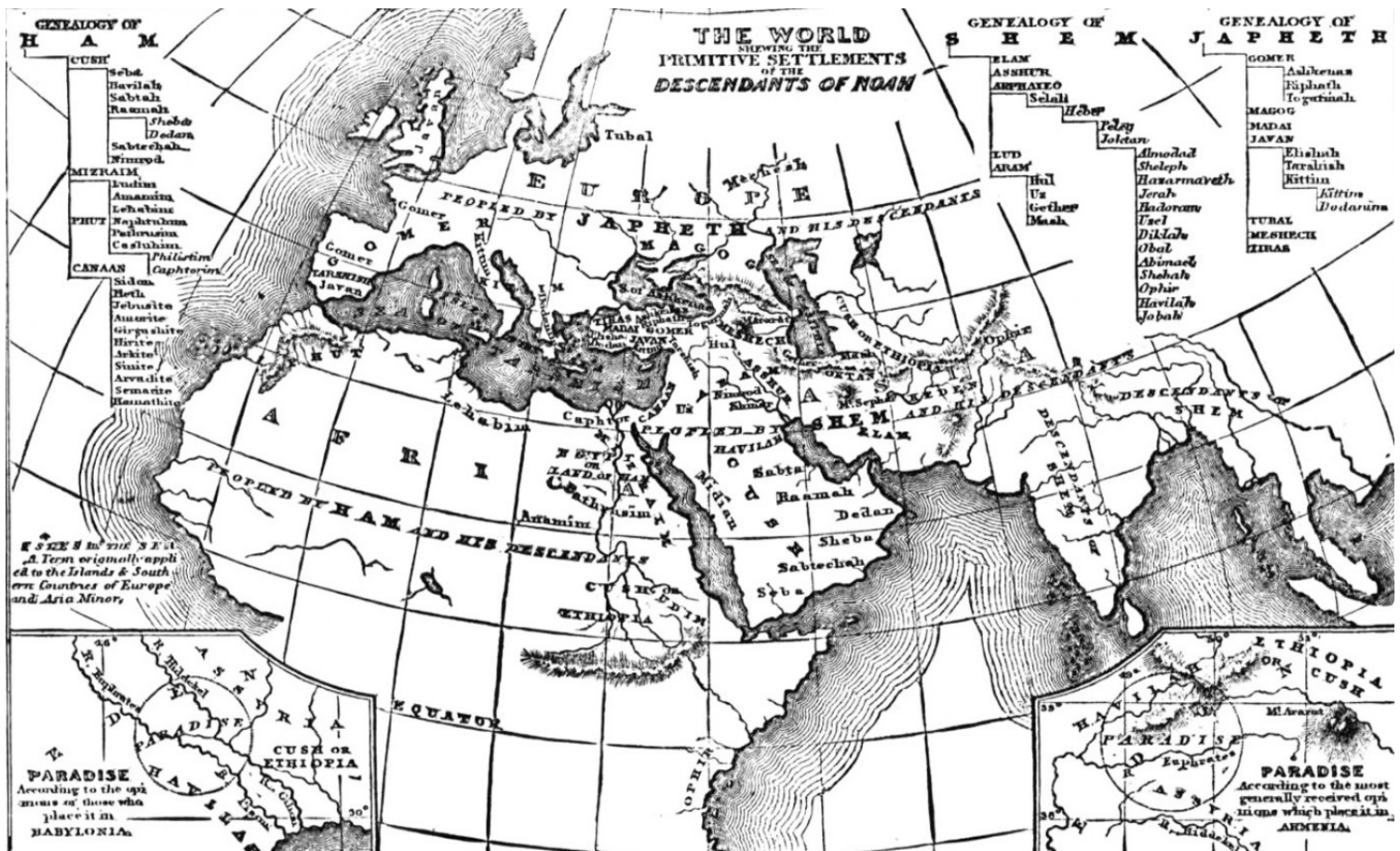
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|------------------------------|---|-------------------|
| 1. Africans | 22. Eskimos | 42. North Africa |
| 2. American Indian | 23. Ethiopians | 43. Orientals |
| 3. Amorites | 24. Etruscans | 44. Paphlagonians |
| 4. Arabians | 25. Georgia and her peoples | 45. Pelasgians |
| 5. Arabs | 26. Germany and her peoples | 46. Persians |
| 6. Arameans (a.k.a. Syrians) | 27. Girgasites | 47. Philistines |
| 7. Arkites | 28. Greece | 48. Phoenicians |
| 8. Armenians | 29. Hamathites | 49. Rhodes |
| 9. Arvadites | 30. Hittites | 50. Russian |
| 10. Aryans | 31. Hivites | 51. Sabeans |
| 11. Assyrians | 32. India and her peoples (founded by the Aryans) | 52. Scandinavians |
| 12. Australian Aborigines | 33. Iranians | 53. Scythians |
| 13. Babylonians | 34. Iraqis | 54. Sinites |
| 14. Canaanites | 35. Italians | 55. Somalians |
| 15. Carpathians | 36. Japanese | 56. Spain |
| 16. Cimmerians (Crimea) | 37. Jebusites | 57. Sudanese |
| 17. Cyprus | 38. Jews | 58. Sumerians |
| 18. Dardanelles | 39. Libyana | 59. Thracians |
| 19. Denmark and her peoples | 40. Lydians | 60. Turkestan |
| 20. Egyptians | 41. Medes | 61. Turkey |
| 21. Elamites | | 62. Zemarites |

In an orderly manner, working through the sons of Noah, the people were grouped and placed by Divine discretion – Given O. Blakely

THE GENEALOGY OF JESUS

- **Adam** (Father of Cain, Abel, Seth, many sons and daughters, Gen 5:4)
- **Seth** (Father of Enos and sons and daughters, Gen 5:7)
- **Enos** (Father of Cainan and sons and daughters, Gen 5:10)
- **Cainan** (Father of Mahalaleel and sons and daughters, Gen 5:13)
- **Mahalaleel** (Father of Jared and sons and daughters, Gen 5:16)
- **Jared** (Father of Enoch and sons and daughters, Gen 5:19)
- **Enoch** (Father of Methuselah and sons and daughters, Gen 5:22)
- **Methuselah** (Father of Lamech and sons and daughters, Gen 5:26)
- **Lamech** (Father of Noah and sons and daughters, Gen 5:30)
- **Noah** (Father of Shem, Ham, and Japheth, Gen 6:10)
- **THE FLOOD (Gen 6-8)**
- **Shem** (Father of Elam, Asshur, Arphaxad, Lud, and Elam, and sons and daughters, Gen 10:22; 11:11)
- **Arphaxad** (Father of Salah, and sons and daughters, Gen 10:24; 11:13)
- **Salah/Cainan** (Father of Eber (Heber), and sons and daughters, Gen 10:21; 11:15)
- **Eber** (Heber) – (Father of Peleg and Joktan, and sons and daughters, Gen 10:25; 11:16)
- **Peleg** (Phalec) – (Father of Reu, and sons and daughters, Gen 11:16)
- **Reu** (Ragau) – (Father of Serug, and sons and daughters, Gen 11:18)
- **Serug** (Saruch) – (Father of Nahor, and sons and daughters, Gen 11:23)
- **Nahor** (Nachor) – (Father of Terah, and sons and daughters, Gen 11:25)
- **Terah** (Thara) – (Father of Abraham, Babor, Haran, Gen 11:26)
- **Abraham** (Father of Ishmael, Isaac, Zimran, Jokshan, Medan, Midian, Ishbak, Shuah, Gen 16:16; 21:3; 25:1-2)
- **Isaac** (Father of Jacob and Esau, Gen 25:24-26)
- **Jacob** (Father of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtalai, Gad, Ashur, Gen 36:22-26)
- **Judah** (Father of Er, Onan, Shelah, Pharez, Zarah, Gen 46:12)
- **Pharez** (Phares) – (Father of Hezron, Hamul, Gen 46:12)
- **Hezron** (Esrom) – (Father of Jarameel, Ram, Chelubai, 1 Chron 2:9)
- **Ram** (Aram) – (Father of Amminadab, 1 Chron 2:10)
- **Amminadab** (Aminadab) – (Father of Nahshon, 1 Chron 2:10)
- **Nahshon** (Naason) – (Father of Salma, 1 Chron 2:11)
- **Salma** (Salmon) – (Father of Boaz, 1 Chron 2:11)
- **Boaz** (Father of Obed, 1 Chron 2:12)
- **Obed** (Father of Jesse, 1 Chron 2:12)
- **Jesse** (Father of Eliab, Abinadab, Shimma, Nathaneel, Raddai, Ozem, David, 1 Chron 2:13-15)
- **David** (Father of Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpalet, Nogah, Nepheg, Japhia, Elishama, Beelaida, Eliphalet, Amnon, Chilab, Absalom, Adonijah, Shephalah, Ithraem, 2 Sam 3:2-5; 1 Chron 14:3-7).
- **Nathan** (No details provided – David's son from whose lineage Jesus came, 1 Chron 3:5)
- **Mattatha** (No details provided – Nathan's son from whose lineage Jesus came, Lk 3:31)
- **Menan** (No details provided – Matthat's son from whose lineage Jesus came, Luke 3:31)
- **Melea** (No details provided – Menan's son from whose lineage Jesus came, Luke 3:31)
- **Eliakim** (No details provided – Melea's son from whose lineage Jesus came, Luke 3:30)
- **Jonan** (No details provided – Eliakim's son from whose lineage Jesus came, Luke 3:30)
- **Joseph** (No details provided – Jonan's son from whose lineage Jesus came, Luke 3:30)
- **Judah** (No details provided – Joseph's son from whose lineage Jesus came, Luke 3:30)
- **Simeon** (No details provided – Judah's son from whose lineage Jesus came, Luke 3:30)
- **Levi** (No details provided – Simeon's son from whose lineage Jesus came, Luke 3:29)
- **Matthat** (No details provided – Levi's son from whose lineage Jesus came, Luke 3:29)
- **Jorim** (No details provided – Matthat's son from whose lineage Jesus came, Luke 3:29)
- **Eliezer** (No details provided – Jorim's son from whose lineage Jesus came, Luke 3:29)
- **Jose** (No details provided – Eliezer's son from whose lineage Jesus came, Luke 3:29)
- **Er** (No details provided – Jose's son from whose lineage Jesus came, Luke 3:29)
- **Elmodam** (No details provided – Er's son from whose lineage Jesus came, Luke 3:28)
- **Cosam** (No details provided – Elmodam's son from whose lineage Jesus came, Luke 3:28)
- **Addi** (No details provided – Elmodam's son from whose lineage Jesus came, Luke 3:28)
- **Melchi** (No details provided – Addi's son from whose lineage Jesus came, Luke 3:28)
- **Neri** (No details provided – Melchi's son from whose lineage Jesus came, Luke 3:27-28)
- **Salatheil** (Father of Zorubabel, born after Isarek taken to Babylon, Matt 1:12; Lk 3:27)
- **Zorobabel** (Father of Rhesa (Matt 1:12-13; Lk 3:27)
- **Rhesa** (No details provided – Zorobabel's son from whose lineage Jesus came, Luke 3:27)
- **Joanna** (No details provided – Rhesa's son from whose lineage Jesus came, Luke 3:27)
- **Judah** (No details provided – Joannas son from whose lineage Jesus came, Luke 3:26)
- **Joseph** (No details provided – Judah's son from whose lineage Jesus came, Luke 3:26)
- **Semei** (No details provided – Semei's son from whose lineage Jesus came, Luke 3:26)
- **Mattathias** (No details provided – Semei's son from whose lineage Jesus came, Luke 3:26)
- **Maath** (No details provided – Mattathias's son from whose lineage Jesus came, Luke 3:25)
- **Nagge** (No details provided – Maath's son from whose lineage Jesus came, Luke 3:25)
- **Esli** (No details provided – Nagge's son from whose lineage Jesus came, Luke 3:25)
- **Naum** (No details provided – Esli's son from whose lineage Jesus came, Luke 3:25)
- **Amos** (No details provided – Naum's son from whose lineage Jesus came, Luke 3:25)
- **Mattathias** (No details provided – Amos's son from whose lineage Jesus came, Luke 3:25)
- **Joseph** (No details provided – Mattathias's son from whose lineage Jesus came, Luke 3:24)
- **Janna** (No details provided – Joseph's son from whose lineage Jesus came, Luke 3:24)
- **Melchi** (No details provided – Janna's son from whose lineage Jesus came, Luke 3:24)
- **Levi** (No details provided – Melchi's son from whose lineage Jesus came, Luke 3:24)
- **Matthat** (No details provided – Levi's son from whose lineage Jesus came, Luke 3:24)
- **Heli** – (No details provided – Matthat's son from whose lineage Jesus came, Luke 3:23)
- **Joseph** (Jesus "supposed" to be the son of Joseph, Luke 3:23)

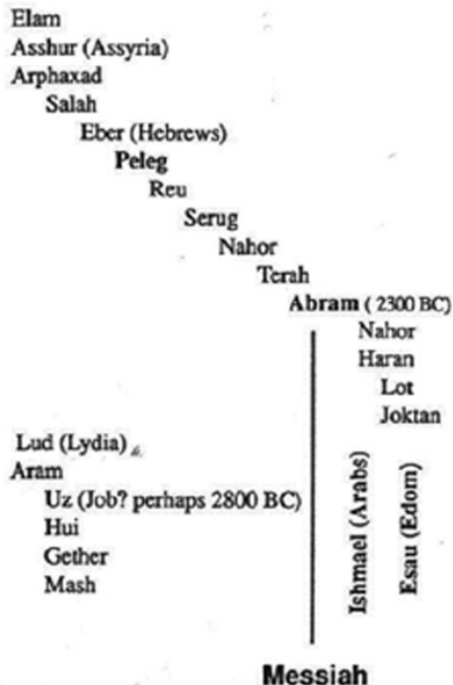




Shem (2nd)

Spiritual: great religions

*'Blessed be the LORD God of Shem,
and Canaan shall be his servant.'*



Ham (3rd)

Physical: great artisans and builders

*'Cursed be Canaan; a servant of servants shall
he be unto his brethren.'*

Cush (Ethiopia)
 Seba (Meroe)
 Havilah (Arabia)
 Sabtah (Sabians)
 Raamah (Arabia)
 Sheba
 Dedan
 Sabtecha
 Nimrod (Babylon, Ninevah)
 Mizraim (Egypt, King Menes?)
 Ludim
 Anamim
 Lehabim
 Naphtuhim
 Pathrusim (Pathros)
 Castuhim (Philistines)
 Caphtorum (Crete)
 Phut (Libya)
Canaan
 Sidon
 Heth (Hittites, Cathay)
 Jebusites
 Amorites
 Girgashites
 Hivites
 Arkites (Phoenicians)
 Sinites (Sino, China)
 Arvadites
 Zemarites Hamathites

Japheth (1st born)

Intellectual: scientific, philosophical*

*'God shall enlarge Japheth,
and he shall dwell in the tents of Shem,
and Canaan shall be his servant.'*

Gomer (Germany, Crimea, Cambria, Celts)
 Ashkenaz (Germany, Saxons, Scandinavia)
 Riphath (Carpathians)
 Togarmah (Armenians)
 Magog (Georgia, Scythians)
 Madai (Medes, Aryans, Indians of India)
 Javan (Ionians, Greeks, the coastlands)
 Elishah (Hellas)
 Tarshish (Spain)
 Kittim (Cyprus)
 Dodanim (Rhodes)
 Tubal (Tobolsk)
 Meshech (Moscow)
 Tiras (Thrace, Teutons)

Lambert Dolphin 9/50