

# Torah Portion Study – Week 7

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*presented by Gordon Hayes*

*Portions according to the ancient Septennial Cycle*

## **Torah Portion Reading:**

Genesis/B<sup>e</sup>reisheeth 8:15-10:32

## **Next Shabbath's readings:**

Genesis/B<sup>e</sup>reisheeth 11:1-32

## **Torah Reading Text**

### *Genesis/B<sup>e</sup>reisheeth 8:15-19*

<sup>15</sup> And Elohim spoke to Noah, saying, <sup>16</sup> “Go out of the ark, you and your wife and your sons and your sons’ wives with you. <sup>17</sup> “Bring out with you every living creature of all flesh that is with you: of birds, of cattle and all creeping creatures that creep on the earth. And let them teem on the earth, and bear and increase on the earth.” <sup>18</sup> So Noah went out, and his sons and his wife and his sons’ wives with him, <sup>19</sup> every beast, every creeping creature, and every bird, whatever creeps on the earth, according to their kinds, went out of the ark.

### *Genesis/B<sup>e</sup>reisheeth 8:20-22*

<sup>20</sup> And Noah built an altar to יהוה, and took of every clean beast and of every clean bird, and offered burnt offerings on the altar. <sup>21</sup> And יהוה smelled a soothing fragrance, and יהוה said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again smite all living [creatures], as I have done, <sup>22</sup> as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.”

### *Genesis/B<sup>e</sup>reisheeth 9:1-7*

<sup>1</sup> And Elohim blessed Noah and his sons, and said to them, “Bear fruit and increase, and fill the earth. <sup>2</sup> “And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea – into your hand they have been given. <sup>3</sup> “Every moving creature that lives is food for you. I have given you all, as [I gave] the green plants. <sup>4</sup> “But do not eat flesh with its life, its blood. <sup>5</sup> “But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man’s brother I require the life of man. <sup>6</sup> “Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man. <sup>7</sup> “As for you, bear fruit and increase, bring forth teeming in the earth and increase in it.”

### *Genesis/B<sup>e</sup>reisheeth 9:8-11*

<sup>8</sup> And Elohim spoke to Noah and to his sons with him, saying, <sup>9</sup> “And I, see, I establish My covenant with you and with your seed after you, <sup>10</sup> and with every living creature that is with you: of the birds, of

the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.  
<sup>11</sup> “And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.”

#### *Genesis/B<sup>e</sup>reisheeth 9:12-17*

<sup>12</sup> And Elohim said, “This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for all generations to come: <sup>13</sup> “I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. <sup>14</sup> “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, <sup>15</sup> and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. <sup>16</sup> “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth.” <sup>17</sup> And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

#### *Genesis/B<sup>e</sup>reisheeth 9:18,19*

<sup>18</sup> And the sons of Noah who went out of the ark were Shēm and Ḥam and Yepheth. And Ḥam was the father of Kena’an. <sup>19</sup> These three were the sons of Noah, and all the earth was overspread from them.

#### *Genesis/B<sup>e</sup>reisheeth 9: 20-23*

<sup>20</sup> And Noah, a man of the soil, began and planted a vineyard. <sup>21</sup> And he drank of the wine and was drunk, and became uncovered in his tent. <sup>22</sup> And Ḥam, the father of Kena’an, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup> So Shēm and Yepheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father, but their faces were turned away, and they did not see their father’s nakedness.

#### *Genesis/B<sup>e</sup>reisheeth 9: 24, 25*

<sup>24</sup> And Noah awoke from his wine, and he knew what his younger son had done to him, <sup>25</sup> and he said, “Cursed is Kena’an, let him become a servant of servants to his brothers.”

#### *Genesis/B<sup>e</sup>reisheeth 9:26, 27*

<sup>26</sup> And he said, “Blessed be יהוה, the Elohim of Shēm, and let Kena’an become his servant. <sup>27</sup> “Let Elohim enlarge Yepheth, and let him dwell in the tents of Shēm. And let Kena’an become his servant.”

#### *Genesis/B<sup>e</sup>reisheeth 9:28, 29*

<sup>28</sup> And Noah lived after the flood three hundred and fifty years. <sup>29</sup> So all the days of Noah were nine hundred and fifty years, and he died.

#### *Genesis/B<sup>e</sup>reisheeth 10:1*

<sup>1</sup> And this is the genealogy of the sons of Noah: Shēm, Ḥam, and Yepheth. And sons were born to them after the flood.

#### *Genesis/B<sup>e</sup>reisheeth 10:2-5*

<sup>2</sup> The sons of Yepheth: Gomer, and Maḡōḡ, and Maḏai, and Yawan, and Tuḃal, and Mesheḡ, and Tiras. <sup>3</sup> And the sons of Gomer: Ashkenaz, and Riphath, and Toḡarmah. <sup>4</sup> And the sons of Yawan: Elishah and Tarshish, Kittim and Doḡanim. <sup>5</sup> From these the coastland peoples of the nations were

separated into their lands, everyone according to his language, according to their clans, into their nations.

#### *Genesis/B<sup>e</sup>reisheeth 10:6-14*

<sup>6</sup> And the sons of Ḥam: Kush, and Mitsrayim, and Put, and Kena'an. <sup>7</sup> And the sons of Kush: Seba, and Ḥawilah, and Sabtah, and Ra'mah, and Sabteka. And the sons of Ra'mah: Sheba and Deḡan. <sup>8</sup> And Kush brought forth Nimrod, he began to be a mighty one on the earth. <sup>9</sup> He was a mighty hunter before יהוה, therefore it is said, "Like Nimrod the mighty hunter before יהוה." <sup>10</sup> And the beginning of his reign was Babel, and Ereḡ, and Akkad, and Kalneh, in the land of Shin'ar. <sup>11</sup> From that land he went to Ashshur and built Nineweh, and Rehoboth Ir, and Kelaḡ, <sup>12</sup> and Resen between Nineweh and Kelaḡ, the great city. <sup>13</sup> And Mitsrayim brought forth Luḡim, and Anamim, and Lehabim, and Naphtuḡim, <sup>14</sup> and Pathrusim, and Kasluḡim, from whom came the Philistines and Kaphtorim.

#### *Genesis/B<sup>e</sup>reisheeth 10:15-20*

<sup>15</sup> And Kena'an brought forth Tsiḡon his first-born, and Ḥeth, <sup>16</sup> and the Yebusite, and the Amorite, and the Girschite, <sup>17</sup> and the Ḥiwuite, and the Arqite, and the Sinite, <sup>18</sup> and the Arwadite, and the Tsemarite, and the Ḥamathite. And afterward the clans of the Kena'anites were spread abroad. <sup>19</sup> And the border of the Kena'anites was from Tsiḡon as you go toward Gerar, as far as Azzah, as you go toward Seḡom, and Amarah, and Admah, and Tseḡoyim, as far as Lasha. <sup>20</sup> These were the sons of Ḥam, according to their clans, according to their languages, in their lands, in their nations.

#### *Genesis/B<sup>e</sup>reisheeth 10:21-31*

<sup>21</sup> And also to Shēm, the father of all the children of Ėber, the brother of Yepheth the elder, [*children*] were born. <sup>22</sup> The sons of Shēm: Ėylam, and Asshur, and Arpaḡshaḡ, and Luḡ, and Aram. <sup>23</sup> And the sons of Aram: Uts, and Ḥul, and Gether, and Mash. <sup>24</sup> And Arpaḡshaḡ brought forth Shelaḡ, and Shelaḡ brought forth Ėber. <sup>25</sup> And to Ėber were born two sons, the name of one was Peleḡ, for in his days the earth was divided, and his brother's name was Yoqtan. <sup>26</sup> And Yoqtan brought forth Almoḡaḡ, and Sheleph, and Ḥatsarmaweth, and Yeraḡ, <sup>27</sup> and Haḡoram, and Uzal, and Diqlah, <sup>28</sup> and Obal, and Abima'el, and Sheba, <sup>29</sup> and Ophir, and Ḥawilah, and Yoḡab. All these were sons of Yoqtan. <sup>30</sup> And their dwelling place was from Mēysha as you go toward Sephar, a mountain of the east. <sup>31</sup> These were the sons of Shēm, according to their clans, according to their languages, in their lands, according to their nations.

#### *Genesis/B<sup>e</sup>reisheeth 10:32*

<sup>32</sup> These were the clans of the sons of Noaḡ, according to their generations, in their nations. And from these the nations were divided on the earth after the flood.

### Torah Outline

#### *Genesis/B<sup>e</sup>reisheeth 8:15-19*

- Yahwah tells Noach to leave the Ark along with his family
- Yahwah tells Noach to release the animals and let them increase upon the earth.
- Noach obeys Yahwah

#### *Genesis/B<sup>e</sup>reisheeth 8:20-22*

- Noach builds an altar and offers of the clean animals to Yahwah

- Yahwah makes a covenant with Noah and all mankind to come

#### *Genesis/B<sup>e</sup>reisheeth 9:1-7*

- Yahwah blesses Noah and his sons and tells them to increase in numbers
- Yahwah tells Noah that the animals will now fear men
- Yahwah tells Noah that he may eat meat now as long as there is no blood in it
- Yahwah says that he will require blood for blood from anyone who sheds another man's blood
- He will even require it of animals who kill a human

#### *Genesis/B<sup>e</sup>reisheeth 9:8-11*

- Yahwah goes into greater detail concerning HIS covenant with all life on the Earth

#### *Genesis/B<sup>e</sup>reisheeth 9:12-17*

- Yahwah gives the sign of this covenant

#### *Genesis/B<sup>e</sup>reisheeth 9:18,19*

- The beginning of the genealogy of Noah's sons
- Cham's son is Kenaan

#### *Genesis/B<sup>e</sup>reisheeth 9: 20-23*

- Noah is identified as a farmer, specifically a vintor
- Noah plants a vineyard and makes wine from the fruit
- Noah becomes drunk
- Cham finds his father passed out and naked in his tent
- He goes and tells his brothers
- Shem and Yepheth cover the nakedness of their father

#### *Genesis/B<sup>e</sup>reisheeth 9: 24, 25*

- Noah wakes up from his drunken stupor and discovers what Cham has done
- Noah places a curse on Kenaan

#### *Genesis/B<sup>e</sup>reisheeth 9:26, 27*

- Noah blesses Yahwah
- Noah blesses Shem and Yepheth by cursing Kenaan two more times

#### *Genesis/B<sup>e</sup>reisheeth 9:28, 29*

- Noah lived 350 years after the flood
- Noah lived a total of 950 years

#### *Genesis/B<sup>e</sup>reisheeth 10:1*

- A more detailed genealogy of the sons of Noah begins

#### *Genesis/B<sup>e</sup>reisheeth 10:2-5*

- The descendants of Yepheth are given
- These descendants are listed as those who were the fathers of those who dwelt in the coastlands

#### *Genesis/B<sup>e</sup>reisheeth 10:6-14*

- The descendants of Cham are listed

- Nimrod is specifically mentioned to be a mighty hunter and one who built a vast territory

*Genesis/B<sup>e</sup>reisheeth 10:15-20*

- The descendants of Kenaan are listed
- The area wherein they lived is defined

*Genesis/B<sup>e</sup>reisheeth 10:21-31*

- The descendants of Shem are named
- Their territory is given

*Genesis/B<sup>e</sup>reisheeth 10:32*

- Restating that the preceding was a listing of the nations as they spread out and filled the Earth

**Notes On Torah Reading**

*Genesis/B<sup>e</sup>reisheeth 8:15-19*

Noach and the animals did not leave the Ark until they were told to leave by Yahwah.

*Genesis/B<sup>e</sup>reisheeth 8:20-22*

The very first thing Noach does is build an altar to praise Yahwah. We notice again that Noach knows the distinction between the clean and unclean animals. There are some who would have us to believe that the distinction between clean and unclean animals was first stipulated to the Jewish people at Sinai. Yet we never hear of any of the patriarchs keeping or killing any unclean animal for food. Unclean animals didn't just suddenly become unfit for human consumption. They were always unclean from the very first of their kinds.

Another significant fact found in this segment of our Torah study is that word order is not important in Hebrew. This is one thing that the Hebrew language shares in common with the Greek language. In these, and other languages, word endings tells us who and what belong together in the sentence. Context also plays a part in this. Why is this important to understand? Because it goes along with when a biblical day begins.

One of the key verses used to show that a day begins in the evening is Bereisheeth 1:5. In the English it is translated similar to "there was evening and there was morning, the first day". The reasoning goes that evening is mentioned first. Therefore evening must begin the day. There are many problems with this assumption. But we will deal with the one involved in our text. In verse 22 the word order is as follows:

<u>Listed First</u>	<u>Listed Second</u>
Seedtime	Harvest
Cold	Warm, Hot
Summer	Winter
Day	Night

From this listing one could logically draw the conclusion that seedtime was cold, summertime and day while harvest time was warm/hot, winter, and night. But we know that this is not the natural order of things. Summer is not cold and we do not plant grains in the field during the summer.

### *Genesis/B<sup>e</sup>reisheeth 9:1-7*

Yahwah blessed Noah and his sons, telling them to replenish the earth. Not once, but twice. Both at the beginning of this section and at the conclusion of this section. HE also added that from that day forward animals would have an innate, natural fear of mankind.

Verse 3 presents some problems for many who have come to understand the distinction between clean and unclean animals. Notice I did not say clean and unclean foods. That is a totally different topic altogether. And many people can confuse the two. Unclean animals were NEVER considered as food.

The key to understanding B<sup>e</sup>reisheeth 9:3 comes with a proper understanding of what kol-remes means.

John McKee of TNN Online writes the following well written explanation of B<sup>e</sup>reisheeth 9:3ff.

*While it is easy to draw the conclusion that Noah and company were permitted by God to eat all kinds of meat, some interpreters are bit more cautious and meticulous in their observations. Gordon J. Wenham observes, "Whether this permission to eat meat meant that Noah could eat unclean as well as clean creatures is uncertain. The silence of the text on this issue is usually taken to mean that he was not restricted to just clean creatures. However, the frequent mention of the difference between clean and unclean animals elsewhere in the story makes it problematic to assert that total freedom is being given here (7:2,8; 8:20)."*<sup>8</sup> *Even if one holds to a critical view of the Torah's composition, as does Wenham, he still recognizes that a reader must interpret the text in its final form. So in this case, one cannot avoid that "clean and unclean" is no peripheral issue in God's granting permission to Noah to eat meat.*<sup>9</sup>

*We need not overlook the fact that a specific category of animal was given permission by God for Noah to eat: kol remes (כָּל־רֶמֶס). While remes (רֶמֶס) is often defined as "everything that moves and lives" (HALOT),<sup>10</sup> more might need to be considered. John H. Walton makes some very careful observations that we need to pay close attention to:*

*"The noun (remeś) and the associated verb (rms) each occur seventeen times in the Old Testament, ten times each in Genesis 1-9. This word group is distinct from both the wild (predatory) beasts and domesticated flocks and herds. Neither verb nor noun is ever used to refer to larger wild animals or to domesticated animals. In no place is remeś a catch-all category for all creatures. It is one category of creature only. The division of the Hebrew terms used up to this point in Genesis reflects the nature of the animal..."<sup>11</sup>*

*These are some very interesting statements, as it could suggest that remes is a category that God specifically wanted Noah and company to eat from, perhaps different from those clean animals he had taken on the ark to later sacrifice. Walton sees a connection between remes and the Akkadian cognate nammashu, "which typically refers to wild animals that travel in herds...they*

are distinct from wild animals that hunt or scavenge.”<sup>12</sup> He makes reference to the Sumerian Epic of Gilgamesh, which speaks of “The small wild creatures of the plains [who] were glad of the water, and Enkidu with them, who ate grass with the gazelle and was born in the hills.”<sup>13</sup> His conclusion of *remes* is that “These animals were typically characterized as being the prey of hunters and predatory beasts,”<sup>14</sup> concurring with God’s word to Noah, “The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; **with everything that creeps** [ramas, רמס] **on the ground**” (Genesis 9:2). V. 3 issues specific permission, then, for Noah and company to go out and hunt animals for food.

Interestingly enough, the animals that Walton lists that would principally fall into this *remes* category include “wild cattle, antelope, fallow deer, gazelle, and ibex.”<sup>15</sup> These are all animals considered clean on the specific food lists of Leviticus 11 and Deuteronomy 14. His view is that “domesticated plants and animals were always considered legitimate sources of food, while permission was granted for...hunting animals for food (9:5).”<sup>16</sup> There seems to be no major problem here between the laws of kashrut and Noah being allowed to eat *remes*. The *remes* animals would have been clean animals, but many would have needed to be hunted and/or tamed in order to actually be eaten. The fear that such animals would have for humans would come as they were hunted for food, and/or hoarded and domesticated for food. Noah just needed approval from God to go out and “get them.”<sup>1</sup>

We might also add to this explanation that there are conditions placed upon animals which may be eaten the same way that there were stipulations placed upon which plants may be eaten. Which of us would go out and pick a bunch of hemlock leaves or poison ivy berries to eat? Just as there are certain plants that are poisonous to us, there are certain animals that are poisonous to us. We should not eat that which is poisonous to us.

We also find in this passage the prohibition against eating blood. Blood is a very important matter for Yahwah. So much so that he forbids HIS people from eating it or shedding it needlessly. HE even says in this passage that when an animal kills a human, their life is required in return for the blood of the human which was shed. This is also true of a person who murders another.

#### *Genesis/B<sup>e</sup>reisheeth 9:8-11*

Yahwah establishes a covenant with Noah and his seed that never again will he destroy the earth with a flood of water.

#### *Genesis/B<sup>e</sup>reisheeth 9:12-17*

The sign of this covenant is a rainbow in the clouds. Each time we see a rainbow, we are reminded of this promise.

#### *Genesis/B<sup>e</sup>reisheeth 9:18,19*

The name Kena’an is H3667 and its base meaning is ‘humiliate’. We can see this from the connection of Cham and Kena’an when they humiliated Noah.

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1 [http://www.tnnonline.net/theonews/bibpractices/gen\\_9\\_3-7/Genesis\\_9\\_3-7\\_Why\\_Meat.pdf](http://www.tnnonline.net/theonews/bibpractices/gen_9_3-7/Genesis_9_3-7_Why_Meat.pdf) pp. 3,4

*Genesis/B<sup>e</sup>reisheeth 9: 20-23*

Noach grows a vineyard. When the grapes mature, he makes some wine. It appears that he celebrates a bit too much because he gets drunk. In his drunken state, he lies in his tent naked. How Cham humiliated his father is purely in the realm of speculation. At the least, it appears that he did not discreetly cover his father's nakedness and instead went to his brothers and told them about it.

There has been much speculation concerning this passage. I can remember being taught early on in life that the reason Noach got drunk is that grape juice had not fermented before the flood. This is nothing but a wild assumption as there is nothing in the Scriptures to show this to be a fact. There is nothing wrong according to Scriptures with drinking to the point of becoming drunk as long as it is not a common thing, you are not under a Nazarite vow, or you are not a priest ready to serve in the Tabernacle/Temple.

People also have a tendency to want to know why things occur. For example, what did Cham and Kena'an do that was so terrible it causes Noach to curse them and their descendants with lives of servitude. One common teaching is that Cham had homosexual relations with his father while Noach was in a drunken stupor. This is highly unlikely as Cham would have been killed rather than cursed.

I would much rather believe that the sin of Cham and Kanaan was that they did not cover the nakedness of Noach themselves. Instead, they went to Shem and Yapheth and told them of Noach's nakedness. Shem and Yapheth do not go out and spread the news to others. They discreetly walk in backwards and cover Noach. They showed their father much respect in doing so.

*Genesis/B<sup>e</sup>reisheeth 9: 24, 25*

How Noach knew what his son and grandson had done to him while he was in an intoxicated stupor, is highly speculative. However he found out, it caused Noach to curse his son to be a servant to his brothers.

*Genesis/B<sup>e</sup>reisheeth 9:26, 27*

Not only did Noach curse Cham, he blessed Shem and Yapeth. Then he continued and gave a double curse to Kanaan. This leads me to think that Kanaan told others for it is a sign of immaturity to spread gossip or lashon hara about others<sup>2</sup>.

*Genesis/B<sup>e</sup>reisheeth 9:28, 29*

Noach lived 350 years after the flood and died at the old age of 950 years old.

*Genesis/B<sup>e</sup>reisheeth 10:1*

Now we begin with the lineage of the sons of Noach as they replenished the earth.

*Genesis/B<sup>e</sup>reisheeth 10:2-5*

We begin with the sons of Yapheth. Kiel & Delitsch commentary has the following to say.

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<sup>2</sup>Lashon Hara literally means evil tongue. It is the telling of something negative about another, even if it is true, to those not involved in the situation. The only exception to this rule would be when the person is planning or hiding some serious situation that could bring harm to another.

### Gen 10:2

*(S)even sons of Japhet are given. The names, indeed, afterwards occur as those of tribes; but here undoubtedly they are intended to denote the tribe-fathers, and may without hesitation be so regarded. For even if in later times many nations received their names from the lands of which they took possession, this cannot be regarded as a universal rule, since unquestionably the natural rule in the derivation of the names would be for the tribe to be called after its ancestor, and for the countries to receive their names from their earliest inhabitants. Gomer is most probably the tribe of the Cimmerians, who dwelt, according to Herodotus, on the Maeotis, in the Taurian Chersonesus, and from whom are descended the Cumri or Cymry in Wales and Brittany, whose relation to the Germanic Cimbri is still in obscurity. Magog is connected by Josephus with the Scythians on the Sea of Asof and in the Caucasus; but Kiepert associates the name with Macija or Maka, and applies it to Scythian nomad tribes which forced themselves in between the Arian or Arianized Medes, Kurds, and Armenians. Madai are the Medes, called Mada on the arrow-headed inscriptions. Javan corresponds to the Greek  $I' \alpha' \omega \nu$ , from whom the Ionians ( $I' \alpha' \omicron \nu \omicron \varsigma$ ) are derived, the parent tribe of the Greeks (in Sanskrit Javana, old Persian Junā). Tubal and Meshech are undoubtedly the Tibareni and Moschi, the former of whom are placed by Herodotus upon the east of the Thermodon, the latter between the sources of the Phasis and Cyrus. Tiras: according to Josephus, the Thracians, whom Herodotus calls the most numerous tribe next to the Indian. As they are here placed by the side of Meshech, so we also find on the old Egyptian monuments Mashuash and Tuirash, and upon the Assyrian Tubal and Misek (Rawlinson).*

### Gen 10:3

*Descendants of Gomer. Ashkenaz: according to the old Jewish explanation, the Germani; according to Knobel, the family of Asi, which is favoured by the German legend of Mannus, and his three sons, Iscus (Ask,  $A' \sigma \kappa \alpha' \nu \iota \omicron \varsigma$ ), Ingus, and Hermino. Kiepert, however, and Bochart decide, on geographical grounds, in favour of the Ascanians in Northern Phrygia. Riphath: in Knobel's opinion the Celts, part of whom, according to Plutarch, crossed the  $\omicron' \rho \eta P' \iota' \pi \alpha \iota \alpha$ , Montes Rhipaei, towards the Northern Ocean to the furthest limits of Europe; but Josephus, whom Kiepert follows, supposed  $P' \iota \beta \alpha' \theta \eta \varsigma$  to be Paphlagonia. Both of these are very uncertain. Togarmah is the name of the Armenians, who are still called the house of Thorgom or Torkomatsi.*

### Gen 10:4

*Descendants of Javan. Elishah suggests Elis, and is said by Josephus to denote the Aeolians, the oldest of the Thessalian tribes, whose culture was Ionian in its origin; Kiepert, however, thinks of Sicily. Tarshish (in the Old Testament the name of the colony of Tartessus in Spain) is referred by Knobel to the Etruscans or Tyrsenians, a Pelasgic tribe of Greek derivation; but Delitzsch objects, that the Etruscans were most probably of Lydian descent, and, like the Lydians of Asia Minor, who were related to the Assyrians, belonged to the Shemites. Others connect the name with Tarsus in Cilicia. But the connection with the Spanish Tartessus must be retained, although, so long as the origin of this colony remains in obscurity, nothing further can be determined with regard to the name. Kittim embraces not only the Citiaei, Citienses in Cyprus, with the town Cition, but, according to Knobel and Delitzsch, probably "the Carians, who settled in the lands at the eastern end of the Mediterranean Sea; for which reason Ezekiel (Gen 27:6) speaks of the "isles of Chittim." Dodanim (Dardani): according to Delitzsch, "the tribe related to the Ionians*

and dwelling with them from the very first, which the legend has associated with them in the two brothers Jasion and Dardanos;" according to Knobel, "the whole of the Illyrian or north Grecian tribe."

### **Gen 10:5**

"From these have the islands of the nations divided themselves in their lands;" i.e., from the Japhetites already named, the tribes on the Mediterranean descended and separated from one another as they dwell in their lands, "every one after his tongue, after their families, in their nations." The islands in the Old Testament are the islands and coastlands of the Mediterranean, on the European shore, from Asia Minor to Spain.<sup>3</sup>

### **Genesis/B<sup>e</sup> reisheeth 10:6-14**

*Descendants of Ham. - Cush: the Ethiopians of the ancients, who not only dwelt in Africa, but were scattered over the whole of Southern Asia, and originally, in all probability, settled in Arabia, where the tribes that still remained, mingled with Shemites, and adopted a Shemitic language. Mizraim is Egypt: the dual form was probably transferred from the land to the people, referring, however, not to the double strip, i.e., the two strips of land into which the country is divided by the Nile, but to the two Egypts, Upper and Lower, two portions of the country which differ considerably in their climate and general condition. The name is obscure, and not traceable to any Semitic derivation; for the term מִצְרַיִם in Isa 19:6, etc., is not to be regarded as an etymological interpretation, but as a significant play upon the word. The old Egyptian name is Kemi (Copt. Chêmi, Kême), which, Plutarch says, is derived from the dark ash-grey colour of the soil covered by the slime of the Nile, but which it is much more correct to trace to Ham, and to regard as indicative of the Hamitic descent of its first inhabitants. Put denotes the Libyans in the wider sense of the term (old Egypt. Phet; Copt. Phaiat), who were spread over Northern Africa as far as Mauritania, where even in the time of Jerome a river with the neighbouring district still bore the name of Phut; cf. Bochart, Phal. iv. 33. On Canaan, see Gen 9:25.*

*Descendants of Cush. Seba: the inhabitants of Meroë; according to Knobel, the northern Ethiopians, the ancient Blemmyer, and modern Bisharin. Havilah: the Α υ' α λ ι τ α ι or Α' β α λ ι τ α ι of the ancients, the Macrobian Ethiopians in modern Habesh. Sabtah: the Ethiopians inhabiting Hadhramaut, whose chief city was called Sabatha or Sabota. Raamah: Ρ' ε υ μ α', the inhabitants of a city and bay of that name in south-eastern Arabia (Oman). Sabtecah: the Ethiopians of Caramania, dwelling to the east of the Persian Gulf, where the ancients mention a seaport town and a river Σ α μ υ δ α' κ η. The descendants of Raamah, Sheba and Dedan, are to be sought in the neighbourhood of the Persian Gulf, "from which the Sabaean and Dedanitic Cushites spread to the north-west, where they formed mixed tribes with descendants of Joktan and Abraham." See notes on Gen 10:28 and Gen 25:3.*

*Besides the tribes already named, there sprang from Cush Nimrod, the founder of the first imperial kingdom, the origin of which is introduced as a memorable event into the genealogy of the tribes, just as on other occasions memorable events are interwoven with the genealogical tables (cf. 1Ch 2:7, 1Ch 2:23; 1Ch 4:22-23, 1Ch 4:39-41).*

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<sup>3</sup> Keil & Delitzsch Commentary on the Old Testament; Johann (C.F.) Keil (1807-1888) & Franz Delitzsch (1813-1890); e-Sword Module.

(Note: These analogies overthrow the assertion that the verses before us have been interpolated by the Jehovist into the Elohist document; since the use of the name Jehovah is no proof of difference of authorship, nor the use of  $\text{לָדַד}$  for  $\text{וְלִידָה}$ , as the former also occurs in Gen 10:13, Gen 10:15, Gen 10:24, and Gen 10:26.)

Nimrod “began to be a mighty one in the earth.”  $\text{גַּבְרָא}$  is used here, as in Gen 6:4, to denote a man who makes himself renowned for bold and daring deeds. Nimrod was mighty in hunting, and that in opposition to Jehovah ( $\text{ε'ν α ν τ ι'ο ν κ υ ρ ι'ο ν}$ , lxx); not before Jehovah in the sense of, according to the purpose and will of Jehovah, still less, like  $\text{דִּמְיוֹן לְאֱלֹהִים}$  in Jon 3:3, or  $\text{τ ω ς θ ε ω ς}$  in Act 7:20, in a simply superlative sense. The last explanation is not allowed by the usage of the language, the second is irreconcilable with the context. The name itself, Nimrod from  $\text{נִמְרֹד}$ , “we will revolt,” points to some violent resistance to God. It is so characteristic that it can only have been given by his contemporaries, and thus have become a proper name.

(Note: This was seen even by Perizonius (Orig. Babyl. p. 183), who says, “Crediderim hominem hunc utpote venatorem ferocem et sodalium comitatu succinctum semper in ore habuisse et ingeminasse, ad reliquos in rebellionem excitandos, illud nimrod, nimrod, h.e. rebellemus, rebellemus, atque inde postea ab aliis, etiam ab ipso Mose, hoc vocabalo tanquam proprio nomine designatum,” and who supports his opinion by other similar instances in history.)

In addition to this, Nimrod as a mighty hunter founded a powerful kingdom; and the founding of this kingdom is shown by the verb  $\text{וַיִּהְיֶה}$  with 1 consec. to have been the consequence or result of his strength in hunting, so that the hunting was most intimately connected with the establishment of the kingdom. Hence, if the expression “a mighty hunter” relates primarily to hunting in the literal sense, we must add to the literal meaning the figurative signification of a “hunter of men” (“trapper of men by stratagem and force,” Herder); Nimrod the hunter became a tyrant, a powerful hunter of men. This course of life gave occasion to the proverb, “like Nimrod, a mighty hunter against the Lord,” which immortalized not his skill in hunting beasts, but the success of his hunting of men in the establishment of an imperial kingdom by tyranny and power. But if this be the meaning of the proverb,  $\text{לְפָנֵי יְהוָה}$  “in the face of Jehovah” can only mean in defiance of Jehovah, as Josephus and the Targums understand it. And the proverb must have arisen when other daring and rebellious men followed in Nimrod's footsteps, and must have originated with those who saw in such conduct an act of rebellion against the God of salvation, in other words, with the possessors of the divine promises of grace.

(Note: This view of Nimrod and his deeds is favoured by the Eastern legend, which not only makes him the builder of the tower of Babel, which was to reach to heaven, but has also placed him among the constellations of heaven as a heaven-storming giant, who was chained by God in consequence. Vid., Herzog's Real-Encycl. Art. Nimrod.)

“And the beginning of his kingdom was Babel,” the well-known city of Babylon on the Euphrates, which from the time of Nimrod downwards has been the symbol of the power of the world in its hostility to God; - “and Erech” ( $\text{Ο'ρ ε'χ}$ , lxx), one of the seats of the Cutheans (Samaritans), Ezr 4:9, no doubt Orchoë, situated, according to Rawlinson, on the site of the present ruins of Warka, thirty hours' journey to the south-east of Babel; - and Accad ( $\text{Α'ρ χ α' δ}$ , lxx), a place not yet determined, though, judging from its situation between Erech and Calneh, it was not far from either, and Pressel is probably right in identifying it with the ruins of

Niffer, to the south of Hillah; - "and Calneh:" this is found by early writers on the cite of Ctesiphon, now a great heap of ruins, twenty hours north-east of Babel. These four cities were in the land of Shinar, i.e., of the province of Babylon, on the Lower Euphrates and Tigris.

From Shinar Nimrod went to Assyria (השן is the accusative of direction), the country on the east of the Tigris, and there built four cities, or probably a large imperial city composed of the four cities, or probably a large imperial city composed of the four cities named. As three of these cities - Rehoboth-Ir, i.e., city markets (not "street-city," as Bunsen interprets it), Chelach, and Resen - are not met with again, whereas Nineveh was renowned in antiquity for its remarkable size (vid., Jon 3:3), the words "this is the great city" must apply not to Resen, but to Nineveh. This is grammatically admissible, if we regard the last three names as subordinate to the first, taking as the sign of subordination (Ewald, §339a), and render the passage thus: "he built Nineveh, with Rehoboth-Ir, Cheloch, and Resen between Nineveh and Chelach, this is the great city." From this it follows that the four places formed a large composite city, a large range of towns, to which the name of the (well-known) great city of Nineveh was applied, in distinction from Nineveh in the more restricted sense, with which Nimrod probably connected the other three places so as to form one great capital, possibly also the chief fortress of his kingdom on the Tigris. These four cities most likely correspond to the ruins on the east of the Tigris, which Layard has so fully explored, viz., Nebbi Yûnus and Kouyunjik opposite to Mosul, Khorsabad five hours to the north, and Nimrud eight hours to the south of Mosul.

(Note: This supposition of Rawlinson, Grote, M. v. Niebuhr, Knobel, Delitzsch and others, has recently been adopted by Ewald also.)

From Mizraim descended Ludim: not the Semitic Ludim (Gen 10:22), but, according to Movers, the old tribe of the Lewâtah dwelling on the Syrtea, according to others, the Moorish tribes collectively. Whether the name is connected with the Laud flumen (Plin. v. 1) is uncertain; in any case Knobel is wrong in thinking of Ludian Shemites, whether Hyksos, who forced their way to Egypt, or Egyptianized Arabians. Anamim: inhabitants of the Delta, according to Knobel. He associates the Enemetiei'm of the lxx with Sanemhit, or Northern Egypt: "tsanemhit, i.e., pars, regio septentrionis." Lehabim (= Lubim, Nah 3:9) are, according to Josephus, the Δ ι β ε ζ or Δ υ β ι ε ζ, not the great Libyan tribe (Phut, v. 6), which Nahum distinguishes from them, but the Libyaegyptii of the ancients. Naphtuchim: in Knobel's opinion, the Middle Egyptians, as the nation of Pthah, the god of Memphis: but Bochart is more probably correct in associating the name with Ν ε φ θ υ ζ in Plut. de Is., the northern coast line of Egypt. Pathrusim: inhabitants of Pathros, Π α θ ο υ ρ η ζ, Egypt. Petrê's, land of the south; i.e., Upper Egypt, the Thebais of the ancients. Casluchim: according to general admission the Colchians, who descended from the Egyptians (Herod. ii. 104), though the connection of the name with Cassiotis is uncertain. "From thence (i.e., from Casluchim, which is the name of both people and country) proceeded the Philistines." Philistim, lxx Φ υ λ ι σ τ ι ε ι μ or Α λ λ ο φ λ ο ι, lit., emigrants or immigrants from the Ethiopic fallâsa. This is not at variance with Amo 9:7 and Jer 47:4, according to which the Philistines came from Caphtor, so that there is no necessity to transpose the relative clause after Philistim. The two statements may be reconciled on the simple supposition that the Philistian nation was primarily a Casluchian colony, which settled on the south-eastern coast line of the Mediterranean between Gaza (Gen 10:19) and Pelusium, but was afterwards strengthened by immigrants from Caphtor, and extended its territory by pressing out the Avim (Deu 2:23, cf. Jos 13:3). Caphtorim: according to the old Jewish explanation, the

*Cappadocians; but according to Lakemacher's opinion, which has been revived by Ewald, etc., the Cretans. This is not decisively proved, however, either by the name Cherethites, given to the Philistines in 1Sa 30:14; Zep 2:5, and Eze 25:16, or by the expression "isle of Caphtor" in Jer 47:4.<sup>4</sup>*

#### *Genesis/B<sup>e</sup>reisheeth 10:15-20*

From Canaan descended "*Zidon his first-born, and Heth.*" Although *Zidon* occurs in Gen 10:19 and throughout the Old Testament as the name of the oldest capital of the Phoenicians, here it must be regarded as the name of a person, not only because of the apposition "*his first-born,*" and the verb לָּבַד, "*begat,*" but also because the name of a city does not harmonize with the names of the other descendants of Canaan, the analogy of which would lead us to expect the *nomen gentile* "*Sidonian*" (Jdg 3:3, etc.); and lastly, because the word *Zidon*, from לָּבַד to hunt, to catch, is not directly applicable to a sea-port and commercial town, and there are serious objections upon philological grounds to *Justin's* derivation, "*quam a piscium ubertate Sidona appellaverunt, nam piscem Phoenices Sidon vocant*" (*var. hist.* 18, 3). *Heth* is also the name of a person, from which the term *Hittite* (Gen 25:9; Num 13:29), equivalent to "*sons of Heth*" (Gen 23:5), is derived. "*The Jebusite:*" inhabitants of *Jebus*, afterwards called *Jerusalem*. "*The Amorite:*" not the inhabitants of the mountain or heights, for the derivation from אֲמָרָה, "*summit,*" is not established, but a branch of the Canaanites, descended from *Emor* (*Amor*), which was spread far and wide over the mountains of *Judah* and beyond the *Jordan* in the time of *Moses*, so that in Gen 15:16; Gen 48:22, all the Canaanites are comprehended by the name. "*The Girgashites,*" Γ ε ρ γ ε σ α ι ~ ο ς (*lxx*), are also mentioned in Gen 15:21; Deu 7:1, and Jos 24:11; but their dwelling-place is unknown, as the reading Γ ε ρ γ ε σ η ν ο ι ' in Mat 8:28 is critically suspicious. "*The Hivites*" dwelt in *Sichem* (Gen 34:2), at *Gibeon* (Jos 9:7), and at the foot of *Hermon* (Jos 11:3); the meaning of the word is uncertain. "*The Arkites:*" inhabitants of Α ρ κ η ' , to the north of *Tripolis* at the foot of *Lebanon*, the ruins of which still exist (*vid.*, *Robinson*). "*The Sinite:*" the inhabitants of *Sin* or *Sinna*, a place in *Lebanon* not yet discovered. "*The Arvadite,*" or *Aradians*, occupied from the eighth century before *Christ*, the small rocky island of *Arados* to the north of *Tripolis*. "*The Zemarite:*" the inhabitants of *Simyra* in *Eleutherus*. "*The Hamathite:*" the inhabitants or rather founders of *Hamath* on the most northerly border of *Palestine* (Num 13:21; Num 34:8), afterwards called *Epiphania*, on the river *Orontes*, the present *Hamâh*, with 100,000 inhabitants. The words in Gen 10:18, "*and afterward were the families of the Canaanites spread abroad,*" mean that they all proceeded from one local centre as branches of the same tribe, and spread themselves over the country, the limits of which are given in two directions, with evident reference to the fact that it was afterwards promised to the seed of *Abraham* for its inheritance, *viz.*, from north to south, - "*from Sidon, in the direction* (*lit.*, as thou comest) *towards Gerar* (see Gen 20:1), unto *Gaza*," the primitive *Avvite* city of the *Philistines* (Deu 2:23), now called *Guzzeh*, at the S.W. corner of *Palestine*, - and thence from west to east, *in the direction towards Sodom, Gomorrah, Admah, and Zeboim* (see Gen 19:24) *to Leshan*," *i.e.*, *Calirrhoe*, a place with sulphur baths, on the eastern side of the *Dead Sea*, in *Wady Serka Maein* (*Seetzen* and *Ritter*).<sup>5</sup>

#### *Genesis/B<sup>e</sup>reisheeth 10:21-31*

Descendants of *Shem*. - Gen 10:21. For the construction, *vid.*, Gen 4:26. *Shem* is called the father of all the sons of *Eber*, because two tribes sprang from *Eber* through *Peleg* and *Joktan*, *viz.*, the

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

Abrahamides, and also the Arabian tribe of the Joktanides (Gen 4:26). - On the expression, “*the brother of Japhet* יֶפֶת־הָאֵלֹהִים,” see Gen 9:24. The names of the five sons of Shem occur elsewhere as the names of the tribes and countries; at the same time, as there is no proof that in any single instance the name was transferred from the country to its earliest inhabitants, no well-grounded objection can be offered to the assumption, which the analogy of the other descendants of Shem renders probable, that they were originally the names of individuals. As the name of a people, *Elam* denotes the *Elymaeans*, who stretched from the Persian Gulf to the Caspian Sea, but who are first met with as Persians no longer speaking a Semitic language. *Asshur*: the *Assyrians* who settled in the country of *Assyria*, Α΄ τ ο υ ρ ι α, to the east of the Tigris, but who afterwards spread in the direction of Asia Minor. *Arphaxad*: the inhabitants of Α ρ ρ α π α χ ι τ ι ζ in northern Assyria. The explanation given of the name, viz., “fortress of the Chaldeans” (*Ewald*), “highland of the Chaldeans” (*Knobel*), “territory of the Chaldeans” (*Dietrich*), are very questionable. *Lud*: the *Lydians* of Asia Minor, whose connection with the Assyrians is confirmed by the names of the ancestors of their kings. *Aram*: the ancestor of the *Aramaeans* of Syria and Mesopotamia.

*Descendants of Aram. Uz*: a name which occurs among the *Nahorides* (Gen 22:21) and *Horites* (Gen 36:28), and which is associated with the Α ι σ ι τ α ι of Ptolemy, in *Arabia deserta* towards Babylon; this is favoured by the fact that *Uz*, the country of Job, is called by the Ι x x ω ρ α Α υ σ ι τ ι ζ, although the notion that these *Aesites* were an Aramaean tribe, afterwards mixed up with *Nahorides* and *Horites*, is mere conjecture. *Hul*: *Delitzsch* associates this with *Cheli* (*Cheri*), the old Egyptian name for the Syrians, and the *Hylatae* who dwelt near the Emesenes (Plin. 5, 19). *Gether* he connects with the name give in the Arabian legends to the ancestor of the tribes *Themûd* and *Ghadis*. *Mash*: for which we find *Meshech* in 1Ch 1:17, a tribe mentioned in Psa 120:5 along with Kedar, and since the time of *Bochart* generally associated with the π ο ρ ο ζ Μ α σ ι ο υ above *Nisibis*.

Among the descendants of Arphaxad, Eber's eldest son received the name of *Peleg*, because in his days the earth, i.e., the population of the earth, was divided, in consequence of the building of the tower of Babel (Gen 11:8). His brother *Joktan* is called Kachtan by the Arabians, and is regarded as the father of all the primitive tribes of Arabia. The names of his sons are given in Gen 10:26-29. There are thirteen of them, some of which are still retained in places and districts of Arabia, whilst others are not yet discovered, or are entirely extinct. Nothing certain has been ascertained about *Almodad*, *Jerah*, *Diklah*, *Obal*, *Abimael*, and *Jobab*. Of the rest, *Sheleph* is identical with *Salif* or *Sulaf* (in Ptl. 6, 7, Σ α λ α π η υ ο ι), an old Arabian tribe, also a district of *Yemen*. *Hazarmaveth* (i.e., forecourt of death) is the Arabian *Hadhramaut* in South-eastern Arabia on the Indian Ocean, whose name *Jauhari* is derived from the unhealthiness of the climate. *Hadoram*: the Α δ ρ α μ ι τ α ι of Ptol. 6, 7, *Atramitae* of Plin. 6, 28, on the southern coast of Arabia. *Uzal*: one of the most important towns of *Yemen*, south-west of *Mareb*. *Sheba*: the *Sabaeans*, with the capital *Saba* or *Mareb*, *Mariaba regia* (Plin.), whose connection with the Cushite (Gen 10:7) and *Abrahamite* Sabaeans (Gen 25:3) is quite in obscurity. *Ophir* has not yet been discovered in Arabia; it is probably to be sought on the Persian Gulf, even if the Ophir of Solomon was not situated there. *Havilah* appears to answer to *Chaulaw* of *Edrisi*, a district between Sanaa and Mecca. But this district, which lies in the heart of Yemen, does not fit the account in 1Sa 15:7, nor the statement in Gen 25:18, that Havilah formed the boundary of the territory of the Ishmaelites. These two passages point rather to Χ α υ λ ο τ α ι ο ι, a place on the border of Arabia Petraea towards Yemen, between the Nabataeans and Hagrites, which Strabo describes as habitable.

The settlements of these Joktanides lay “*from Mesha towards Sephar the mountain of the East,*” *Mesha* is still unknown: according to Gesenius, it is *Mesene* on the Persian Gulf, and in *Knobel's* opinion, it is the valley of *Bisha* or *Beishe* in the north of Yemen; but both are very improbable. *Sepher* is supposed by *Mesnel* to be the ancient Himyaritish capital, *Shafâr*, on the Indian Ocean; and the *mountain of the East*, the mountain of incense, which is situated still farther to the east. - The genealogy of the Shemites closes with Gen 10:31, and the entire genealogy of the nations with Gen 10:32. According to the Jewish Midrash, there are seventy tribes, with as many different languages; but this number can only be arrived at by reckoning Nimrod among the Hamites, and not only placing Peleg among the Shemites, but taking his ancestors Salah and Eber to be names of separate tribes. By this we obtain for Japhet 14, for Ham 31, and for Shem 25, - in all 70 names. The Rabbins, on the other hand, reckon 14 Japhetic, 30 Hamitic, and 26 Semitic nations; whilst the fathers make 72 in all. But as these calculations are perfectly arbitrary, and the number 70 is nowhere given or hinted at, we can neither regard it as intended, nor discover in it “the number of the divinely appointed varieties of the human race,” or “of the cosmical development,” even if the seventy disciples (Luk 10:1) were meant to answer to the seventy nations whom the Jews supposed to exist upon the earth.<sup>6</sup>

#### *Genesis/B<sup>e</sup>reisheeth 10:32*

Thus we see the list of the 70 Nations that comprised the start of the repopulation of the Earth after the flood.

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<sup>6</sup> Ibid.