

THE SONS OF NOAH

PART I

God's Separation and Placement of the Nations

By Arlen L. Chirwood

“And the sons of Noah, that went forth out 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).

Adam was the first man, and through Adam's sin as the federal head of the human race, *death* (the result of *sin*) passed upon all of Adam's descendants, upon all mankind (Rom. 5:12).

During Noah's day, 1,656 years later, God, by means of the Flood (for revealed reasons), destroyed the entire human race descending from Adam, save eight individuals — Noah, his wife, Noah's three sons, and their wives (Gen. 6:1ff). And a new beginning with a new federal headship for the human race is then seen in Noah's three sons (Gen. 9:18, 19).

Through the progeny of these three sons, the earth would be re-populated. And as *everyone* is a descendant of Adam, *everyone* is likewise a descendant of one of Noah's three sons. One is either a descendant of Shem, or Ham, or Japheth.

And certain things stated about each of these three sons within Noah's three prophecies

(Gen. 9:25-27) would mark each son, along with their descendants, *from the time that these prophecies were uttered to the end of Man's Day* (ref. the author's pamphlet, “The Sons of Noah, Part II”).

Within the prophecies concerning Noah's three sons, God dealt with one son, *one man*, relative to the problem previously created by *one man's disobedience*, more than sixteen centuries earlier — the problem of *sin*, resulting in *death*. And God dealt with this matter where federal headship in the human race was once again involved.

God singled out *Shem as the only son with a God*. And through the greater Son of Shem — through the lineage of Abraham, Isaac, and Jacob — over 2,300 years later, God, for *the final time*, would again deal with the sin problem through *one Man*. The problem this time though would be dealt with and settled — through *the second Man, the last Adam, based on His finished work at Calvary*.

But dropping back to Noah's day and the three prophecies concerning his sons, one can move forward from that point through the genealogies in chapter ten and see that which God brought to pass, over time, as Noah's three sons and their progeny began to re-populate the earth. This chapter has to do with a placement of the nations descending from Noah's three sons, God's purpose for placing the nations in their particular location on earth, and how God brought the whole of the matter to pass.

The Tower of Babel

Events seen in the first part of Genesis chapter eleven form additional commentary on events previously seen in chapter ten. One of the ways God separated mankind in chapter ten was by different languages, and chapter eleven provides the origin of and reason for these different languages.

In chapter eleven, man, following the Flood, migrated *eastward* (ref. ASV, NASB, NIV) from the area where the ark had come to rest, settling in “a plain in the land of Shinar.” And those settling in this plain spoke only *one language* (v. 1).

In this plain, Nimrod built four cities, forming a “kingdom.” And those in the plain, in one of these cities — Babel — sought to form a *centralized national existence through building a tower and making a name for themselves*, lest they be “scattered abroad upon the face of the earth” (10:10; 11:2-4, 9).

But the Lord came down to view the matter. And because of that which could result, the Lord “confounded their language” (gave them different languages) so that they couldn't understand one another. Then the Lord “scattered them abroad...upon the face of all the earth” (vv. 5-8).

God's Separation of the Nations

In chapter ten God provides genealogies of Noah's three sons, with each genealogy going through a number of generations. And the names of the descendants of each son, through these generations, are given — names which today, from history, can be associated with people dwelling in a particular part of the earth.

At the time God dealt with man at Babel, in the land of Shinar, He separated individuals in a nationalistic sense through several means.

First, each group of individuals was given a *particular language*, unknown to any of the other groups. They were then driven out and given a *particular land* on the earth, a land of their own which was separate from the land of any of the others (vv. 5, 20, 32).

Second, at some point after each group was separated from all the other groups and in their own land, *God divided the earth itself, separating one land mass from another land mass*. (v. 25).

There are two different words in the He-

brew text translated “divide” in chapter ten. One word is used in verses five and thirty-two (having to do with a separation of mankind by languages, along with their being placed in different lands); and the other word is used in verse twenty-five, having to do with a separation or division of the earth itself.

How did God separate or divide the earth into segments? The evident answer is seen in Job 38:25, where the same word translated “divide” in Gen. 10:25 is used relative to *a separation by water*.

Once God had separated all the different nations and placed them in their own lands, He then “divided” *the earth*. He could only have separated land masses, forming separate land masses, separate continents, etc. And this separation can evidently be seen one place today by viewing a map of the east coast of South America and the west coast of Africa. The shape of each gives the appearance that at one time in the distant past they were one continent, then separated. And they give that appearance because this is evidently what occurred, not only here but worldwide.

How did natives on islands out in the Pacific Ocean get there? How did the American Indian get to the North American continent, the Aborigine to Australia, etc.? The answer is simple. And the answer is not in the book, *Kon Tiki*, or in a frozen Bering Strait. Rather, the answer is in the Bible. These individuals’ ancestors were already on these land masses when the earth was divided by oceans and seas during the days of Peleg, over one hundred years after the Flood.

The general separation of the sons of Noah, as determined by the names in the three lineages in Genesis chapter ten, was across three parts of the earth. The descendants of Japheth were spread across the northern parts of the earth, the descendants of Shem across the cen-

tral parts, and the descendants of Ham across the southern parts. This separation, of course, is general. There are numerous exceptions.

God’s Purpose for Separating the Nations

Other than that stated in Gen. 11:6, what does Scripture have to say about *God’s purpose* for a separation of the nations, as seen in chapter ten?

God’s purpose, along with another way in which He divided the nations, is given elsewhere in Scripture.

Note Deut. 32:8:

“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.”

Then note Acts 17:26, 27:

“And hath made of one blood [one man, Adam] 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.”

One of the reasons God called Israel into existence was to be *His witness to the Gentile nations throughout the earth*, “that all the people of the earth may know that the Lord is God, and that there is none else” (I Kings 8:59, 60; Isa. 43:9, 10).

God separated the nations and set their bounds within separate lands “according to the number of the children of Israel”; and God did this in order that those in these nations “should seek the Lord...and find him” (Deut. 32:8; Acts 17:27).

In short, *God separated the nations and placed them within certain boundaries; and God did this according to “the number” of individuals forming the one nation which He would later call into existence and commission to reach all of the Gentile nations with the message of the one true and living God* (note that Israel’s existence at this time lay hundreds of years in the future).

And any attempt by well-meaning man to change or alter God’s plans relative to Israel and the nations — *i.e.*, do away with national boundaries, unify the languages, bring the nations together as one nation again, etc. — is nothing less than an attempt *to bring back into existence, after some form or fashion, that which God destroyed in Genesis chapter eleven*. And within such a process, man, as well, would be *subverting God’s established evangelistic program for the nations* (cf. Jonah 1:1-3; 2:9; 3:1-3; John 4:22).

Further, man subverting God’s established plan relative to Israel and the nations in this manner would only *help set the stage for the one-world system* which is rapidly coming into fruition today and will shortly come into full fruition under the last king of Babylon, Satan’s Messiah, the Antichrist.

Under the Antichrist, a form of that seen through man’s past feeble efforts at the unification of all mankind at the tower of Babel in Genesis chapter eleven *will exist once again*. And in that day, God, in the person of His Son, is going to come down to see this end-time tower of Babel; and God is not going to think any more of it in that future day than He thought of it in days following the Flood during Noah’s day.

God destroyed it then, and He will destroy it yet future.

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