

GENESIS 10

Noah's Children

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

² The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

³ The sons of Gomer: Ashkenaz, Riphath, and Togarmah. ⁴ The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

⁵ All the people who lived in the area around the Mediterranean Sea came from the sons of Japheth. His sons spread out and talked in their own language and became nations.ⁱ

⁶ The sons of Ham: Cush, Mizraim, Phut, and Canaan.

⁷ The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabtechah. The sons of Raamah: Sheba and Dedan. ⁸ And Cush fathered Nimrod,ⁱⁱ who beganⁱⁱⁱ to be a mighty^{iv} ruler on the earth. ⁹ He was a mighty hunter against^v Yahweh. That is why they say, “Even as Nimrod, the mighty hunter against Yahweh.”

¹⁰ Now the beginning of his kingdom was Babel,^{vi} Erech, Accad, and Calneh. They were in the land of Shinar.^{vii} ¹¹ Asshur^{viii} went out of that land and built the cities of Nineveh, Rehoboth, and Calah. ¹² He built the great city of Resen between Nineveh and Calah.

¹³ Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim, ¹⁴ Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

¹⁵ Canaan fathered Sidon^{ix} his firstborn, Heth,^x ¹⁶ the Jebusite,^{xi} the Amorite, the Girgasite, ¹⁷ The Hivite, the Arkite, the Sinite, ¹⁸ the Arvadite, the Zemarite, and the Hamathite. Afterward, the families of the Canaanites spread abroad. ¹⁹ The border of the Canaanites was from Sidon, as you come to Gerar, and Gaza, as you go to Sodom, Gomorrah, Admah, Zeboim, and even to Lasha.^{xii}

²⁰ These are the sons of Ham, after their families, after their tongues, in their countries, and their nations.^{xiii}

²¹ Shem was Japheth's older brother. One of Shem's descendants was Eber. ²² Shem's children were Elam, Asshur, Arphaxad, Lud, and Aram.

²³ The children of Aram were Uz, Hul, Gether, and Mash. ²⁴ Arphaxad fathered Salah. Salah fathered Eber, ²⁵ Who fathered two sons. The name of one son was Peleg. In his days, the earth divided.^{xiv} His brother's name was Joktan. ²⁶ And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷ Hadoram, Uzal, Diklah, ²⁸ Obal, Abimael, Sheba, ²⁹ Ophir, Havilah, and Jobab. All these were the sons of Joktan. ³⁰ And their dwelling was from Mesha, as you go to Sephar, a mountain 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.^{xv} The nations of the earth were set by these after the flood.^{xvi}

father was dead, they said, “What if Joseph carries a grudge? What if he decides to pay us back for all the evil that we did to him?”

¹⁶ So they sent a messenger^{xvii} to Joseph who said, “Before your father died, he commanded us,

¹⁷ ‘Say to Joseph,

“Please forgive the trespass^{xviii} of your brothers and their sin.^{xix} For they did evil to you. So now we ask you,

‘Forgive the trespass of the servants of the Elohim of your father.’ ” ”

Joseph wept when they spoke to him. ¹⁸ And his brothers also went and fell down before his face. They said, “Look! We are your servants.”

¹⁹ But Joseph said to them, “Don’t be afraid. Am I in the place of Elohim?^{xx} ²⁰ But as for you, you devised^{xxi} evil against me. But Elohim meant it for good. He did it to bring about this present deliverance, to keep many people alive. ²¹ Now therefore, don’t be afraid. I will provide for you^{xxii} and your little ones.”

He comforted them and spoke kindly to them.

Joseph Dies

²² So Joseph lived in Egypt with his father’s family. Joseph lived 110 years. ²³ And Joseph saw Ephraim’s children to the third generation. They set the children of Machir, the son of Manasseh, on Joseph’s knees.

²⁴ Then Joseph said to his family, “I will die soon. Elohim will surely visit you and bring you out of this land to the covenant^{xxiii} land that He promised Abraham, Isaac, and Jacob.”

²⁵ Joseph made the children of Israel promise, saying, “Elohim will surely visit you. So promise me that you will carry^{xxiv} my bones up from here to Canaan.”^{xxv}

²⁶ So Joseph died, being 110 years old. They embalmed him and put him in a coffin in Egypt.

ⁱ The word גוי (*goy*) refers to a nation, often Gentile. It highlights collective rebellion against Yahweh. Unlike גר (*gēr*), a sojourner protected under Israel’s law, or תושב (*toshav*), a resident alien with limited rights, נכרי (*nokhrī*) and זר (*zūr*) imply foreigners more distant or hostile to Israel’s covenant.

ⁱⁱ Nimrod means “rebellion.” He rebelled against God.

ⁱⁱⁱ The Hebrew root חָלַל (*cha-lal*) means begin. Elsewhere, this root often carries negative connotations, such as a plague (Num 16:47), to defile (Gen 49:4), to afflict (Judg 16:19), to profane (Lev 18:21), to kill (Judg 20:31), or to violate an agreement (Num 30:2). Nimrod began a course that set him in opposition to God. Josephus tells us that Nimrod urged people to rely on their own power rather than on God. He built a tower to defy God’s authority. See Josephus, *Antiquities of the Jews*, 1.4.2-3.

^{iv} The Hebrew root גָּבַר (*gⁱb-bor*) means mighty.

^v Most translators will interpret the Hebrew phrase לִפְנֵי יְהוָה as “before the LORD.” This is normal and right. But in the right context, it can carry the idea of opposition. In 1 Samuel 15:33, Samuel slays Agag “before the LORD,” and it clearly reflects judgment. In Genesis 6:11, the earth is “filled with violence before God” (לִפְנֵי הָאֱלֹהִים), which conveys a morally negative presence — corruption seen in God’s sight. In Numbers 16, the rebels stand before the LORD but in open defiance. Applying this to Genesis 10:9, Nimrod’s fame as a “mighty hunter” reflects not just physical prowess but arrogance or rebellion. So “before the LORD” could easily be read as “in defiance of the LORD.”

^{vi} Babel means “confusion.” However, there is a wordplay with the Akkadian “Bab” which means gate or portal. Thus, Bab-El implies “portal to god” in a negative sense. Bab-El was the beginning of an organized world system against God. They were trying to effect a system of worship (portal or gate) to a new god.

^{vii} Shinar means “country of two rivers.”

^{viii} Asshur (Assyria) is the second son of Shem (Gen 10:22).

^{ix} The patriarchal father of the Sidonians.

^x The patriarchal father of the Hittites.

^{xi} The Jebusites are the first of a list of nine tribes that have no patriarch listed. The Hebrew word מִשְׁפָּחָה (*mishpawkhaw*) means tribes or families. *Mishpawkhaw* also has a wider sense in being a “different” kind of tribe. It is possible that it can refer to a different species. They have no patriarchal father because they are likely to be רֵפְאִים (*Rephaim*).

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- xii This is modern-day Lebanon, Israel, and parts of Jordan and Syria.
- xiii The word גוי (*goy*) refers to a nation, often Gentile. It highlights collective rebellion against Yahweh. Unlike גֵר (*gēr*), a sojourner protected under Israel's law, or תושב (*toshav*), a resident alien with limited rights, נֹכְרִי (*nokhrī*) and זָר (*zūr*) imply foreigners more distant or hostile to Israel's covenant.
- xiv The time period overlaps with Genesis 11. It is possible that the division here refers to the division of languages at Babel and the subsequent scattering.
- xv The list totals seventy nations (See also 1 Chron 1). 26 are from Shem. 30 are from Ham. 14 are from Japheth. Seventy people also went to Egypt with Jacob. There are three different counts of those who went to Egypt. Genesis 46:26 refers to 66. Genesis 46:27 refers to 70 by adding Jacob, Joseph, Manasseh, and Ephraim. Acts 7:14 refers to 75 by adding 5 grandsons.
- xvi Deut 32:8-9 shows how God divided rule over the nations into 70 areas. The number of “the *angelic* sons of God” is the same number as “the sons of Israel.” God kept Israel, both the land and His chosen people, for Himself. The fact that the Nephilim appear in God's land is an open act of defiance and rebellion. The cursed angels are doing everything possible to thwart God's plan of redemption. Remember! They do NOT have to defeat God. All they need is a stalemate, a legal exception, or a covenantal concession. They need a way to make sure Hosea 5:15 does not happen.
- xvii The Hebrew root צָוָה means command. This is strong language. A command can come by a messenger. A command can also be thought of as a word or a message.
- xviii The Hebrew is פָּשַׁע. The root means a revolt. Synonyms include rebellion, transgression, trespass, and guilt/punishment/offering of transgression. A transgression is crossing the line. Sin is missing the target. Iniquity is something twisted.
- xix The Hebrew root חָטָא (*hat-ta-ath* ') means sin and sin offering. Synonyms include sinful, sinner, punishment for sin, and purification of sins. A transgression is crossing the line. Sin is missing the target. Iniquity is something twisted. As a theological word-picture, the Het (ח) suggest enclosure or a boundary, picturing separation or misalignment. Tet (ט) conveys something inward or hidden, reflecting the internal nature of sin. The **Aleph-Tav** (אָ) is a picture of Jesus. Together, the word picture portrays sin as an inward corruption and separation from God. At the same time, it points toward the divinely appointed act (Jesus) that marks, resolves, and completes the matter.
- xx Romans 12:19.
- xxi The Hebrew root חָשַׁב means consider, count, devise, esteem, invent, plot, reckon, think.
- xxii The Hebrew is אָמַר (**Aleph-Tav**-Kaf-Mem). This is a pronoun. Since it is not the two letter **Aleph-Tav**, it has no red underline. But it is a special variation of the **Aleph-Tav**. Here, it is in parallel with the next occurrence of the **Aleph-Tav**.
- xxiii The Hebrew root is חָצַק (**Zayin-Aleph-Tav**). Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely translates this 3-letter word in terms of covenant. See the article “The **Aleph-Tav**.”
- xxiv The Hebrew is וְהִעָלְתָם. It is a Hiphil Sequential Perfect. It relates sequentially to the oath in the first part of the verse.
- xxv “To Canaan” is implied from the context. See Joshua 24:32.