GENESIS 10

Noah's Children

1 Now these are the generations[i] of Shem, Ham, and Japheth, the sons of Noah. They fathered sons 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 From these, the coastland peoples[ii] spread into their lands, each according to their language, their families, and their nations.[iii]

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

7 The sons of Cush: Seva, Havilah, Savtah, Raamah, and Savtekah. The sons of Raamah: Sheva and Dedan. **8** And Cush fathered Nimrod,[iv] who began[v] to be a mighty[vi] ruler on the earth. **9** He was a mighty hunter against[vii] Yahveh. That is why they say, "Just like Nimrod, the mighty hunter against Yahveh."

10 Now the beginning of his kingdom was Babel,[viii] Erek, Akkad, and Kalneh. These cities were in the land of Shinar.[ix] **11** Asshur[x] went out of that land and built the cities of Nineveh, Rechovoth, and Kalah. **12** He built the great city of Resen between Nineveh and Kalah.

13 Mizraim fathered Ludim, Anamim, Lehavim, Naphtuchim, **14** Patrusim, and Kasluhim (from whom came the Philistines and Kaphtorim).

15 Canaan fathered Sidon[xi] his firstborn, Heth,[xii] **16** And[xiii] the Jebusite,[xiv] and the Amorite, and the Girgasite, **17** And the Hivite, and the Arkite, and the Sinite, **18** And the Arvadite, and 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, then toward Sodom, Gomorrah, Admah, Zeboim, and even to Lasha.[xv]

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

21 The children of **SHEM**. He 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** Eber fathered two sons. The name of one son was Peleg. In his days, the earth divided.[xvii] 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 toward 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.[xviii] The nations of the earth spread out[xix] from these after the flood.[xx]

---

[i] Or lineage.

[ii] The descendants of Japeth settled around the Mediterranean Sea, Asia Minor, and Europe. The children of Ham settled in Africa and parts of the Near East. The children of Shem settled in the Middle East.

[iii] The word גּוֹי (*goy*) refers to a nation, often Gentile. It highlights collective rebellion against Yahveh. Unlike גֵּר (*geyr*), a foreigner protected under Israel's law, or תּוֹשָׁב (*to-shawv*), a resident alien with limited rights, נָכְרִי (*nawch-ree*) and זוּר (*zoor*) imply foreigners more distant or hostile to Israel's covenant.

[iv] Nimrod means "rebellion." He rebelled against God.

[v] The Hebrew חָלַל (*chaw-lahl*) 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.

[vi] The Hebrew גִּבּוֹר (*gib-bor*) means mighty.

[vii] 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."

[viii] Babel means "confusion." Technically, it is pronounced *baw-vehl*. But since this is so well-known as Babel, that is how it is left. In addition, 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.

[ix] Shinar means "country of two rivers."

[x] Asshur (Assyria) is the second son of Shem (Gen 10:22).

[xi] The patriarchal father of the Sidonians.

[xii] The patriarchal father of the Hittites.

[xiii] The literary technique of Polysyndeton uses multiple "and the"s (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.

[xiv] The Jebusites are the first of a list of nine tribes that have no patriarch listed. The Hebrew מִשְׁפָּחָה (*mish-paw-chawh*) means tribes or families. *Mish-paw-chawh* 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 רְפָאִים (*Rephaim*).

[xv] This is modern-day Lebanon, Israel, and parts of Jordan and Syria.

[xvi] The word גּוֹי (*goy*) refers to a nation, often Gentile. It highlights collective rebellion against Yahveh. Unlike גֵּר (*geyr*), a foreigner protected under Israel's law, or תּוֹשָׁב (*to-shawv*), a resident alien with limited rights, נָכְרִי (*nawch-ree*) and זוּר (*zoor*) imply foreigners more distant or hostile to Israel's covenant.

[xvii] 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.

[xviii] 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.

[xix] The Hebrew פָּרַד means divide or separate. Here, it refers to an increasing population that spreads out over the earth.

[xx] 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.